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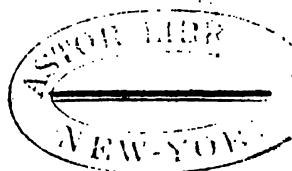
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Memoir and Obituary of the Rev. Abdool Messeeh, a converted Native and Church Missionary, who died at Lucknow, March 4, 1827, aged 55 years.

THE following memoir has appeared in the "Missionary Intelligence," published in Calcutta by the Committee of the Church Missionary Auxiliary: it is, we have no doubt, from the pen of Abdool Messeeh's true "Gooroo," or Spiritual Guide, Archdeacon Corrie; who was, throughout his Christian course, his counsellor and friend.

In the early part of 1810, the subject of this memoir was led, from domestic circumstances, to visit Cawnpore from Lucknow, where his family resides. At that time, the late Rev. Henry Martyn was chaplain of the station. He was accustomed to address some words of Christian exhortation to the poor who assembled before his door on Sunday afternoon to receive alms; and, after a time, many natives who needed not, and desired not alms, were also induced to attend, to listen to the Christian preacher. Among those who were thus attracted was Abdool Messeeh; his family name was Sheikh Salih; and his connexions were among the most respectable people in the Doab, though, from the changes in the government of late years, they had fallen into comparative poverty: he had been instructed by his father in both Persian and Arabic: in Arabic* he was a fair scholar, and could converse in Persian fluently. With these qualifications, he for a time sought and obtained employment as a Moonshee; but, not meeting with the success which

he expected in this way, and proving a happy instance of superiority over the vulgar prejudices of his countrymen, he was content to earn a subsistence by such manual employment as occurred to him. At the period under consideration, Sheikh Salih earned a more than mere livelihood, by dealing in copper, verdigris, &c. which he supplied to painters.

The portion of divine truth which Mr. Martyn was engaged upon the first time Sheikh Salih heard him, was an exposition of the ten commandments; which he always explained so as to lead the attentive hearer to the Saviour, for mercy to pardon past transgressions, and grace to keep the law in time to come.

The utility of preaching the Gospel to adult Hindoos and Mahomedans has been questioned by some; and all expectation of successful conversion has been grounded on the influence of education. The right application of missionary exertions consists, probably, in the use of both methods; and it will be found, on inquiry, that missionaries have generally applied themselves both to schools and preaching to adults, to the best of their ability and opportunity. The application of divine truth to the mind is the means which the Holy Spirit uses for the salvation of those who believe; and in whatever way, whether by oral instruction or by the acquiring of lessons out of books, divine truth, in its due proportions, finds its way to the mind, the blessing of God may be expected to attend it.

In the case before us, at the age of about thirty-eight years, the law of God, as revealed in the ten commandments, was heard for the first time, and proved a schoolmaster to lead the sinner to Christ for salvation; and it may be mentioned, for the encouragement

* The expression in the original is, "in the former;" but the sense requires that it should have been, "in the latter," that is, in the Arabic.—Editors.

of those who engage in the same service, that this is the only instance known to the friends of the late Rev. Henry Martyn, in which his addresses to the natives proved decidedly effectual to conversion.

The impression made on the mind of the subject of this memoir proved deep and lasting; and he straightway sought opportunities of acquiring further information. Among other means, he took the opportunity of inquiring of some native Christian youths, then under the instruction of a friend of Mr. Martyn, into the nature of their lessons, catechisms, &c.: and such was the ingenuousness of his mind, that he was accustomed, to the end of life, to speak of one of those youths, now filling with credit a respectable situation under government, as his teacher. The result of his convictions was, that he embraced Christianity, and was baptized in the old church at Calcutta, by the late Rev. David Brown, on Whit-Sunday, 1811, by the name of Abdool Messeeh.

Some friends, with whom he had become acquainted, wished him to go forth straightway as a missionary among his countrymen. To this Abdool Messeeh respectfully objected; saying, that as yet he was but little acquainted with the contents of the Bible as a whole, and he should perhaps in ignorance assert things not in agreement with the analogy of faith: this most reasonable objection was, however, considered a proof of aversion to labour; and he remained in obscurity till the latter end of 1812. During that year the friend, whose scholars Abdool Messeeh had resorted to for instruction at Cawnpore, visited Calcutta; and, being able to converse familiarly with him in Hindoostanee, could not but be delighted with the good sense and remarkable ingenuousness of the man.

By this friend he was again brought into notice, and was finally engaged as a catechist of the Church Missionary Society; and accompanied the present archdeacon of Calcutta, then chaplain at Agra, to that station. With that friend he read daily some portion of the Scriptures, noting down explanations of difficult passages, answers to

objections, &c.; especially he wrote a commentary on St. Matthew's Gospel, and also on the Epistle to the Romans, and on the Epistle to the Hebrews; and it may here be observed, that many copies of these exercises were sought and obtained in manuscript by native Christians in the upper provinces, and especially by individuals residing in the Mahratta country. Besides these readings, &c. in the New Testament, during the two years in which Abdool Messeeh resided near the above named clergyman, much of the Old Testament was read by them together, and commented on; and many entire sermons and outlines of discourses were translated for his use. By these means he attained a considerable insight into the Christian Scriptures; so that, aided by unusual soundness of understanding, and a self-possession that never forsook him, he became a *workman that needed not to be ashamed*; and his answers to open or disguised adversaries of the cross of Christ appeared, at all times, to be dictated by *the wisdom which is from above*.

It will not surprise the reader to be told, that between the teacher and pupil a friendship of the most endeared kind was, during that period, cemented; and some of the last hours of Abdool Messeeh's life were engaged in thoughts and conversation about this his early Christian instructor.

In the latter end of 1814, the Rev. Mr. Corrie was obliged to seek recovery of health in a cooler climate; and Abdool Messeeh was left in a great measure to his own resources.

After having been employed about eight years as a catechist, it became desirable that Abdool Messeeh should receive ordination. Those who are acquainted with the habits of thinking of the natives of this country, will not wonder, that, after appearing as a preacher of the Gospel, officiating to Christians regularly in public worship, added to his gravity and habitual aptness to afford instruction, together with a truly venerable personal appearance, no further title to the character of pastor should be considered necessary by them. Native Christians, therefore, re-

siding remote from the means of grace, and converts led by his instruction to the threshold of the visible church, could not understand why he should not also administer to them the sacraments of that church; and much embarrassment arose to him in consequence. On this account the church missionary committee applied to the late Bishop Middleton to admit Abdool Messeeh a candidate for orders in the church over which he presided: the bishop did not consider himself authorized by his letters patent to ordain ministers; and expressed his concern, that he could not on this point meet the wishes of the committee. He was then reminded of the practice of the Society for Promoting Christian Knowledge in the South of India; and informed of the committee's desire, that, after that example, Abdool Messeeh should receive Lutheran ordination, to which he made no objection. Accordingly, he was set apart to the work of a missionary, by the Lutheran missionaries of the society; and it seems worthy of remark, that all opposition to him personally, by his countrymen, in a great measure ceased from that time: he seemed now to be considered an authenticated character; and, even at Lucknow, whence, on the first visit to his family after his conversion, he was obliged to flee in the night and in disguise, and on his second, was preserved from being apprehended and punished as an apostate, according to Mahomedan law, only by the sudden death of the late reigning prince, after his ordination he was suffered to pass publicly unmolested, and treated with attention in private by some even of the prince's own family; and, finally, at Lucknow, he died in peace, and received an honourable burial.

From Calcutta, the subject of this memoir returned again, after his ordination, to Agra; and his history, during the whole of his residence there, may be told in a few words.

He visited, from time to time, the chief cities in the upper provinces; and every where, by the simplicity and uprightness of his conduct, and the lively and interesting manner in which he on every occasion introduced the subject

of religion, excited much attention. On one occasion, being at Delhi, he was desired to be in readiness to wait upon the king, who had expressed a wish to see him, but was dissuaded by some about him from showing the Christian convert so much honour. At another time, at Lucknow, it was intimated to him that he should be in waiting at a certain place, as the king of Oude passed by, who bestowed upon him particular notice; and the Begum Sumroo, a professed Roman Catholic, honoured him with a seat at her own table, and received a copy of part of the Scriptures from his hands. These facts are mentioned merely to show how much attention this interesting person excited among his own countrymen; while some of the principal British residents at Agra, in the absence of a chaplain, attended divine service in Hindoostanee, and received the Lord's Supper with the native Christians.

Frequent attacks of illness prevented, however, his exerting himself as much as he wished to do; and, latterly, an unnatural tendency to corpulency rendered long journeys irksome. He continued to reside at Agra, and to officiate regularly on the church mission premises there, till July, 1825.

During the previous cold season, Bishop Heber having visited Agra, and being satisfied from what he saw and heard of Abdool Messeeh, that he was a suitable subject for episcopal orders, and being free from the restraints under which Bishop Middleton laboured on that head, consented to admit him to the ministry of the established church. He accordingly proceeded to Calcutta; and, in company with three other missionaries, was ordained in the latter end of that year in the cathedral church. On that occasion the articles of the church of England, the ordination service both for deacons and priests, with the oaths of supremacy, abjuration, and canonical obedience, were translated, and a copy supplied to Abdool Messeeh; the bishop also reading the parts of the service in which he was personally interested in Hindoostanee. The kindness of the bishop made a deep impression on Abdool

Messeeh ; and the characteristic benevolence of that incomparable prelate appeared, in not formally putting the aged disciple upon an examination, but, by asking him how he would answer to certain questions, ascertaining from his replies the correctness of his religious opinions.

After this solemn service, Abdool Messeeh returned up the country ; and, in the way, visited his aged mother and family at Lucknow. The hot weather of 1826 had set in before he reached that place ; and first ill health, and afterward the acceptance which he met with in his endeavours to make known the truths of Christianity, induced him to wish to settle there. With what wisdom and address he succeeded in disarming opposition, while he asserted most uncompromisingly the peculiar doctrines of Revelation, appears in the account of his conference with a Molwee, in the presence of the minister of the king of Oude, published in the *Missionary Register* for August, 1826.

There seemed now no obstacle in the way of his residing at Lucknow, in the character of a minister of religion ; and the church missionary committee had, in compliance with the wishes of friends in that quarter, agreed to his permanent abode there. He had lately visited some English friends at Cawnpore, where his conversation with respectable natives had, as usual, excited much attention, and it was his purpose to go over occasionally to that station ; but divine Providence had other designs respecting this tried and faithful servant. On his return, he had not attended divine service at the residency as usual, for some Sundays ; but, it being reported that he was confined with boils, no further inquiry was made ; at length, the native assistant of Dr. Luxmore reported so unfavourably of his state, that Dr. Luxmore went to visit him ; and finding him in a dying condition from mortification, arising from a carbuncle, humanely had him conveyed to his own house, where he was supplied with suitable medicine, nourishment, and attendance to the last.

To a friend who knew his value, and waited on him with Christian affection,

he expressed his gratitude to Dr. Luxmore for giving him a room in his own house : for he said, that had he died at home among his own relations, they perhaps would have interred his remains according to the ceremonies of their own erroneous faith ; “ But now,” said he, “ Christian brethren will bury me.”

In the latter end of February, he sent a message to the resident, begging he would do him the favour to come and see him before his death ; with this request Mr. Ricketts readily complied. After making known his wishes as to where he would be buried, and some other trifling requests, he expressed himself perfectly resigned ; and said that death had no fears for him, for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him ; and, looking steadily at him for some time, seemed to pray internally—then saying he was easy and content, (or happy,) begged him to leave him. He afterward expressed to the friend who attended on him his gratitude for this attention on the part of Mr. Ricketts, saying, “ See the fruits of Christian love !”

The day before his death, Abdool requested his friend to write his will : this was accordingly done after an English form. A house which the resident, with his usual liberality, had enabled him to purchase, he left to his mother ; his books to the Bible Society ; and his clothes to a nephew, for whom he had always shown much love. This document he desired might be delivered into the hand of his dear Christian friend, Mr. Ricketts. He then declared to the witnesses, before his brother and relatives there present, in a cheerful manner, and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, “ Thanks be to God I have done with this world ! and with regard to my mother,” putting his hands in a supplicating posture, “ I commend her to God :” then, laying his hand upon his nephew, he said to his friend, “ Speak to the resident that no one be allowed to injure him :” then desiring his friend to come near

him, and putting his hands in an attitude of prayer, he said, "O Father, Son, and Holy Ghost, be gracious to——."

On the 4th, after Dr. Luxmore had visited him, he was told that he was advised to eat animal food. Raising his head from the pillow, he said, "Brother! a man does not live by bread alone, but by the word of God. See for how many days I have eaten nothing, and yet am alive." He then began to inquire after a man who had been with him for some time for religious instruction; and being told he was present, desired he might be called: he questioned him on some points of religion, and explained to him the Lord's Prayer throughout: he spoke of his intention to baptize him, should he recover; and desired, that, in the event of his death, the Rev. Mr. Whiting, or Mr. White, might be requested to do so. In the evening the wife of his friend called to see him; and on her asking him how he was, he said, "Very well, sister, thanks be to God!" But this, it is observed, he must have meant of his soul, for his body was extremely ill: and hiccup, the usual precursor of death, had come on. He was told that the New Testament was at hand, and, at his desire, the fourth chapter of St. John was read: at the conclusion, he said, "Thanks be to God!" A favourite hymn was then sung; he had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this servant of Christ derived consolation in a dying hour—

Beloved Saviour, let not me
In thy kind heart forgotten be!
Of all that deck the field or bower,
Thou art the sweetest, fairest flower!

Youth's morn has fled, old age come on;
But sin distracts my soul alone:
Beloved Saviour, let not me
In thy kind heart forgotten be!

He joined in singing this hymn; and desired that it might be sung a second time: but, alas! he could no longer articulate distinctly, and became insensible to every thing around him. Soon after, recovering a little, he inquired if the female friend above referred to were gone; and this was the last

expression that could be understood. He lay, seemingly in perfect ease, till about half past eight; when he raised his head from the pillow, and with his left hand took hold of the hand of his friend—then gently withdrew it—and breathed his last.

According to his desire, his remains were interred in the compound of his own house. The resident, with other friends, attended the funeral on the morning of the 5th, and read the burial service at the grave. The resident has also ordered a monument to be erected over the grave, and directed an inscription to be prepared both in English and Persian.

A PARAPHRASE

On the words sung in Hindoostance by the Rev. Abdool Messeeh, immediately before his death.

Dear Saviour of the World! who art
Belov'd supremely still by me,
Now, in thy ever-loving heart,
Oh! let me not forgotten be!

Of all that blooms in earthly bower,
Or in ethereal field that flows,
Of ev'ry sweet and fragrant flower,
Thou art the fairest, Sharon's rose!

Long pass'd away youth's cheerful morn,
And age's closing hours come on—
These grieve me not—My soul is torn
By mem'ry of my sins alone.

Dear Saviour of the World! who art
Belov'd supremely still by me,
Now, in thy ever-loving heart,
Oh! let me not forgotten be!

The following journal is copied from the Missionary Register for October last. It contains various interesting particulars relative to the state of Christians in that part of the Turkish dominions which borders on Constantinople to the south-west. Mr. Leeves is a zealous agent of the British and Foreign Bible Society.

Journey of the Rev. H. D. Leeves in Roumelia and Bulgaria.

I left Pera on the 10th of November, 1826, taking the direct route to Adrianople. At the Greek village of *Bavados*, 10 hours, or about 30 miles distant from Constantinople, where I passed the first night, I had a good deal of conversation with the priests of the village, the master of the khan, and some other individuals, on the object of our society. I found the visit of Mr. Barker here, in 1825, remembered;

and I distributed a few New Testaments, which were received with gratitude, informing them where such books might be obtained in Constantinople.

The next day I proceeded to *Selivria*, where I called on the Greek bishop, to whom I am to send a few Greek Testaments, as soon as I receive a fresh supply, which I daily expect either from London or Malta. After passing two hours at this town, I rode forward, through a continued rain of seven hours, to *Chiorlu*. From *Selivria* the road leaves the coast, and turns inland; and you enter upon the wide plains of Thrace, naturally fertile in many parts, but almost wholly uncultivated, and extending, with but few interruptions, to the neighbourhood of Adrianople. I called upon the bishop of Chiorlu, a suffragan of the archbishop of Heraclea, to whom I had a letter, but he was from home: I therefore left for him two or three New Testaments, with a letter on my part.

My next day's journey was to *Bourgas*, 30 miles distant from Chiorlu, over a continuation of the Thracian plains, with no town on the route except that of *Caristirai*, inhabited by Turks. *Bourgas* lies agreeably in a valley, and is adorned by a handsome mosque: it contains about 300 Greek families. I sent for the Greek schoolmaster, with whom I had much conversation, and left with him specimens of our Greek Testaments for sale: he promised to collect the names of those persons who wished to be supplied with them. I have since placed him in communication with Mr. Schnell, of Adrianople.

Baba Eskisi, four hours, or 12 miles distant from Bourgas, is inhabited by Turks, with the exception of about 50 Greek families, who, till lately, had no priest residing among them, or place of worship. At present they have a small house fitted up as a chapel, and two priests, one of whom I called to the khan at which I alighted, and gave him a modern Greek Testament. I was much pleased with the simple and heartfelt expression which he used—*"It is, indeed, a GREAT benefit which has been conferred upon our church by*

the translation of this book." I gave him another New Testament to be presented in my name to the priest of the neighbouring village of *Alepli*, about an hour distant, and containing about 150 families, and a church: recommending him to encourage the reading of the Scriptures among his flock, and to excite his brother priest to do the same.

Havsa, a small town, six hours from *Baba Eskisi*, has only about 30 Greek families, who are without church or priest; and, what is rare in the province of Roumelia, speak no language but the Turkish. I found here, as masters of a khan, two Albanians, (individuals of which active and enterprising nation are often found in similar situations throughout Roumelia,) who had heard of the stir produced in Adrianople by Mr. Wolf's visit, and thought the circulation of the Scriptures had been stopped. I told them that this was not the case; and, my own little stock of New Testaments being exhausted, directed them to apply to Mr. Schnell for a copy, which they promised they would when they went to Adrianople.

Leaving *Havsa* on the morning of the 14th of November, our road led us over an uncultivated range of high land for three hours, when the rich plain of *Adrianople*, watered by the river *Maritza*, and the city crowned by its mosques, among which rises conspicuous the noble one of Sultan Selim, broke on our view. Traversing the plain, and entering the city, I rode directly to the house of our consul, Mr. Duveluz, by whom, and Mrs. Duveluz, I was hospitably received and kindly entertained, both on this occasion, and on the two subsequent ones on which I returned to this city. I shall not enter into details concerning Adrianople, which you have before heard from Mr. Barker. I found here our books freely exposed for sale in the bazaars, by persons employed by Mr. Schnell, whom I frequently saw and conversed with on the measures to be pursued for furthering our object. I was much pleased, on paying a visit to the Hellenic school, to find a considerable number of our ancient and modern Greek Testaments

employed as school books: a whole class were using them. The master said, that there was at first great opposition made to their introduction as school books; many of the Greeks having such a superstitious reverence for the exterior of the Gospel, that they esteemed it a sort of sacrilege for it to be put into the hands of children, by whom it was subject to be soiled, inked, or torn; it required considerable patience and exertion in the friends of this measure, the chief of whom was Dr. Stephano, to carry their point; reason has, however, triumphed over prejudice; and I hope that, this being the chief school of the diocese, its example will in time be followed by others.

On the 17th, I left Adrianople for Ternovo; but was obliged to return thither on the 20th, from the affairs connected with the Jews, of which I gave you a detail in my last. This matter being arranged, I again left Adrianople on the 22d, and the next evening reached *Iamboli* for the second time.

About seven miles-short of *Iamboli*, we passed through the Bulgarian village of *Fondoukli*, the residence of the head of the family which anciently occupied the throne of the khans of the Crimea. When the Turks conquered that country, they transported the reigning family into their own dominions, and settled them in this and some other surrounding villages, which they gave them as an appanage: all the males of this family still bear the title of Sultans; and it is said that a compact was made, when they resigned the throne of the Crimea to the Ottoman monarch, that if ever the race of the latter should fail, one of the former family should succeed to the throne of Constantinople. *Iamboli* is a town consisting of about 2,000 houses, half Turkish, and the other half Bulgarian, with a few families of Jews. I found at the khan an Albanian doctor, who had come hither to vaccinate the children of *Iamboli*. He said he had vaccinated about 100 at this town, and 1,000 at *Selimnia*, where he is established: before his arrival at *Selimnia*, three or four years ago, the practice of vaccination was scarcely known.

On the morning of the 24th I reached *Selimnia*, 12 miles distant from *Iamboli*. This is a very considerable place, deserving almost the name of a city; and is most picturesquely situated in the recess of a plain, at the very foot of the Balcan mountains, which rise abruptly and magnificently above it. It contains about 5,000 houses, the majority of which are said to be Bulgarian; and is famous for its manufacture of coarse woollen cloths, and rifle gun-barrels, which are much esteemed throughout Turkey. One of the largest fairs of Roumelia is annually held here in the month of May, to which merchants of every description, and from all quarters, resort: a good many copies of our Greek Testaments were sold here at the last fair; and care will be taken to have supplies brought hither on all future occasions. The Christian population have no church within the city; they possessed one some years ago, which was burnt down, and the Turks have never allowed them to rebuild it: an attempt was once made, but the Turkish mob came tumultuously and pulled down what had been built. They have, however, a church in each of the two fauxbourgs adjoining the city, and the poor Christians still assemble for divine service in a miserable cabin standing in the old churchyard, which I went to visit. I made the acquaintance of the respectable family of Kyriaki Exarchos, the agent of the bishop of Adrianople, to whom I brought letters; his son Nicolaus, who has studied at Bucharest, and speaks French, is the master of the Hellenic school, and is a sensible good man: he has from 15 to 20 scholars. There is also a Roman school, in which there are about 150 boys. A small case of Greek New Testaments had just reached Nicolaus, which, at his desire, expressed through a friend at Adrianople, I had previously forwarded to him: he wished to have them for circulation among those inhabitants of *Selimnia* who understand Greek; and, at other times, as well as during the fair, he promised me to exert himself to further our good work.

By a strange anomaly, though the language of the people of this place is

Bulgarian, all the instruction which they receive is in Greek. In the church they hear a language they do not understand; and in the school, they read books which they do not understand. Those who learn to write, in their ordinary concerns write the Bulgarian language with Greek characters. The consequence of this system is, that a few individuals are induced to learn Romaic, whilst the great majority derive no benefit whatever from the instruction which they receive. It appears that the Greeks (the Bulgarian bishops being always Greeks, named by the patriarch and synod of Constantinople) have laboured to introduce the use of their own language as much as possible among this nation; and in all the country to the south of the Balcan, (and after quitting Adrianople, the whole Christian population is Bulgarian,) the custom of reading the service in Greek almost universally prevails: and wherever schools are established, the Greek language alone is taught. On the other side of the Balcan, however, that is to say, in Bulgaria Proper, the church service is read in the ancient Slavonian (the mother of the Bulgarian dialect) every where except at Ternovo, the metropolis, where the custom of reading it in Greek has been also introduced; Slavonian books are also read in the schools. The modern Bulgarian is, however, so far changed from the mother tongue, that the people can understand little or nothing of what they hear in church; and numbers of the priests, from want of education, are much in the same circumstances with the people. When, in addition to this, it is considered that the Bulgarians have scarcely any books in their spoken language, it will appear absolutely impossible that they should be any thing but what they are—extremely ignorant: all the individuals of this nation who acquire any tincture of learning, and they are very few, are necessarily obliged to seek it through the medium of another language. A small beginning is at present being made to the cultivation of the Bulgarian tongue, in which two elementary works have lately been published—the one a spelling book, to which is ap-

pendent a treatise on arithmetic, and a few particulars of natural history; and the other an abridged history of the Old and New Testament—both translated from the Greek. The language has not yet been reduced to rules, and a grammar and lexicon are still desiderata. The above works have been executed by Bulgarians, who have left their country, and obtained some education in Wallachia or Germany; and the few school-masters resident in Bulgaria who have any reputation for learning, have enjoyed this advantage. The hand of the Turks weighs heavy upon this people, interesting and estimable in many respects: but light will, I trust, soon break in upon them; and this, it is evident, can only be effectually diffused by the cultivation of their spoken tongue. But I shall have occasion to allude to this subject again, when speaking of Ternovo.

On the 25th of November I left Selimnia, and crossed *the Balcan*; which presented magnificent mountain and forest scenery, rendered the more interesting by a storm which we encountered on the summit, and which, on clearing away, exhibited all the sublime varieties incident to such a scene. The smiling hilly region into which, after seven hours' travelling, we descended on the other side of the mountain, with its valleys laid out in pasture land, regularly fenced, and its hamlets and scattered farm houses, (a thing which I never remember to have seen before in Turkey,) brought to my mind vivid and most agreeable recollections of the peculiar charms and beauties of my dear native country. The first part of this district is wholly inhabited by Turks, for whose agricultural industry the face of the country speaks well; and, not being able to reach a Bulgarian village before sunset, we were obliged to accept the hospitality of a Turkish one. On arriving in a Bulgarian village, the house of one of the peasants is allotted to the traveller; and before an ample fire, and with the simple wholesome fare which the industrious zeal of the honest Bulgarian housewife rarely fails in a short time to set before him, he never finds himself, in a journey through Turkey, in

such comfortable quarters: but in a Turkish village, where the natural pride of the Turkish character, equally with the seclusion in which their males live, forbids the admission of the traveller into their houses, he has no other resource but the room or rooms set apart in every village for the reception of strangers, and which, it may be supposed, are not attractive. On no other occasion, however, was I under the necessity of accepting this sort of accommodation; and I was very glad of the opportunity which this system of domestication for the night, in the families of the Bulgarian peasantry, gave me of observing their manners and customs on both sides of the Balcan. They appeared to me to be a simple, hospitable, industrious, honest people; and, under all their oppressions, which, since the Greek revolution, have been doubled in their measure, cheerful at least, if not contented. Their little cabins, plaistered and floored with mud, are generally clean and orderly; and their women decent, notable, and industrious. I shall always remember with pleasure, and a sort of gratitude, some of the evenings which I passed by the fire-sides of this poor people. But to return.

Passing through a varied, and in general cultivated and well peopled country, on the afternoon of the 26th I reached *Ternovo*. This ancient capital of Bulgaria is singularly built on the two sides of a deep ravine, through which a river flows, and is surrounded, as it were, by rocks and precipices. It is computed to contain 5,000 houses, of which 800 only are Bulgarian. Alighting at a khan, I sent a note to Hilarion, announcing my arrival: who immediately despatched one of his attendants to invite me to come and pass the night at his residence. He gave me a cordial welcome; and on that evening and the following day, we had full opportunity of talking over the subjects which mutually interested us. I found him occupied in the revision of the prophetic books of the Old Testament.

I forgot to mention in its place, that the archbishop of Adrianople, feeling the necessity of a translation of the New Testament into Bulgarian, and

wishing to be a co-operator in our good work, had commissioned two priests at Selimnia to commence this labour: one of my objects, in visiting Selimnia, was to ascertain what progress had been made in this translation; but I found, that from a feeling of the incompetency of these individuals to execute it well, and also from hearing that the archbishop of Ternovo was employed in a similar undertaking, it had not been carried beyond a portion of the first gospel. All these simultaneous movements show, however, the importance and necessity of the thing being done.

On the 28th of November, I left Ternovo to return to Adrianople. I took, in my return, another and the more usual route; halting for the first night at *Cabrova*, a large Bulgarian town at the foot of the Balcan, famous for its manufacture of hardware: it was, a few years ago, a very rich and flourishing commercial town, but has been greatly impoverished, in common with most parts of Turkey, since the period of the Greek revolution. I was detained here a day by bad weather, which rendered the Balcan impassable, but was enabled the next day to pass it in comfort, and fully to enjoy its beauties. At the foot of the southern side of the mountain lies the Bulgarian village of *Shipka*; and, two hours beyond, the town of *K-sanlik*. In this beautiful district is manufactured the otto of roses so well known and much esteemed; and extensive gardens of roses are cultivated for this purpose. I passed the night of the 30th at *Eski Zagora*, a considerable town six hours beyond Kesanlik, both of which are inhabited by a population of Turks and Bulgarians pretty equally divided: at *Eski Zagora* there are, however, some Jews: arriving after sunset at *Eski Zagora*, I could induce no one to show me the house of Archimandrite, to whom I had a letter from Hilarion, desiring him to lodge me for the night; this town, as well as Kesanlik, being in his diocese: such is the fear and suspicion which reign in these countries; and here, more particularly, they have fears of any communication with an European since the misfortune of the poor Greek, which has now been

so generously remedied by the exertions of friends in England: I was thus prevented from seeing him, and obliged to pass the night at the post-house. Two days more brought me again, by the way of Mustapha Pasha, to *Adrianople*.

Provided with letters from some Greek friends at *Adrianople*, I finally left this city on the 3d of December; and, passing the night at the village of *Hazkeui*, where the few Christian inhabitants speak Turkish, and a little corrupted Greek, and are very illiterate, arrived at the "Forty Churches" the next morning. *Kirk Killesi* is a flourishing town, agreeably situated in a rich plain, at no great distance from the range of mountains which, branching off from the grand chain of the *Balkan*, or *Hæmus*, take a southerly direction parallel to the coast of the *Black Sea*, and extend, though in a diminished form, to the shore of the *Bosphorus*. It contains a considerable population of Turks, and about 1,500 families of Greeks. Although inhabited by so large a number of Christians, and bearing the singular name of the "Forty Churches," it is remarkable that it has no church, nor is there any historical account or probable tradition that it ever had one.

Where no church has from ancient times existed, the Turks make a rule, from which they rarely or never depart, not to allow a new one to be built; and, although the inhabitants of *Kirk Killesi* have repeatedly, and upon so strong a plea of necessity, strove to obtain this permission, they have never yet been able to succeed. Even the repair of an old church has been, at all times, since the Turkish conquest, a matter of great difficulty, and the permission only to be obtained by the payment of large sums of money: nor in any part of Turkey can a nail be driven, a pane of glass mended, or a tile replaced in the roof of a church, or any building attached to it, without leave procured from the Turkish authorities, under penalty of a heavy fine; and, since the period of the Greek revolution, no permission of this kind has been given at all. The Greeks, indeed, do venture to make these small

repairs by stealth, otherwise their old churches would long ago have crumbled to pieces; and from zeal to their religion, brave the danger of discovery, and the consequences which always result from it. As a proof of the strictness with which these laws are enforced, I may cite the case of a poor priest at *Galata*, who, dwelling within the precincts of a church, had his little apartment white washed; the *Aga* shortly after came to pay him a visit—suspecting, probably, that it might be a profitable one to him—and, applying his finger to the wall, from which the newly applied white readily came off, taxed the poor man with his crime: not being able to deny it, he was obliged to expiate it by the payment of several hundred piastres.

On my arrival at *Kirk Killesi*, I proceeded to a *khan*, the court yard of which I found filled by a crowd of boys. I thought I must have hit upon the public school of the town; but was undeceived by seeing some Turks seated in the open veranda of the inn, before whom the boys were arranged in order; they were assembled to have their names inscribed for the payment of the *haratch*, from which none are exempted who have passed six or seven years of age; they were divided into three classes, the elder boys being taxed at a higher rate than the younger. I was not allowed to remain long at the inn, the Greek to whom I had a letter obliging me to come and take up my quarters at his house. I here made the acquaintance of some of the principal Greeks of the place; among others, of the master of the Hellenic school, a native of *Sozopolis*, on the *Black Sea*, who had received his education at the ill-fated seminary of *Hai-vali*, and who is one of the most intelligent and capable men of this class whom I have met with in Turkey: I went with him to see his school, consisting of from 40 to 50 scholars; and was much gratified with his mode of teaching, and the intelligence shown by his scholars; among the lower classes of his school he has introduced the system of mutual instruction as practised among ourselves; and the advantage derived from it, in

the rapid progress made by the boys, was universally acknowledged; I indeed witnessed its well known effect, in the order, attention, and animation of the boys; he has an usher, who assists him in the superintendence of this part of his school, so that he is enabled to give the larger part of his time to the personal instruction of his upper classes. There is, I believe, but one other school in Turkey regularly carried on upon this plan. There is at Kirk Killesi also a large Roman school, the master of which has been persuaded by the Hellenic master so far to employ the system of mutual instruction as to form his boys into regular classes, and to appoint to each a boy monitor. He has also begun to introduce the use of modern Greek books into his school. The master of the Hellenic school at Kirk Killesi willingly engaged to exert himself in the circulation of the Scriptures in this town, and in the neighbouring Greek villages, of which there are many, and some of considerable size; as for instance Samacove, eight hours distant, situated in the mountains, where iron mines are worked, and the Turks have a foundery of cannon balls—Skepasto, six hours distant, with 300 houses—Viza, nine hours distant, a town and seat of a bishop, where there are 250 Greek families—and Scopo and Yena, of which I shall have occasion afterwards to speak: about two years ago he had 10 copies of the Greek Testament forwarded to him from Adrianople, which he disposed of; I immediately wrote to Mr. Schnell to send him 30 copies more, 10 of which I made a present of to his school, and I have no doubt they will be used as a class book; and the remaining 20 he is to sell; he can, henceforward, be readily supplied in the same manner from Adrianople.

On the morning of the 6th of December, I took leave of my good friends of Kirk Killesi, and proceeded to Scopo, three hours distant. This is a small town, of about 500 houses, almost all Greek, and has an active population, who are in better circumstances than ordinary. It has a church, and an Hellenic school. I informed the school-

master, and some other of the inhabitants, that they would be supplied with New Testaments from Kirk Killesi—although I found that some copies had already, from different quarters, reached this place—indeed, the edition published by our society is now pretty generally known, and I trust will be more so still.

From Scopo I passed on to Yena, two hours further, where I spent the night in the house of the Tehourbadgi, or Greek superintendent of the village; to whom I gave a New Testament, and he promised to take charge of any thing that might be sent him for sale. Yena was formerly a considerable town, but now exhibits marks of the greatest misery and decay; the Tehourbadgi told me, that about 100 years ago, it contained 1,000 houses, and that he himself, in his youth, remembered 400, which have now dwindled to 150, and all these old and falling to ruin. It has three churches; but a school, which they till lately maintained, is now given up from want of means to support it. The taxes which they have to pay, under various forms, are beyond their means; and to this is added the misfortune of their village being so situated as to be a convenient place for Turks in their journeys to lodge at: this is a source of great oppression, as the inhabitants have to provide food as well as lodging for the persons quartered upon them, and each family may have, on an average, 40 or 50 konaks, as they are termed, annually. What has contributed to the decay of Yena, is the state of anarchy in which the whole district, and indeed a large part of Roumelia was, until within a very few years past, armed bands of robbers used to traverse the country, whose chiefs, when united, could muster several thousand men, and were in the habit of assaulting, plundering, and burning any village which had not strength to resist them; every place was obliged to have its little fortification, remains of which in various parts appear, among others at Scopo and Yena; and, on one occasion, both these places were attacked and plundered, and the greater part of the houses burnt. Scopo has risen

from its ruins; but at Yena there only remain the habitations which were spared by the fire. The present Sultan has succeeded in exterminating these bands which, for a long time, set at defiance the force of the government; and at present all the woods throughout Roumelia are perfectly safe.

I had thought of taking another route to Constantinople, by the way of Viza, but the swelling of the rivers by the rains that had fallen, obliged me to turn into the beaten road; and on the 7th I reached *Chiorlu*, and on the 8th *Selivria*. On an eminence, mid-way between Chiorlu and Selivria, I passed the melancholy spectacle of a man impaled—a frightful instance of the severity of Turkish justice: this wretched man was a Turk, who, in this very place had, about 20 days before, robbed a Bulgarian peasant of his horse and money: being traced and discovered, he was brought before the Pacha of Adrianople, who sentenced him to be impaled on the spot where the offence was committed. A short time ago such a public and ignominious execution of a Mussulman, for the mere robbery of a Rayah, would not have been ventured on by the government; but since the dissolution of the Janissaries the Turks are kept under with a strong hand, and are now quite as rigorously controlled as the Christian subjects of the Porte.

Leaving Selivria on the 9th of December, I passed through the village of *Bavados* (where, on leaving Constantinople, I had passed my first night) without halting. Shortly after, however, I overtook a Greek on horseback belonging to this village, with whom I entered into conversation: without knowing who I was, he began to recount to me the particulars of my late visit to that place, and that I had given away some Greek Testaments; regretting extremely that he had not been fortunate enough to obtain one, as he had a son, whom he described with paternal fondness as the most promising boy of the village school, for whose instruction he earnestly desired such a book. Happily I had one New Testament left of the fresh supply with which I had provided myself on leav-

ing Adrianople, and I made him truly happy by letting him have it. I exhorted him to show it to all his friends at the Greek village of Calicratia, to which he was going; and at his own village of Bavados, to publish that similar books were to be had at our magazine at Galata, and to encourage them to send for copies by the boats which continually come from these two villages to Constantinople, and he cheerfully promised that he would. On the evening of this day I had the happiness to rejoin my family, after just a month's absence, and to find them all in perfect health.

For the Christian Journal.
Convention of New-York.

AT page 335 of our last volume, we noticed the meeting of the 42d convention of the church in this diocese, and inserted the address of Bishop Hobart to that body. The printed journal of its proceedings having recently appeared, we proceed to give our usual abstract, omitting such matters as were referred to in our number for November.

On the first day of meeting the Rev. Benjamin T. Onderdonk, D D., having been chosen secretary, and the Rev William R. Whittingham assistant secretary, a committee was appointed in reference to newly incorporated churches, who, on the second day, reported the following as duly organized:—

The church of the Ascension in New-York; St. John's church, Brooklyn, King's county; St. Paul's church, Angelica, Allegany county; and Zion church, Rome, Oneida county—and those churches were severally received into union with the convention.

After the delivery of the bishop's address, the secretary laid before the convention the resolutions of the General Convention in 1826, relative to certain proposed alterations in the liturgy, which resolutions are inserted at length in our Vol. x. p. 385.

A committee having been appointed, on the first day of meeting, for the purpose of reporting on the proper appropriation of the monies received into the diocesan fund, made their report, which was accepted, and the appropriation

therein recommended ordered to be made.

The treasurer of the convention also reported on the monies received and paid during the year, which was likewise accepted.

The trustees of the episcopal fund reported an increase to the fund during the last year of \$3,191 66; and that the whole amount now is \$37,420 57.

Reports were made of the several collections ordered by the convention, and they present the following aggregate:—For the episcopal fund \$741 91; for the missionary \$2,092 59; for the diocesan \$6.9 62.

The bishop, from the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, presented a report, in which it is said—

That the missionaries employed by them during the past year have been 30 in number, being four more than those of last year, and that the number of missionary stations has also been enlarged from 31 to 36.

The report concludes with the following statement and warm appeal to the liberality of Episcopalians:—

Greater exertions than usual on the part of the friends of the church will be necessary to enable the committee of the ensuing year to meet its ordinary engagements, above \$700 of its future revenue being necessary to make good the salaries of the missionaries up to the present date. Under these circumstances, the committee cannot conclude their report, without endeavouring to impress upon the convention of the church, and through it upon its individual members, the necessity of redoubled zeal, and increased liberality, in the missionary cause. The rapid extension of our church in the new settlements of our country, calls loudly for new and enlarged means of support. The members of our communion are there comparatively few, and unless their zeal be supported by missionary aid, they will be swallowed up by the more prevalent denominations. It is under such circumstances that the service of missionaries becomes indispensable, since in no other way can the church be preserved among its scattered members; and unless we are prepared to see it extinguished in the rising villages of our state, we must keep the number of missionaries in some degree proportionate to the demand for them; they must grow with the growth of our population, so that no section of our

country may be without the occasional services of a minister of the church, to keep alive the attachment of its members, and to prepare them for future union. To attain this end, greater funds are indeed necessary—more missionaries must be supported, and if possible, the small stipend now allowed them of \$125 per annum, must be increased. But in so good a cause your committee cannot believe that funds will long be wanting—zeal will call forth means—means of support will raise up missionaries—and under the blessing of God upon their labours, missionaries will be to our church, as the sinews of her strength, as the labourers who sow that good seed which bringeth forth an hundred fold.

The committee to whom it was referred, in the year 1825, to report the proceedings necessary to the organization of new churches, and also a form of the evidences of their incorporation, submitted the following report:—

By the act to provide for the incorporation of religious societies, passed 5th April, 1813, and the act amending the same, passed 5th March, 1819, it is competent for the male persons of full age, belonging to any church, congregation, or religious society, to incorporate themselves, although such persons may not have belonged to the church, congregation, or society, for the last 12 months; in which last respect the latter act is an amendment of the former.

The first step to be taken in order to an incorporation, is to give notice at morning service, on the two Sundays previous to the time which may be appointed for the election of church-wardens and vestrymen, of the intended election; which notice is to be given by the rector, or if there be none, by any other person belonging to the congregation.

The congregation having met at the time and place appointed, the rector, or if there be none, or he be necessarily absent, then such other person as may be called to the chair, shall preside at this first election: and two other persons should be nominated, to certify, with him, the proceedings of the meeting.

The meeting is then, by a majority of voices, to elect two church-wardens and eight vestrymen, and to determine on what day in Easter week the functions of the persons then elected shall cease; and their successors shall be afterwards annually chosen, together with the corporate name or title by which the church is to be known.

A certificate is then to be signed, under the hand and seal of the rector, or other person who shall preside at the election, and of the two other persons no-

minated for that purpose, stating the names of the persons elected to the offices of church-wardens and vestrymen, and also the day in Easter week appointed for the annual elections, and the corporate name or title of the church.

This certificate is to be acknowledged by the persons signing it, or proved by one or more of the subscribing witnesses, before the chancellor, or one of the judges of the supreme court, or one of the judges of the court of common pleas of the county where the church or congregation is established. It is then to be recorded in the county clerk's office, in a book to be by him provided for the purpose.

It may be proper to add, that the qualifications to vote for church-wardens and vestrymen, required by the first section of the act of 1813, will be requisite at all annual elections after the first; that is, at such subsequent elections the voters must have belonged to the congregation for the preceding 12 months, and must have been baptized in the Protestant Episcopal Church, or must have been received therein by the rite of confirmation, or by receiving the holy communion, or by purchasing or hiring a pew or seat in the church, or by some joint act of the parties and of the rector, whereby they shall have attached themselves to the Protestant Episcopal Church.

A form of the certificate of incorporation, and of the proof of its execution, is hereto subjoined.

All which is respectfully submitted on behalf of the committee.

T. L. OGDEN,
D. S. JONES.

To all whom these presents may concern: We, whose names and seals are hereunto affixed, do certify, that in pursuance of notice duly given, according to law, for that purpose, at the time of divine service, on the two Sunday mornings now last past, the male persons of full age, belonging to the church, congregation, or society, commonly called _____ church, in the _____ of _____; in which church, congregation, or society, divine service is celebrated according to the rites of the Protestant Episcopal Church in the State of New-York; met at their place of worship, in _____, for the purpose of incorporating themselves under the act, entitled "An act to provide for the incorporation of religious societies," and the act to amend the same. At which meeting, and by a majority of voices, the undersigned _____ being rector of the said church,† was called to the chair and

presided, and the undersigned _____ were nominated to certify the proceedings of said meeting in conjunction with said rector,* and by a majority of voices _____ were elected church-wardens, and _____ were elected vestrymen of said church; and _____ in the week called Easter week, was, in like manner, fixed on as the day on which the said offices of church-wardens and vestrymen shall annually thereafter cease, and their successors in office be chosen; and the name or title of "the rector, church-wardens, and vestrymen of _____ church, in the _____ of _____," was in like manner fixed on and agreed to, as that by which the said church, congregation, or society, shall be known in law. In testimony whereof, we, the said _____, together with the undersigned _____, have hereunto subscribed our names, and affixed our seals, this _____ day of _____, in the year of our Lord one thousand eight hundred and _____.

Signed and sealed in the presence of _____.

On the _____ day of _____, in the year of our Lord _____, before me _____ of the court of common pleas for the _____ and county of _____, personally appeared _____ one of the subscribing witnesses to the above instrument, who being duly sworn, did depose and say, that he was present and saw _____ whose names and seals are affixed to the foregoing certificate, sign and seal the same; and that the deponent, together with _____, did, in their presence, and at their request, subscribe the same as witnesses.

The following gentlemen were elected delegates to the General Convention:—The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. Orin Clark, D. D., the Hon. James Emott, the Hon. William A. Duer, the Hon. Nathan Williams, Stephen Warren, esq.,

The following gentlemen were elected the Standing Committee:—The Rev. William Harris, D. D., the Rev. William Berrian, the Rev. William Creighton, the Rev. Benjamin T. Onderdonk, D. D., Nicholas Fish, esq., Henry Rogers, esq., Edward Lyde, Thomas L. Ogden, esq.

church," are to be omitted when the rector does not preside at the meeting, and in place of them the name of the chairman is to be inserted.

* When the rector does not preside at the meeting, here omit the word "rector," and insert the name of the chairman.

* Instead of the words "commonly called, &c.," may be inserted the words *worshipping in* [here name the town, village, street, building, or other particular designation.]
† The words, "being rector of the said

The following gentlemen were elected the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the bishop is, *ex officio*, chairman:—The Rev. Thomas Lyell, D. D., the Rev. Henry J. Feltus, D. D., the Rev. John M'Vickar, D. D., John Onderdonk, M. D., Thomas L. Ogden, esq., Hubert Van Wagenen.

The proposition for amending the first article of the constitution of the church in this diocese, by substituting the word *Thursday*, for the word "Tuesday," introduced into the last convention, and then approved of, was again considered, agreeably to the 8th article of the constitution, and again approved of by a majority of the two orders, voting thereon separately. The constitution is, therefore, amended accordingly. So that the first article now reads—"There shall be a convention of the Protestant Episcopal Church in this State, on the third *Thursday* in October," &c.

A proposition was introduced, and considered in convention, to amend the first article of the constitution, by changing the words, "third Thursday in October," into the words, "*first Thursday* in October."

This proposition, having been approved of, lies over to the next convention, agreeably to the 8th article of the constitution.

On motion, resolved, that the secretary be authorized to have printed a new edition of the constitution and canons of the church in this diocese.

The missionary and parochial reports are highly interesting. In a future number we shall gratify our readers with extracts from them. In the mean time we collect the following aggregate:—Baptisms (adults 183, children 1,237, not specified 431) 1,851—marriages 673—communicants 6,703—funerals 1,328. Sunday schools are in successful operation in very many of the parishes and missionary stations.

The list of the clergy and of the congregations prefixed to the journal makes the number of the former 123, and of the latter 157.

We are requested to state, that the consecration of St. Mary's church, Man-

battanville, a notice of which appeared at page 370 of our Vol. x., was accidentally omitted to be mentioned in the bishop's address to this convention, inserted in the Christian Journal for November last. It is understood that this omission is intended to be supplied in the next annual address of our diocesan.

The next annual convention is to be held in Trinity church, in the city of New-York, on Thursday, the 16th day of October next.

We copy the following excellent article from the British Critic and Quarterly Theological Review for October last.

Joseph separated from his Kindred, and from his native Land, to be a Ruler in a foreign Nation: a Sermon, preached in the Chapel of the Hon. the East India Company's College, Haileybury, at the close of term. By the Rev. Professor WALTER, B. D. & F. R. S., late Fellow of St. John's College, Cambridge; and Chaplain to his Grace the Duke of Northumberland. London. Rivingtons. 1827.

THE education of young persons destined to fill the highest offices in British India, is a subject of immense importance, and we are confident that the public will be gratified by this specimen of the manner in which religious instruction is conveyed to the students at the East India college. We pass over a judicious commentary upon the history of Joseph, and introduce our readers at once to the application of that history, so happily conceived and so ably executed by Mr. Walter.

"You are summoned to be the instruments of a government which must seek for strength by deserving the approbation of its subjects; and which, therefore, expects its officers to save the weak from oppression, and, like Joseph, to protect, by politic arrangements, an improvident population from famine.

"And, in return, you also will find a submissive people, willing to receive you as *lords of their houses, and rulers of all their substance*. You cannot therefore reasonably repine, if your lot, on the other hand, again resemble his,

in being severed from the home of youth—from parents affectionate like his—and perhaps, too, like his, declining in the vale of years. And if, in that distant land, some one in your presence, a stranger to your deep interest in the name he utters, should speak of your father, from some recent knowledge of him; and of his having been, like Joseph's, exposed to trials endangering the exhaustion of his failing strength, with what swellings of heart will you also ask, *Is my father well, the old man of whom you spake? Is he yet alive?*

"Do these thoughts occasion a painful anxiety? Learn from this story how to make an absent father happy.

"In the hour of temptation, like Joseph, view with abhorrence any proposal to violate a trust which has been generously and fully reposed.

"Fear, like him, the consciousness of guilt more than being exposed to the foulest calumnies. And if successful misrepresentation should, by some rare combination of circumstances, bring upon you disgrace and ill usage from those you had honourably served, how truly noble, how blessed would be the disposition which should lead you, like him, to turn so faithfully to the duties of a humbler station, as there to win the confidence deserved before!

"But the liberal encouragement which awaits your services offers (as I have already said) to your hopes a career more resembling that of Joseph in his prosperity. In such learn, like him, to be at once provident for those intrusted to your charge, and careful for the honour and interests of those who delegate to you their power. What whilst the people gratefully exclaim—*Thou hast saved our lives*; they may also cheerfully say—*And we will be your countrymen's servants*. But remember, that even the saving their lives will not secure their cheerful submission; unless, like the Egyptians, they be suffered to add—*Let us find grace in the sight of our master*. And that they may be convinced they do enjoy the favour of their governors, a courteous demeanour towards them will be no less requisite than substantial benefits. Like Joseph, you will

be surrounded by people to whom many things, of no moment in your eyes, are an abomination. Learn, from his example, to pay due attention even to such prejudices.

"Do these things; and I know not who shall forbid your gratifying a father's heart, by saying, in Joseph's words, to some friend returning home, *Ye shall tell my father of all my glory here, and of all that ye have seen*.

"Thus shall a wise son make a glad father. And your praises, brought from a distant land, will be such pleasant words as are sweet to the soul, and health to the bones of the aged.

"Your reasonable expectations allow you to look forward to the happiest of all earthly rewards for your temporary separation from your native home.

"Are the parents of any endowed less plentifully than an affectionate son could wish with the goods of this world? It may, after a few years of befitting economy, and proper exertion in your calling, be your delight to think, that the wants, to which age and its infirmities would give a double pressure, are changed, by help from your stores, into gratifications which make a parent's heart, like Jacob's, faint with overflowing joy.

"Or, are your parents in affluence and honour? Still the world is but too disposed to change homage for slights, when the mind in old age is seen to be losing its vigour. And wealth cannot purchase back its full respect for declining influence. But if you so conduct yourselves as to return, followed by the blessings of the nations amongst whom you have dwelt, and honoured by the praises of your countrymen, then, as the aged Jacob was revered at the king of Egypt's court for Joseph's sake, so shall your father meet with increased respect for your's—provided you do but set the example by that delicate attention which is comprehended in the son of Sirach's pathetic exhortation—

"*My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. For the relieving of thy*

father shall not be forgotten; in the day of thine affliction it shall be remembered.

"I willingly believe that the sweetest ingredient in the cup of earthly hopes, to each, is the idea that your elevation in life, or the improvement of your fortunes, will put it in your power to prove incontestably how dear to you is a parent's happiness.

"And may your feelings remain such in all the warmth of their present youthful glow! But there is an evil which deadens all affection with a far heavier chill than that of age. Indulgence in sensuality brings with it the barren curse of selfishness to blight all virtuous, all generous thoughts; till the heart is so hardened under its withering influence as to slight the calls of gratitude, and embitter the refusal with the laugh of scorn.

"But whilst your heart shudders at such a picture, whilst each would exclaim, if he were told the portrait would be his own, *Am I a dog, that I should do this detestable thing?* let me beseech those, whose period of departure hence is not yet arrived, to reflect, that the calls of gratitude cannot be less binding, whilst they remain under a parent's care, and eat his bread, than when they will be earning their own. That it cannot be less criminal to rack a father's bosom by neglecting his wishes, by violating his commands, by despising his entreaties, and persisting in idleness or misconduct here, than by the like cruel indifference to his happiness, when you are so far removed, that the disobedient answer, the unfeeling eye can no longer pierce his heart.

"The wish, however, the virtuous wish, to provide means for increasing a parent's comforts—for enabling much loved relations to share your worldly advantages—might become a pretext for avarice—might degenerate into rapacity, if your filial affections had not another call.

"You must remember that you are the sons of Britain. And that peculiar forcible expression, our mother country, binds up within it every ardent, every kindly affection.

"However removed, however es-

tranged from the faces of your countrymen, if the mention of intelligence from your native land, after some long interval, comes across your ears, with what warmth of heart will you not ask after the welfare of the old country of which they spake—*If peace be still within her walls, and prosperity within her palaces?*

"And this feeling should make you consider, in every part of your conduct, how it will affect the character of your country? Its heart-stirring influence should make all, and every one, ready to sacrifice the most valued private objects, to earn for our nation this most glorious homage: that *when the ear of the Indian hears a Briton, it shall bless him; and when the eye sees him, it shall give witness to him; as the deliverer of the poor that crieth—whilst he breaks the jaws of wickedness, and plucketh the spoil out of her teeth.*

"But as the domestic affections may lead to injustice, the love of our country is still more likely to hide, from the patriot's self, the guilt of ambition, unless this feeling also be chastened by the constant remembrance that there is another still, and a weightier, claim for filial obedience and love—a claim which, if it was really felt as well as confessed, would correct and sanctify every motive of action—that there is an Almighty and All-righteous Being who deigns to name himself our Father.

"They in whom pride is strong, and affection weak, are apt to look forward to their independence of an earthly parent's bounty, as removing his claim to influence their conduct. But there is no escape, for those who could wish it, from dependence on our heavenly Father's bounty."—pp. 9—16.

The conclusion is written in a similar strain, but we have not room for its insertion here. Every Christian, and every patriot, must pray that Mr Walter's advice may sink deep into the hearts of those to whom it is addressed.

For the Christian Journal.

Union between Lutheran and Calvinistic Churches.

It appears from the public papers that a union has taken place between the Lutheran and Calvinistic churches

in the province of Dessau, in Germany. The following articles of union have been generally signed by the clergy of both parties in that province:

"1. That the two Protestant churches unite themselves in one, under the title of the Evangelical Christian Church, so that the names of Reformed and Lutheran shall entirely cease.

"2. At the Lord's Supper, leavened cakes of wheaten bread shall be used, and, according to the institution of Christ, they shall be broken, and given into the hands of the communicants, as also the cup.

"3. At the distribution, the words of Christ (Luke xxii. 19, 20) shall be employed, viz. 'Our Lord Jesus Christ says, This is my body, which is given for you: this do in remembrance of me;' and 'Our Lord Jesus Christ says, This cup is the New Testament in my blood, which is shed for you.' Or the words of Matthew, (xxvi. 26—28) 'Take, eat,' says Jesus, 'this is my body;' and 'Take, and drink: this is my blood of the New Testament, which is shed for the forgiveness of sins.'

"4. The Lord's Prayer shall be used according to the words of Scripture (Matt. vi. 9—13) in Luther's translation.

"5. The public worship shall be uniform in all congregations, as far as possible; and for this purpose a new liturgy and catechism shall be speedily prepared.

"6. To increase the solemnity of the service, there shall be, at the celebration of the Lord's Supper, a plain cross, between two burning lights, on the altar.

"7. Those of the laity who may not agree to this union, and who wish to receive the Lord's Supper in the former manner, shall have it so celebrated for them on other Sabbaths."

For the Christian Journal.

Trinity Church, Wilmington, Delaware.

NOTICES of the formation and early history of congregations and church edifices are always acceptable to the conductors, as we are sure they are to the readers, of the Christian Journal. For this reason we have before endea-

voured to call the attention of the clergy, and others who might have it in their power to communicate such information, to this subject; and we now repeat our wish and desire, that those who in old settled congregations and churches may be possessed of the requisite materials, as well as those in more recently formed ones, and those engaged in erecting new ones, would transmit to the conductors such notices as they may be enabled to furnish—assuring them such articles will always find a ready insertion in this Journal. The following interesting account of Trinity church, Wilmington, Delaware, is copied from a paper of that town of the 29th of November last.

"Among the many objects which present themselves to a stranger, when he visits for the first time our pleasant town and its environs, none excite more interest than does *The Old Swedes' church*. The comparative antiquity of the building—its appropriate location—the aged sycamore trees which are planted around—the consciousness that in walking through the yard we tread on the ashes of many generations—all tend to excite in the reflecting mind devotional feelings, which are oft times increased by the setting sun, the twilight of evening, or the mild rays of the moon, harmonizing so truly with the surrounding scene—even the most thoughtless and gay will feel interested by the various inscriptions on the tomb stones, from the worn out epitaphs of the 17th century, to the recent memento of the charity of 'a few pious females.'

"This venerable building stands near the Christiana, and not far from the spot where the companions of William Useling located themselves in the year 1631—these, the pious forefathers of the present proprietors of the church, were no doubt favoured with the godly admonitions of a missionary from their own (the Swedish Lutheran) church, at whose instance it is probable that a church was built anterior to the erection of this, at some distance on the other side of the creek, which has long since gone to decay, no vestige of its existence remaining except a few tomb stones in the cemetery, now an apple

orchard—in proof of this, we find in a treaty, dated 1664, an article relating to the then existing Swedish church.

“Trinity church was built in 1698, by the Swedes and their descendants, and liberally endowed, as appears by an act of incorporation granted during the rectorship of the Rev. Erica Unand, October, 1759, with a view to prevent the alienation of certain lands. By this charter the appointment of the ministers was vested in the king of Sweden, whose government paid an annual stipend for his support. This charter remained in force until 1795, although the Swedish mission had ceased on the return home of the Rev. Mr. Gerelius, some time previous. In February, 1795, a supplement to the above mentioned act was passed, vesting the government in the ‘vestrymen and wardens of the Swedish Lutheran church, called Trinity church,’ and authorizing them to elect, for one year, and from year to year afterwards, a minister of the Lutheran or Episcopal church. Since which no clergyman of the Lutheran church has been elected: but the Rev. Dr. Wharton, the Rev. Mr. Clarkson, the Rev. Mr. Pryce, the Rev. Mr. Weeks, the Rev. Mr. Bull, the Rev. Mr. Hall, the Rev. Mr. Williston, and the Rev. Mr. Connelly, all clergymen of the Protestant Episcopal Church, have successively ministered to the congregation, which is in part composed of Episcopalians, who reside in the neighbourhood, there being no episcopal church within five miles.”

For the Christian Journal.

Sixth Annual Report of the Board of Managers of the Female Auxiliary Missionary Society of Christ Church, New-York.—Adopted at their Annual Meeting, December 12, 1827.

THE period has again arrived, when it becomes our duty to exhibit an annual report of the proceedings of this society; and, in the discharge of this duty, we would gratefully acknowledge our sense of the continued goodness of our heavenly Father, that, notwithstanding the many difficulties which the congregation have had to encoun-

ter the past year, our humble efforts have been attended with their usual success. Sixty-five dollars have been collected and paid over to the parent society, a sum, though by no means equal to our wishes, yet an earnest of the good will of Him who hath said—“Whoso doeth the will of my Father, the same is my mother, my sister, and brother.”

While we have the satisfaction to state that some have added their names to the list of our subscribers since the last anniversary, we deeply regret that we are again compelled to announce, that others have withdrawn. And here we deem it our duty to mention, that one, who cheerfully contributed \$3 annually, has, after a state of protracted suffering, been called to her reward in heaven. While we would render to God our tribute of praise for his blessing on our past endeavours, let us not forget there is a “pressing call” on us to be still more active in the cause in which we have enlisted. Who can read the passage in our revered bishop’s address to the late convention, on the subject of the increasing call for missionary aid in this state, and not only wish prosperity to Zion, but seek to do her good? Shall we withhold the helping hand from those whose language is—“Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth?” Shall we not assist to extend that aid to them which will enable them to say—“In the congregation will I bless the Lord?” What, then, “our hand findeth to do, let us do with our might,” “and be always zealously affected in a good cause.” Whose province should it be to assist the untiring missionary to plant the standard of the cross in those places where there is “a famine of the word,” and thereby disseminate the knowledge of our holy religion, but those who stately enjoy the privilege of joining in the solemn, the spiritual, the incomparable liturgy, which the wisdom, the piety, the zeal, and the blood of the fathers of our venerable church have procured for her children? We would fain hope that none who properly estimate the dignity, the advantages, and, above all, the responsi-

bility, of being baptized in the faith of that church, (for "to whom much is given, much will be required,") can, upon reflection, "pray to be excused" from co-operating in the saint-like work which has for its object the eternal welfare of immortal souls! Should we not be stimulated to exertion by the recollection of God's love and care of his vineyard? for he hath not only bought it with his blood, but he hath said—"I, the Lord, do keep it; I will water it every moment, lest any hurt it: I will keep it night and day." Let us, then, with that faith which is manifested by works, earnestly supplicate the blessing, the special blessing, of the great Head of the Church on the labours of the missionaries, that he would "send down upon them, and upon the congregations committed to their charge, the healthful spirit of his grace," "and pour upon them the continual dew of his blessing," that they may have, in the heretofore waste places of our Zion, many seals to their ministry.

The parent society, which has, from its commencement, been an efficient aid to the church in this state, looks in a great measure to her auxiliaries for that assistance which will enable her to meet the wants and expectations of the church. We are then bound, as well by every consideration of generosity as by Christian charity, to do all within our power to further the benevolent designs of the parent society.

Committing our cause to Him, whose Church militant we would be the humble instruments of aiding, may we not hope, that the good seed sown by the diligent discharge of duty assigned the faithful missionary may "spring up and bring forth, some thirty, some sixty, and some an hundred fold."

Respectfully submitted.

ANN MARSHALL, *Sec'y.*

Constitution of the Washington College Association, Auxiliary to the General Theological Seminary of the Protestant Episcopal Church in the United States.

ART. I. This association is formed for the purpose of raising funds for assisting candidates for orders in the Pro-

testant Episcopal Church in prosecuting their studies at the General Theological Seminary.

ART. II. It shall be composed of such students of Washington college as shall subscribe to this constitution, and pay into the treasury the sum of one dollar annually.

ART. III. The officers of the association shall be a president, vice-president, secretary, treasurer, and three directors, who shall constitute together the board of managers of the association, the president being, *ex officio*, chairman of the board.

ART. IV. The funds of the association shall consist of the annual subscriptions, and such donations as may, from time to time, be obtained of persons friendly to its objects.

ART. V. The association shall meet annually on the third Monday of the summer term, at which time the election of officers for the ensuing year shall be held, the report of the board of managers read, and all other business of the association, not assigned to the board of managers, transacted. At the annual meeting of the association, ten members shall constitute a quorum to do business.

ART. VI. The board of managers (a majority of whom shall constitute a quorum) shall meet on the Saturday before the third Monday in each term. It shall be their duty to devise and execute plans for furthering the objects of the association, to regulate the appropriation of the funds, and, at each annual meeting of the association, to make report thereto of their proceedings, and of the state of the funds. They shall also appoint, at their meeting in the fall term, an agent of the association, whose duty it shall be to solicit students, not already members of the association, to become such, to collect the annual subscriptions, and to solicit further donations to its funds, and to pay the same to the treasurer.

ART. VII. At the third regular meeting of the board of managers in each year, they shall cause the treasurer of the association to pay, to the treasurer of the General Theological Seminary, the whole amount of funds in his hands. The monies thus paid by him to be

placed to the credit of the association, and subject to the disposal of the board of managers.

ART. VIII. The student, or students of theology, to be assisted from the funds of the association, shall be designated by the board of managers; and the order of the chairman thereof shall be a sufficient warrant to the treasurer of the General Theological Seminary, to appropriate to the use of the student or students named therein, from the funds deposited with him by the association, the amount specified in such warrant. In all cases of appropriation, preference shall be given to meritorious graduates of Washington college.

ART. IX. This constitution shall not be altered but at an annual meeting of the society, and with the consent of three-fourths of the members present, and by permission of the president of Washington college.

We copy the following article from the *Christian Remembrancer* for November, 1827; where it is said to be extracted from a charge delivered by Bishop Mountain in 1820.

On the Composition and Delivery of Sermons.

THE preaching of written discourses has many advantages; and they are so obvious, that I do not think it necessary to take up your time in enlarging upon them. But there is one advantage of preaching without notes, which it would be well if you could transfer to the habit of preaching with them. I mean the advantage of using language easy to be understood.

In written language, even where there is a desire to be perfectly intelligible, there is too often, from the great elevation of style, from the inverted collocation of words, and from the length and complexity of sentences, a degree of obscurity, which renders the sense doubtful to plain unlettered persons, and sometimes places it entirely out of the reach of their minds.

I therefore strongly recommend it to you to use plain language, (I do not mean, as you will suppose, low or vulgarly familiar language,) with as little inversion and involution as possible,

and without any mixture of what the people call hard words—words derived from other tongues, and not in ordinary use: for though these may be proper, in productions where elegance or loftiness of style are expected and required, they are out of their place when you are addressing persons of humble station and limited intelligence, upon topics, too, of vital importance, from which they can derive little benefit, if they do not distinctly comprehend you.

To be *intelligible*, is (to use a familiar phrase) a *sine qua non*; you should studiously sacrifice the pride of skilful composition, the taste for elegant and polished diction, the love of graceful arrangement, and of well-rounded periods, to the wiser and better ambition of being distinctly understood. There are, however, some of the best qualities of correct writing, which, instead of tending to perplex the minds of your hearers, will be great helps to them, both in seeing your meaning, and keeping it in memory. Such are method, perspicuity, and an adherence, even a rigorous adherence, to the subject of your text. I might enlarge upon these points, but it cannot be necessary; you can be at no loss fully to understand my meaning; and will, I hope, concur with me, and regulate your practice accordingly.

With respect to the *delivery* of your sermons, it would be difficult to lay down rules that might be so clear in their application as to be in any considerable degree useful. I must confess that my own opinion is, that many of the clergy of our church—whether from a delicacy of mind that makes them fearful of appearing to assume a pompous or theatrical tone and manner, or from a dread (weakly entertained I think) of being suspected of imitating, or being thought to resemble enthusiastic and methodistical preachers, if they are energetic, or earnest in their manner, or from whatever cause—many of our clergy are too indifferent, too little ambitious to excel where excellence is so pre-eminently beneficial, too tame and inanimate in their addresses to their people.

Yet, if he who speaks appears to take small interest in what he says,

how can he expect that great interest should be excited in the minds of those who hear him? If he suffer himself to appear cold, or to become dull, how can he reasonably hope to warm and move the hearts of others? If it be not evident that his own mind is penetrated with the importance of what he is teaching, how can he think to penetrate the hardened or the wayward mind of the habitual or the heedless sinner? It must be admitted that here, as in all other cases, talents are unequally bestowed. Nature does much more, in this respect, for some than others. But to have a just and feeling sense of the importance of the duty to be performed, to have the heart in that duty, to have a sincere, an affectionate, a pious desire to promote the salvation of souls, will go far to enable the man, least favoured by nature, (if he be otherwise duly qualified,) to surmount all ordinary impediments, and to preach the Gospel with effect.

Who is there, that in urging any point in which his own feelings are concerned, or which nearly touches the interests or safety of those whom most he loves—who is there, that does not speak with energy or pathos—with that native eloquence, which, as it comes from the heart, seldom fails to reach the hearts of all to whom it is addressed? So will it be with him who, with like interest, preaches the word of God.

But if we suppose obstacles of the most discouraging nature, arising from feelings not easily excited, or from painful diffidence or insurmountable shyness, or any other disqualifying cause; still there are few men who are not able, if they choose to be at the pains, to speak with becoming gravity, deliberation, and distinctness; who may not, with careful and persevering industry, divest themselves of any unnatural tone, or vicious mode of pronunciation; who may not, by giving a frequent previous consideration of their sermons, have every part of them so present to their minds, that though their delivery be but reading, it will approach the natural tones of speech. *This degree of proficiency every man may attain, who will sincerely labour*

to attain it; and if that, which must constitute so main a part of his usefulness in his ministry, be not in his estimation worthy of such labour, it would be difficult to conjecture what he would consider to be so.

* What I have now said respecting the manner in which sermons should be read, will apply, I think, with even augmented force, to the manner of reading the liturgy.

Weighty as is your subject, yet still, when you preach, you speak to men; when you read the liturgy, you address yourselves to God. You are the organ of the prayers of all. In the presence of the all-wise, all-powerful, all-holy Creator, you plead for his dependent offending creatures: your voice is the voice of the assembled people: you offer to their God their humble penitence, their fervent supplications, their grateful thanksgivings; you express to him their fears, their wants, their hopes, their piety, and their faith: through you they present to God their Saviour their petition for all spiritual blessings necessary to their salvation; for all temporal mercies conducive to their peace; and, in his name, and by his authority, you pronounce the pardon of the sins which they confess and abjure.

How awful is this privilege! How exalted are the functions you perform! It is not in the power of thought to place a human being in a position more solemn, more affecting, more calculated to fill the heart with the deepest feelings of adoration, hope, and trust; of piety to God, and love to man.

Is this an office to be hurried over with an appearance of careless disregard; or to be performed with a merely decent degree of serious attention? I trust you estimate it in a different manner. Yet nothing can be more clear, (I make the observation, my reverend brethren, with reluctance and regret,) nothing can be more clear, than that with many people the prayers of the church are considered as a tedious, or at least as no very interesting or important part of the service:—they come to them late, they go through them with but little appearance of reverend devotion; and, when there is

no sermon or lecture, there are but few who come at all.

Do they forget that the Lord's day (to say nothing of other days solemnly to be observed by the church) is set apart for the worship of Almighty God? Do they forget that the church is the place expressly dedicated to the purpose of offering their public adorations to his Divine Majesty? Do they forget that the main object of their attendance in that church is humbly to confess their offences to God? to receive, if this be done with true contrition, the assurance of his pardon, the absolution of their sins? to unite in prayer and praise? to hear the word of life, in the selected lessons, the epistles, and gospels of the day? and to seek and find that spiritual comfort, that assisting grace, of which these services are the important means; and without which, though they may deem themselves religious, their religion must be vain?

If they do forget these things, I fear, my reverend brethren, it must be because they are not duly remembered by those who are appointed to perform this service; because it is too often performed with less solemnity, less feeling, less devotion than it ought.

Be not therefore surprised that I exhort you carefully to consider this subject, and to use your best ability to lead the devotions of your congregation with impressive, recollected, and judicious zeal; neither cold nor languid on the one hand, nor vehement and enthusiastic on the other; but serious, humble, fervent, and sincere. Doing this, you will satisfy your own consciences; you will edify and comfort your people; and your churches will not be deserted for the meeting-house.

From the Church Register for Dec. 29, 1827.

Letter from the Rev. Dr. Feltus to Bishop White.

By an intimation accompanying the following document, it appears that the reverend author anticipated the publication of it: and on that account it has been submitted to the editor by the person to whom it was written, with the

single remark, that the Rev. Dr. Feltus was a predecessor of the Right Rev. Bishop Onderdonk in the rectorship of the church at Brooklyn.

New-York, December 20, 1827.

Right Reverend and very dear Sir,

In the course of the last week I heard, with pain, that the Rev. Mr. Allen, of Philadelphia, in a late publication, has thought proper to bring my name before the public in opposition to the Right Rev. Bishop Hobart, of this city—and to you, most worthy Sir, as the friend of my early life, and my spiritual father in the church, I take the liberty to offer a few remarks upon this subject.

I have not read Mr. Allen's pamphlet, nor do I know any thing of its contents but by very brief information, from which I conclude that there is nothing in it but what has been frequently told; I could wish, however, that I was more worthy his attention, than to suppose me at variance with a gentleman for whom I feel an honest esteem and sincere attachment.

Soon after Bishop Hobart's consecration, he came to see me, at Brooklyn, when I was extremely ill—I wished to see him, and he came at once—and whatever unhappy feelings subsisted between us before, I trusted, were then buried for ever in the devout exercises in which we united—and it is truly distressing that any gentleman should attempt, at this remote period, to bring back such remembrance.

There is, Right Rev. Sir, a very wide difference between the knowledge we obtain from information, and that which we have by experience; and, I am well persuaded, if Mr. Allen knew Bishop Hobart better, his opinions concerning him would be materially altered, and he never would have written his book. For nearly fourteen years last past, I have ministered alongside him in this city; and though he has not failed, on numerous occasions, pointedly to express his views both of discipline and doctrines, as general admonitions for the prosperity of the church, yet it is but justice to say, I have never found him to interfere with any minor regulations which I thought

either expediency or duty directed me to adopt.

Bishop Hobart and myself, for many years past, have not merely supported the common courtesies of society; but with frequent agreeable interchange of services,—there has been, I trust, a constantly increasing esteem and personal attachment between us. He has often thought proper to speak of me in very respectful terms, when there has been but little probability it would ever come to my knowledge; and I could mention many circumstances, and unsought-for favours, that have given me good reason to call him my personal friend.

Surely, Sir, it is not to be expected, in such a world as this, that the different shades of human character—the discriminating and the dull—the timid and the bold—should be found exactly to adopt the same language, even on the same subject, or to exhibit the same excitement in pursuit of the same object—and, therefore, to say the least, it must be *most unkind* to pronounce upon difference of opinion as certain evidence of unsound principles; and especially with regard to one who may have forgotten more than such censor has ever learned. One would be much more ready to conclude, that the disposition that goes forth in quest of nothing good, or that can ransack a distance of twenty years past, to discover nothing but faults, can have but little sensibility to its own defects. I should suppose that a man, whose labours, like Bishop Hobart's, have been for many years so abundant and extensive, and whose devotion to the service of our church has been so entire—that a person who, though with a numerous and happy family, yet, from the incessant claims of duty, is almost a stranger to the sweets of domestic life—a man who, with what may be called an ample living, yet, from his profuse liberality to the needy, is himself always poor—a man, who appears to have but one object in view, the honour of religion, and the rational good of mankind: that such a man (independently of the office he sustains) should be treated with more respect *than the mind of Mr. Allen* is at pre-

sent disposed to yield to him. Most certain I am, whatever Mr. Allen may think at present, the business in which he has now engaged himself will hereafter be reviewed by him with painful reflections. If principles are to be tested by consequences, it is only necessary to look at the extensive prosperity of our church in this diocese; and though, in the *general administration* of our church government here, it is not to be expected, but that some little things will occur, that will be wounding to individual feelings, I trust that the good sense of such individuals will always subdue those feelings in reference to the general benefit. For my own part, I have sometimes expressed an honest difference of opinion, as to some insulated points, in which, afterwards, on reflection as to their *general bearing*, I have found myself in error—and as to the *general administration* of Bishop Hobart, in reference to this extensive diocese, comprehending 114 clergymen,* and about 160 congregations, (had I the power,) there are very few points in his government I should be disposed to alter: and had I the same knowledge of the whole ground which he must have, I think it is highly probable I should make no alteration whatever.

Before closing these remarks, permit me to say one word respecting your worthy assistant, the Right Rev. Bishop Onderdonk, on whom, no doubt, Mr. Allen's book is intended to have a secondary bearing. I have long known this gentleman as a person of the purest reputation, and, I am confident, he can stand in no need of any thing that I can say concerning him. When he was called to the church at Brooklyn, that congregation was in a very disturbed situation, and I had but little hopes that he would be able to succeed in producing harmony. But my fears were soon removed, when I found that his discreet deportment, his conciliating disposition, his uniform and consistent conduct, and the happy example of himself and family, drew round him the confidence and the esteem of this

* The journal of the last convention of the diocese makes the number of clergymen 123, and of congregations 157.—*Ed. C. J.*

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respectable people; and, when so unsought-for by himself, and unexpected by his friends, he was called to the episcopate in Pennsylvania—considering the painful circumstances that were laid before the public, I could not but rejoice that such a gentleman was elected.

To you, venerable and most respected father, I feel an attachment that I cannot express—could I contribute to make you happy, most gladly would I perform any service in my power. The present difficulties in your diocese will, no doubt, be overruled by the great Head of the Church for good. Many valuable and influential citizens, members of our church, that have been before indifferent, will now be roused to becoming zeal and ardour in their devotions—and energies that have long slept, will be called into honourable requisition—and the example of your *patience*, as well as your other virtues, will not be without their proper effects.

I have the honour to be,

Right Reverend Sir,

Your son and servant,

H. J. FELTUS.

Right Rev. Bishop White.

For the Christian Journal.

Bishop Hobart's "United States compared with England."

THE extract which follows will show, that however Bishop Hobart may have been censured by some for the excellent discourse delivered by him in the parish of Trinity church in this city, shortly after his return from Europe, the beneficial effects which very many reflecting persons anticipated from it, will most probably be realized. The extract is taken from the preface to a work published in London, in 1826, by the Rev. John Henry Howlett, and dedicated by permission to the Lord Bishop of London, entitled, "Instructions in reading the Liturgy of the United Church of England and Ireland." We have great pleasure in transferring the passage to our pages, and we are sure our readers will peruse it with equal gratification. The reverend author is speaking of pulpit elo-

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quence, and after stating, "that in the diocese of Salisbury, the candidates for holy orders, previously to any inquiry respecting theological attainments, are 'examined as to their qualifications in the reading of the liturgy and the delivery of sermons, by commissioners appointed by the bishop,'" remarks, that "from so judicious a plan very great benefit may be justly expected;" and then expressing a hope that the universal adoption of the plan may not "appear chimerical to those who have observed the active zeal in the cause of religion which characterizes the bishops of the present day," he thus proceeds:—

"It is worthy of remark, that a similar regulation exists in the Protestant Episcopal Church of the United States of America. *Before ordination, the candidate 'is required to perform such exercises in reading, in the presence of the bishop and clergy, as may enable him to give him such advice and instruction, as may aid him in performing the service of the church, and in delivering his sermons with propriety and devotion.'

"But for this exercise, the candidate has been previously prepared. In the course of learning which is pursued in the General Theological Seminary of the United States, are included 'pastoral theology and pulpit eloquence—explaining and enforcing the qualifications and duties of the clerical office—and including the performance of the service of the church, and the composition and delivery of sermons.' This department is under the direction of a 'professor of pastoral theology and pulpit eloquence.' In consequence of Bishop Hobart's discourse, in which 'the United States of America are compared with some European countries, particularly England,' some useful discussion may probably arise. The spirit of improvement is strongly at work in our universities; and an expectation may be confidently entertained, that they will not decline any seasonable advice, though it come from their younger sister at New-York."

* "See the extracts from its canons, given in the appendix to Bishop Hobart's discourse, recently published."

Cause of Embalming in Egypt.

A French chemist, M. Julia Fontenelle, in a discourse pronounced on occasion of the opening of an Egyptian mummy in the amphitheatre of the Sorbonne, at Paris, has delivered an opinion respecting the cause of embalming in Egypt, that the Egyptians were led to it from physical necessity. During four months of every year, the inundations of the Nile cover almost entirely the whole of the surface of Egypt which is under cultivation. Under the reign of Sesostris, for an extent of territory of about 2,250 square leagues, according to D'Anville, there would be a population of 6,222 persons per square league, which would present 350,000 deaths per annum. These corpses must be gotten rid of either by burning or by interment: if the latter, they must be buried around the inhabited spots, or in those which were inundated by the Nile, and then the decomposition of these bodies would have been a source of destruction; and for burning, there was an insufficiency of wood. But the soil of Egypt abounds in springs of natron (subcarbonate of soda); and as this substance is a perfect antiseptic, the inhabitants were naturally led to preserve with it the corpses of the dead. In support of the opinion that sanitary views alone were the cause of embalment down to the third century before the Christian era, when the practice was abandoned, M. Fontenelle observes, that during the whole of that period, the plague was unknown in Egypt, where it is now endemic.—*Christ. Obs. July, 1827.*

Literature of the Ionian Islands.

Mr. A. Kalvos, a native of one of the Ionian islands, exhibits the following picture of the improving condition of the literature of his country, in a letter to a friend in Paris.

"When Lord Guildford, in 1820, made a tour in these islands, for the purpose of ascertaining the proper methods of securing the prosperity of various establishments for public instruction, he found only a small number of schools, and these in a deplorable state. The schools of mutual instruction at the present day are 29 in number, and contain 1,733 scholars, out of a population of 176,392 persons. The university of the Ionian islands was not opened till the autumn of 1823. In that year it contained 16 professors, most of whom were of the first order. Almost all these young professors have studied in the most celebrated universities, at the expense of Lord Guildford; so that we have collected in our university a selection of learned men, whose minds are stored with knowledge acquired in England, Germany, France, and Italy. The following is a list

of 31 chairs which are provisionally divided among the acting professors.—Theology 3; civil law 3; medicine 3; botany 1; agriculture 1; chemistry 1; mathematics 5; philosophy 2; music 1; rhetoric 1; Greek literature 2; English language and literature 2; Latin literature 1; history 3; archæology 1; physics 1.

"All the lessons are given in Greek, and the students are beginning to diffuse, beyond the precincts of the university, forms of language richer and more elegant than those which are employed in continental Greece. In 10 or 15 years to come, our language will be fixed; then the ridiculous custom will disappear of employing in a Greek city a corrupted Italian jargon, even in the courts and the national assembly. See what we owe to the worthy chancellor of our university, to Lord Guildford alone! But this is not the limit of his benevolence. While government provides, at its own expense, for the instruction in theology of 100 young ecclesiastics, who will one day spread instruction in the country, and sustain the enlightened piety of the faithful, his lordship provides, at his own expense, for the instruction of 40 youths, destined to be either learned judges, just and honourable merchants, or industrious cultivators. The library, which had no existence two years ago, already contains 30,000 volumes of choice works, of which a great number are the property of our benefactor. We have lately formed a small botanical garden, which promises to become an object of curiosity.

"The school of design and sculpture has already produced some works which want perhaps only the varnish of antiquity to be viewed with admiration. I cannot tell you the influence which these early attempts have already exerted upon the manners and industry of the country."—*Ibid.*

Statutes of Mortmain in India.

THE chief justice of Calcutta has just given a decision, that the statutes of mortmain do not apply to the colonies. The decision was called for in determining the appropriation of Claudine's education fund. Claude Martine was a native of Lyons, who deserted from Lally's army at Pondicherry, entered the British service, and subsequently rose to the rank of major-general, and to the possession of immense wealth at Lucknow. Among the bequests in his will were two hundred thousand sicca rupees to the town of Calcutta, for a school to educate a certain number of children of both sexes, to put them out as apprentices, and other benevolent purposes.—*H.*

Chinese Maxims.

Dr. Morrison has translated the following maxims from a treatise attributed to Kwan-foo-tsze. They compose the code of Chinese morality.

"Venerate heaven and earth; perform the rites to the gods. Worship your ancestors; be dutiful to your parents. Keep the king's laws; revere your teacher and superiors. Love your brothers; be true to your friends. Live in harmony with your kindred; agree with your neighbours. Let husband and wife mind their respective duties, and teach their children and grandchildren. Do what is good for others; multiply acts of charity. Assist those who are in trouble and adversity; pity the fatherless and poor. Build and repair temples; make and print moral and religious books. Give medicine and tea; avoid killing animals, and give them liberty. Contribute money to promote good designs; give instruction to the ignorant. Make peace between enemies; use just measures and balances. Approach near to the virtuous; keep aloof from the bad. Conceal men's vices, and publish their virtues; do good to all, and help the common people. Make bridges, and repair roads; have compassion on the widow and oppressed. Be moderate in plenty; remove the difficulties and disputes of others. Turn the mind to right principles; reform errors, and renew yourself. Cherish benevolence and kindness; retain no vicious thought. Be sincere in virtue, and reverently practise it. Though man see not thy deeds, they are exposed to the gods."—*Id.*

Bruce's Manuscripts.

THE collection of Æthiopic, Arabic, and other Oriental manuscripts obtained by the traveller, Bruce, in Egypt and Abyssinia, was lately put up to auction; but there being no advance upon the reserve of 5,000*l.*, at which it was put up, it was bought in for the proprietor. It consists of nearly one hundred volumes. Among the Biblical manuscripts is an Æthiopic version of the Old Testament, in five volumes, made from manuscripts used by the Greek church at Alexandria, at a remote but unknown period. It includes the book of Enoch, which was first brought into Europe by Mr. Bruce. There are also in this collection two copies of the four Gospels in Æthiopic, the Epistles and Acts of the Apostles on vellum; and the Song of Solomon in all the principal languages of the Abyssinian empire, with a vocabulary in each dialect. This MS. is considered a valuable accession to philological literature. Among the historical MSS. is the celebrated Chronicle of Axum on vellum. It professes to have been compiled from materials or records found by Damascius, bishop of Rome, in the church

of St. Sophia, and read at the first council of Nice to the 318 fathers assembled there. There is also a very ancient Coptic MS. on papyrus, said to have been found in the ruins near Thebes, in the former residence of some Egyptian monks.—[*6 June, 1827.*

Theocracy of the Buddha System of Nepal.

At a late meeting of the Asiatic Society of Calcutta, a letter was read, giving an outline of the theocracy of the Buddha system of Nepal. In other countries, following the Buddha creed, it does not appear that there are any beings recognized as superior to Gautama, and the other Buddhas, although they are avowedly of mortal origin and human nature. But in every country different innovations have been grafted on the primitive stem, and in none apparently has this been carried further than in Nepal. According to the information now communicated, the northern Buddhas acknowledge four sets of divine beings, or of superhuman objects of veneration. The first of these is, contrary to the generally supposed atheistical tendency of the faith, one primeval and uncreated deity. This first Buddha manifested five of his attributes, as five secondary Buddhas. From these five personifications five other Buddhas, or Bodhi-satwas, were produced, by whom the active duties of creation were performed; and amongst the created beings occur the human Buddhas and Bodhi-satwas, of the first of whom there are seven principal, and the latter of whom are infinite; including every person of exalted piety, by which the individual may become a living Buddha, such as the Lama of Lassa is supposed to be.—*Id.*

From the New-York Evening Post.

Dunlap's New Picture.

WE have been favoured with a sight of the picture which Mr. Dunlap is now engaged in painting, and on which he has been employed for three years past. Mr. Dunlap, since his return to his profession, has cultivated his art with great zeal and assiduity. Two of his large historical paintings have already attracted a good deal of attention, and are distinguished by undoubted talent; though it is certain, that if more time had been employed in producing them, they would be entitled to still higher praise. The piece on which he is now engaged, and on which he will be employed for some time to come, has been undertaken under more favourable auspices. In the grouping, the colouring, the finish, and all the more important points of the art, it has been thought, by connoisseurs who have seen it in its present state, that it will be superior to any of his former pictures.

The subject of the painting is Christ on

Calvary. The painter has seized upon a moment which his predecessors, in their almost innumerable representations of the closing events of the life of the Saviour, have passed over. Every person of liberal education is familiar, either by seeing the works of the pencil or the graver, with scenes of his last sufferings. The Triumphal Entry into Jerusalem, the Last Supper, the Passion in the Garden, the Betraying Kiss, the Trial before Pilate, the *Ecce Homo*, the Scourging, the Crowning with Thorns, the Crucifixion, and so on to the Ascension, have been painted by the Raphaels, the Rubenses, the Vandykes, the Wests, and other great artists without number; but the immediate preparation for the crucifixion, the moment preceding the final suffering, has never until now been attempted.

Mr. Dunlap having brought his labour so near to a close, as to give us an idea of the composition of his picture, we will attempt a description of the effect, and the manner of grouping the principal figures.

In a central position, but near the top of the picture, which is fourteen feet in height, stands the Saviour, his hands extended, and his face uplifted in prayer for his enemies. The figure is on the summit of the hill, and although the most distant, is made, by the skill of the painter, the most conspicuous in the whole composition. He is surrounded by the soldiers, who have seized upon his person to disrobe him for the torture.

The spectator's eye descending, is next arrested by the group of priests. Caiaphas is pointing to the victim, and each one exults, though in varied attitude and expression. On the extreme left of this group is seen a Pharisee, who is leaving them with marks of disapprobation. It is Nicodemus.

Between the last group and the Saviour, the Virgin mother is seated; her face is in profile and in shadow. Mary of Magdalene, has thrown herself on the ground, clasping the hand of the Virgin, and bathing it in tears. John, and Mary, the daughter of Cleophas, supporting the mother, complete the group.

If the eye of the spectator descends, it rests upon the figure of the Centurion, completely armed as the commander of the military; he is not in the attitude of command, but of admiration approaching to adoration. He steps forward, as if to gain a more full view of the principal figure, and clasps his hands with an intense expression, which is displayed in the whole figure—his face is turned from the spectators. Behind him, in shadow, is his family—his wife, children, and attendants.

Between the last mentioned group, and the group of priests, a Roman officer is seen looking on the High Priest with

strong disapprobation: his wife hangs upon his arm, and turns to gaze upon the principal object of attention.

Immediately opposite to the Centurion, the artist has introduced the wife of Pilate in costly and ornamented robes, surrounded by her female attendants—she looks with astonishment at the exulting Caiaphas.

The eye now ascends the hill, and, led by the light, is attracted to the face of a Pharisee, who is in stern dispute with Joseph, of Arimathea; immediately behind whom, is the daughter of Jairus, and her father. Peter is at a little distance, looking towards his Master. Between him and Joseph, is seen the murderer, Barabbas.

As the eye ascends the hill, it meets women, soldiers, and others, but is arrested by the Cross, still supported by Simon, who is attending to the orders of a Roman soldier. Near the Cross are seen Lazarus, and his sisters, Mary and Martha.

Soldiers are ascending the hill on each side, and over the brow is distantly seen the crucifixion of one of the thieves. The other is in the foreground of the picture, to the right of the spectator, stretched upon his cross, but so surrounded and obscured by the auxiliary soldiers, who are his executioners, that his struggle and tortures are indicated rather than seen.

Joanna, the wife of Chuza, and her children, are starting from the last group, and form a very conspicuous part of this division of the picture; the light of this side of the composition is thrown upon these female figures.

Immediately in front of the Saviour, is seen the hole excavated in the rock, intended to receive the cross; and, behind him, a black and gloomy sky portends the approaching darkness and convulsions of nature which took place on that occasion.

Such is the detail of the subject, and the disposition of the figures. The public may expect a splendid picture, and we hope that the industry and talents of the artist may meet with an answerable reward.

The Imitation Eye.

Dr. Scudder, of this city, a son of Mr. Scudder, the late proprietor of the Museum, has invented an artificial eye, so closely resembling the natural one, that even when examined with a view of detecting it, it is extremely difficult to discriminate between it and the living speculating orb. A gentleman has called upon us, (whose name is John W. Parsons, of Salisbury, Maryland, Eastern Shore, and who is at present residing at the Eastern Hotel, No. 89 Water-street,) who wears one of these artificial eyes. No person would suspect the fact, or, when apprised of it, would readily discover which is the

substitute. No paint is used in producing the resemblance, but the composition is coloured by means of fusion. We are informed by the subject of the operation we have alluded to, that the insertion or removal of the eye is attended with no pain. It plays in its socket as naturally as the other, and corresponds with its slightest movements. We cannot but consider this invention as one of the triumphs of art. The secret, by which the delicate colouring is communicated to the pupil and the iris, is of course known only to the inventor. For aught we know, it may be a revival of some of the ancient modes of staining glass, which have been supposed to be lost.—*Com. Adv. Jan. 3, 1828.*

General Protestant Episcopal Sunday School Union.

It is with no ordinary feelings of gratification that we submit to our readers the following letter, enclosing the liberal donation of FOUR HUNDRED AND FIFTY DOLLARS, from sundry individuals in the congregation of St. Paul's church, Troy, to the "General Protestant Episcopal Sunday School Union."

This praiseworthy example of the truly liberal Episcopalians of Troy, we cannot but hope will be extensively followed in other large congregations throughout the United States. Much, considering the limited means placed at their disposal, has already been done by the Executive Committee of the Sunday School Union; and well do we know, that there lacks not the industry and disposition to accomplish the utmost wishes of the friends of the church, if their fellow Christians will but remember them in their liberal benefactions. We trust the highly respectable writer will find an apology for the liberty taken in the publication of his letter without his authority, in the beneficial influence which such examples of liberality are sure to exert upon other members of our communion.

SIR, "Troy, 4th January, 1828.

"I am requested to transmit to you the annexed check, being the sum subscribed by sundry individuals of the congregation in this city, for the benefit of the Protestant Episcopal Sunday School Union.

"The persons who have contributed it, are very desirous that the Executive Committee should make an effort to raise sufficient funds to place the institution on a respectable and permanent footing—and, in order to do it, they would respectfully suggest, that you should begin in your own city, not by contributions only in your congregations,* but by interesting

* By referring to the first annual report of the Sunday School Union, it will be perceived, that one of the earliest measures of the Execu-

some few laymen in each of your congregations to go among the respective individuals thereof, and get them to become annual members, members for life, or patrons. In that way, we think, a sum would be raised which would excite an impulse abroad, and give strength and influence to the institution. It is of great importance that the institution should not languish for want of funds—make an exertion, and I doubt not it will be blessed with success, even beyond your most sanguine expectations.

"In haste, respectfully,

"Your obedient servant,

"STEPHEN WARREN.

"MR. THOMAS N. STANFORD."

List of Clergy in the United States.

THE List of Clergy in Swords's Pocket Almanack, Christian's Calendar, and Ecclesiastical Register, for the present year, contains the following numbers:—

Maine 4—New-Hampshire 7—Massachusetts 30—Vermont 11—Rhode-Island 6—Connecticut 53—New-York 121—New-Jersey 18—Pennsylvania 62—Delaware 5—Maryland 53—Virginia 40—North-Carolina 9—South-Carolina 33—Georgia 3—Ohio 12—Mississippi 5—Kentucky 3—Tennessee 2—Louisiana 1—Alabama 1—Michigan 2—Arkansas 1—Missouri 2—Total 484. Of these, ten are bishops, respectively, of the Eastern Diocese, (composed of Maine, New Hampshire, Massachusetts, Vermont, and Rhode-Island); Connecticut; New-York; New-Jersey; Pennsylvania (two); Virginia; North-Carolina; South-Carolina; and Ohio.

Of the clergy twenty-one are alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, as follows:—Connecticut 2—New-York 11—New-Jersey 2—Pennsylvania 3—Virginia 2—Tennessee 1.

EPISCOPAL ACTS.

In the Eastern Diocese.

IN St. Peter's church, Salem, Massachusetts, by the Right Rev. Bishop Griswold, Mr. William Horton was admitted to the holy order of deacons; and the Rev. Thomas W. Coit to the holy order of priests. Mr. Coit was also instituted rector of St. Peter's church—sermon (from 1 Cor. ii. 4, 5) by the Rev. Alonzo Potter, rector of St. Paul's church, Boston.

In the Diocese of New-York.

On Tuesday, December 18, 1827, the

tive Committee was the partial accomplishment of the plan here proposed. It is to be regretted that the sum raised was not larger; and we trust that the suggestion in reference to the procuring patrons by subscription, life members, and annual donors, will receive due attention from the Executive Committee.

Right Rev. Bishop Hobart held an ordination in St. James's church, Newtown, Long-Island, and admitted to the holy order of priests the Rev. George A. Shelton, deacon, the minister of that church, and an alumnus of the General Theological Seminary of the Protestant Episcopal Church in the United States. The morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York, the sermon preached by the bishop, and the candidate presented by the Rev. Gilbert H. Sayres, rector of Grace church, Jamaica, Long-Island.

In the Diocese of Pennsylvania.

The apostolical rite of confirmation was administered on Sunday, the 9th of December, 1827, to thirty-six persons, in Christ church, Reading, by the Right Rev. Bishop Onderdonk, who preached on the occasion. This is the second confirmation held in that interesting congregation since the consecration of the church in May, 1820.

On Sunday, the 30th of December, 1827, in St. James's church, Philadelphia, the Right Rev. Bishop White admitted Mr. J. P. Robinson, of Smyrna, in the diocese of Delaware, to the holy order of deacons.

In the Diocese of Virginia.

On Sunday, the 11th of November, 1827, the Right Rev. Richard Channing Moore, D. D., bishop of the Protestant Episcopal Church in the diocese of Virginia, administered the apostolic rite of confirmation in the venerable old Gothic church near Smithfield, in the county of Isle of Wight, which was the second house of worship ever erected in this country, and is the most ancient now standing. The first, it will be recollected, was at Jamestown, in the same state.

In the Diocese of North-Carolina.

On the second Sunday in Advent, December 9, 1827, a new church in Elizabeth-City, North-Carolina, was consecrated, by the Right Rev. Bishop Ravenscroft, to the service of Almighty God, by the name of Christ church. At the same time, and in the same edifice, the bishop admitted Mr. Jarvis B. Buxton to the holy order of deacons.

In the Diocese of South-Carolina.

On Advent Sunday, December 2, 1827, the Right Rev. Bishop Bowen held an ordination in St. Michael's church, Charleston, and admitted Mr. John S. Field to the holy order of deacons.

St. Paul's Church, Montezuma.

This congregation was duly organized in October last, and it gives us much pleasure to learn, that measures are in a flattering state of forwardness for erecting a

church in that village during the next summer. A lot of ground, in a very fine situation, has been secured, and funds to an extent highly creditable to the inhabitants have been raised. This gratifying result is in a great measure to be ascribed to the diligent and faithful exertions of the Rev. Mr. Weber, of Waterloo.—*Auburn Gospel Messenger.*

Obituary Notices.

NANCY S. BRONSON.

THE Episcopal Watchman of the 26th of November last announces, in the following manner, the death of this estimable lady. It should have been transplanted to our pages before this time, but the Watchman of that date did not reach us, and it is only within a few days that we have been supplied with one by a friend.

Died at Mount-Vernon, Ohio, on the 14th of September, Mrs. Nancy S. Bronson, consort of the Rev. C. P. Bronson, of Norwalk, Huron county, daughter of Stephen Sibley, esq., formerly of Great-Barrington, Massachusetts, in the 29th year of her age. Mrs. Bronson accompanied her husband to Mount-Vernon, to attend the convention of the episcopal clergy of this state, where they were both taken sick and confined with a bilious disease, and in less than two weeks after they left home, her soul took its flight to the world of spirits. Her approaching dissolution, however, gave no alarm, but

"Smiling at death, in joyful hope,
"She bade the world adieu."

Eminently qualified in every respect for her station in life, Mrs. Bronson's friends, the church, and society, have sustained a loss which is severely felt and sincerely lamented; and her numerous absent friends are deprived of an agreeable, intelligent, and interesting correspondent. Children and youth were looking up to her as a model of all that is virtuous and pious, and their parents were flattering themselves with the most pleasing anticipations of the improvement of their rising families, in both mental and external acquirements, from her precepts and example. Fervently devoted to her God and Saviour, she was unremitting in her endeavours to promote the Redeemer's kingdom; and from her own indefatigable researches after divine knowledge, and her perseverance to obtain the "one thing needful," she was a guide to the inquiring mind after truth, and could point out to the weary and thirsty soul the fountain of living waters. Ardently attached to the doctrines and liturgy of the church, in whose faith she was baptized, she delighted to join in its worship, and was able to explain to the doubtful and wavering its tenets, forms, and discipline; and,

as she lived in the constant exercise of that faith, hope, and charity, which it enjoins, she was enabled, with perfect resignation in her last moments, to say—"Thy will, O Lord, be done."

—
CAROLINE A. CUMING.

Died at Rochester, on the morning of December 26th, in the 27th year of her age, Mrs. Caroline A. Cuming, wife of the Rev. F. H. Cuming, rector of St. Luke's church, in that village, and daughter of the Hon. J. W. Hulbert, of this place, leaving an infant a few hours old, to meet the storms of the world without the protection of a mother's care, and a large circle of relatives and friends to mourn the loss of one whose worth will be long remembered. In this lamented woman there was an acknowledged union of those qualities of mind and heart which never fail to make the individual, in whom they are combined, an object of admiration and love. She possessed a native purity and sweetness of temper, enriched by mental cultivation, and adorned by the charms of an engaging manner. The force of her mind, and the sprightliness of her imagination, gave a lustre and animation to social intercourse; but the richest ornament of her character was seen in her unostentatious piety, and in that Christian example of meekness and love which, as far as mortals can judge, flowed from the transforming and renewing influence of divine grace upon the heart. The manner in which she discharged the various domestic relations, and met the calls of friendship, attracted the admiration of all who knew her.

That this testimony to the character of this lovely woman is just, was proved by the interest awakened in the place of her dwelling. Never, perhaps, on a similar occasion, was there a deeper emotion, or a more universal expression of sympathy. A generous congregation, while they evidently felt the loss as severe, seemed to leave no effort unattempted, to prove that they wished to soothe their bereaved rector and faithful pastor. Though the day of the funeral was stormy, and the walking very difficult, the church, which is large, was crowded, and throughout the service and the sermon, there was a stillness and intenseness of attention, which proved the presence of deep feeling. May the devout emotions of that hour produce abiding good. And may that Holy Spirit, which we humbly trust qualified our friend for the enjoyment of the celestial temple, soothe the aching bosoms of afflicted relatives, and sanctify this mournful visitation to all who knew her.—*Auburn Gosp. Mess.* Jan. 5, 1828.

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SAMUEL A. CROES.

Died on the 28th of December last, in

New-Brunswick, at the residence of his father, the Right Rev. Bishop Croes, of New Jersey, Samuel A. Croes, in the 39th year of his age.

—
GEORGE PRETYMAN TOMLINE.

Died on the 16th of October last, the Right Rev. George Pretymman Tomline, D. D., F. R. S., the Lord Bishop of Winchester, and author of "Elements of Christian Theology," "Refutation of Calvinism," and other learned performances. His lordship appeared in very good health, but on the morning of that day, his servant found him with his head on the floor, and one foot on the bed: and it is supposed that he was seized with a paralytic attack when in the act of rising.

At the request of a friend, we copy from the New-Jersey Eagle of the 4th of January, the following obituary notice of **GEORGE NELSON, Esq.**

Died on Tuesday, the 1st inst., at his late residence, Newark, New-Jersey, George Nelson, esq., in the 72d year of his age.—In announcing this exit, we feel impelled to say something more of the deceased than that death has suspended his earthly career. We feel impelled to bear testimony to the integrity with which that career was run. Not that human vanity is now to be fed by eulogy; haply the spirit is far removed from the dangers of flattery, and the influence of praise. It is for the benefit of the living that we honour the virtuous dead, that those may be invited to imitate their excellence.—Mr. Nelson emigrated to this country in the prime of life, and established himself as a commission merchant, we believe, with little other investment than sterling integrity. His uprightness of character, and his habits of industry, secured him as their natural result extensive patronage, and paved the way to the ample fortune subsequently acquired. Amid the corruptive influence of business, and the temptations of gain, this leading feature in his character was never tarnished nor allowed to weaken. Under all the vicissitudes of business, of scenery, and society, he remained, in the supreme sense of the word, the honest man. He retired, at a fortunate period, from the busy bustle of trade, for the enjoyment of domestic happiness, for which an amiable temper, and an affectionate heart, eminently qualified him. In the management of his resources he was skilful, and perhaps peculiar; the last particular borrowing character partly from his early habits of business, and partly from the views he entertained. Convinced that the tide of extravagance among us was far outrunning the current of gain, his more cautious economy appeared signal; yet never extended to a deprivation of any substantial comfort of

life. So much did he deplore the refinements of luxury, too often sustained at others' expense, that he frequently forbore the enjoyment of what he might well have afforded, rather than add countenance to what required correction. So great was the influence of this principle upon his mind, that he even enjoined, in the last moments of life, what the writer of this notice has often heard him repeat in days of his health, that no scarfs should be given to pall-bearers at his funeral.—In his charities, Mr. Nelson was cautious, because aware of great imposition; yet, when he gave, it was always with open hand. Of the justness of this remark, there is good evidence (if the writer is correctly informed) in the fact, that he had given to the church of which he was a member, more than six hundred dollars within the year past.—Though the complaint of the deceased was apoplectic, he retained the entire enjoyment of his intellect till within a few hours of his death, and conversed of his dissolution with a composure truly astonishing. If ever the religion of Jesus Christ appeared desirable, it was in the cool and collected faith of the deceased, which it were impossible for the bystander to witness, without feeling the petition breaking from his heart, Let me die the death of the righteous, and let my latter end be like his; without being reminded of the inspired admonition, Mark the perfect man, and behold the upright, for the end of that man is peace; without assenting to the position of wisdom and experience, The path of the just is as the shining light, that shineth more and more unto the perfect day.—Men of business may well copy his integrity as the best security for success; and the Christian imitate the coolness and rationality of his faith as the safest passport to heaven.

On the Death of Bishop Kemp.

Sleep'at thou, best leader in the host of God,
So deep in thy calm bed?—Peace is not made

Between thy King, and he who lifts his rod
Upon the world's high places. Hast thou laid
Thine armour down so soon beneath yon silent shade?

Firm wert thou for the truth, and on thy shield
Was His device, who every angry foe
Through meekness overcame. Why didst thou yield

The battle thus, and how thine head so low?
Father in God! for thee sad tears of anguish flow.

A whisper'd voice was on the autumn gale,
And he, at whose cold breath the mightiest bow,

Whose summons turn the cheek of man so pale,
Stood at thy side in majesty—and thou
Didst clasp his hand in thine with blanch'd, yet placid brow.

The church doth mourn—for thou didst wisely guide

Her trusting flock toward that celestial clime
Where winter dare not come, or blight abide;
And still thy faith, 'mid all the ills of time,
Fix'd on the eternal throne an ardent glance sublime,

To change thy mitre for a heavenly crown,

The gain how great!—Can lip of mortal tell
His bliss, who this dull load of flesh lays down,
Among the patriarchs and the saints to dwell,
Where the full tide of praise through deathless years shall swell!

[Episcopal Watchman.

Acknowledgment.

THE Treasurer of the New-York Protestant Episcopal Missionary Society gratefully acknowledges the receipt of three hundred and ten dollars, to the permanent fund, from Mrs. Jacob Shatzel, of St. John's chapel, to advance the Rev. William Berrian, the Rev. Benjamin T. Onderdonk, D. D., the Rev. John F. Schröder, and Mr. Jacob Shatzel, from the grade of life members, to be patrons of said society—also, to constitute Mr. Christopher Heizer a member for life.

BENJAMIN M. BROWN,

Treasurer.

New-York, December 14, 1827.

Extract from the Minutes of the Standing Committee of the Diocese of New-York.

At a meeting held on the 6th of December, 1827, on motion, resolved, That this committee will, in all cases, require satisfactory evidence, that a person desirous of becoming a candidate for holy orders has, in the first instance, given notice of his intention to the bishop, agreeably to the canon of the General Convention of 1826.

Resolved, That the above resolution be published in the Christian Journal, and in the Auburn Gospel Messenger.

(Attested) W. CREIGHTON, Sec'y.

Calendar for February, 1828.

2. Purification of the Virgin Mary.
3. Septuagesima Sunday.
10. Sexagesima Sunday.
17. Quinquagesima Sunday.
20. Ash-Wednesday.
24. First Sunday in Lent. St. Matthias.
27. } Ember Days.
29. }

Ecclesiastical Meeting in February, 1828.

13. South-Carolina Convention meets.

✂ To Correspondents.—Nos. 1 & 2 of "A LAYMAN," and "HIGH CHURCH," have been received, and will be inserted in course; as also the obituary of JOSEPH HOWLAND, jun., esq., which came too late for insertion in the present number

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 2.]

FEBRUARY, 1828.

[Vol. XII.]

For the Christian Journal.

No. I.

OCCASIONALLY I have read, in some of our *episcopal* periodicals, something very much like abuse of high churchmen, and high church principles. It may be well to know, before we undertake to judge of them, what in England could once be told of low and high churchmen, and of their notions. It is of no great value to us of this day, to learn particularly how either of them thought or acted as politicians. If it was, it might be remarked, that a goodly number of the high churchmen were sent to the Tower, *not for their passive obedience*; and that they were not remarkable for their non-resistance to James while he remained on the throne, or to William, after he got the possession of it.

We are told, by Mosheim, 1st. That high churchmen had pompous and ambitious conceptions of the authority and jurisdiction of the church; 2dly. That they produced a schism in the church of England. But we are told, by the same authority, in what these pompous and ambitious conceptions consisted. They maintained, that the church is subject to the jurisdiction, not of the civil magistrate, but of God alone. In addition to, or, rather, as a consequence of, this high and most pompous notion, high churchmen contended, that Sancroft, Kenn, and other bishops, though "deposed" by William the III^d., continued to be true bishops. For this they are branded as schismatics. It was their doctrine, that the episcopal church was the Church of Christ; and was equally the Church of Christ, whether in favour with, or persecuted by, the civil authority. "The church neither is, nor can be, from man; it is no human institution; and, as it acts under God, if it acts at all, it

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must act by his authority and appointment." Now, it would seem to me, that it would be very difficult to prove that these were very extravagant, pompous notions of the Church of God, or that the bishops of that day were guilty of creating a schism in the church, merely because they would not cease to consider themselves bishops, in obedience to the *deposition* of King William.

Low churchmen, it is true, differed with their high church brethren, and conceded to the king the power to depose bishops. Their doctrine, expressed in a few words, was, he (the king) can *create and destroy* bishops; and, I presume, presbyters and deacons also. That the bishops, simply because they had been deposed by the king, were no longer bishops, at least here on earth. They regarded the church as a creature of the state, and its officers to be supplied by the state; and supposed its great excellence to consist in this, that it was the favourite of the state, *being established by law*. As a spiritual society, deriving its powers from God, and not from man, they had no idea of it. All such notions were among the "niceties and trifles"—the "non-entities" of the low churchman, Hoadley; and, in later days, it is become the fashion to confine them to *the church invisible*.

No wonder, then, that although episcopacy was in England so excellent a thing, because by law established—yet the selfsame thing (episcopacy) was, at the selfsame time, to be despised in Scotland, and because *there it was by law persecuted*. It was not *essential*, though in some countries it might sometimes be expedient. Accordingly, the same power which rightfully established episcopacy in England and Ireland, claimed, and had an equal right to esta-

blish the *kirk* in Scotland, and the Roman Catholic religion in Canada.

We are often told of the low state of religion in the church of England years past; and it seems to be generally admitted, that since the days of Horne, Jones of Nayland, Wogan, Nelson, &c. &c. high churchmen, to whose truly evangelical writings England is, under God, indebted for much of her religion, a considerable improvement has taken place. Now, would it not be well to inquire, whether, when it was reduced so low, high church or low church principles prevailed? which party had the ascendancy, when a considerable portion of the clergy were fox-hunters, card-players, &c.? By some it must be taken for granted, that all this evil was the work of high churchmen—"the schismatics"—and all the good which has since been done, is to be attributed to the labours and zeal of low churchmen! But is this the fact? Which party produced the ablest defence of the church as a spiritual society—not as a human establishment? It is true, the high churchmen valued it most as a society instituted by God, not for its alliance with the state; and it is equally true, that their opposing brethren, while they thought all such notions extravagant, proud, and pompous, contended most lustily for it as a *legal* church, and evidently considered this its peculiar excellence.

"I could (says Jones of Nayland) name some doctrines, which, if our Saviour was now to deliver them in the metropolis of London, with the same freedom and authority as he did at Jerusalem, I verily believe he would be persecuted and put to death by people called *Christians*."—"God knows, there is too much of a worldly traffic among us."—"We have corrupted the doctrines of the Gospel, and are miserably divided in consequence of it."—"If the clergy of this church had any desire to preserve it, they must consider for what end the church is appointed. *A Christian church is a candlestick to hold forth the light of the Gospel.* When it ceases to answer that end, it is of no use as a church, and the world may as well do without it. *Great things have been attributed*

of late times to moral preaching." Now, of whom spoke he all this, and a great deal more? Surely not of high churchmen—the men whom he loved, and in whose principles he gloried. These things were said, and with great truth said, of low churchmen—the men who valued the church because of its livings, but had low notions of it as a *jure-divino* institution—of men who, though over-solicitous that it should remain the legal church, did not care to inquire very carefully whether it had any other title to be considered a *true* church—of men who preach and act to be *men-pleasers*, rather than to be approved of God: and for human applause, will preach morality, or any faith—the religion of low churchmen, or the religion of Mr. Tyrrell and Mrs. Ranby, of which we have a very pert account in "*Cœlebs*"—justification by the merit of works, or by the merit of faith, or (if it be more palatable) justification by election, and damnation by reprobation, and either the one or the other, without any regard to "the deeds done in the body."

A LAYMAN.

From the New-York Mirror for Oct. 20, 1827.

St. Paul's Church, Broadway, N. York.

ST. PAUL'S chapel has always belonged to the parish of Trinity church, which also includes, besides the parish church, St. John's chapel. The three congregations of Trinity church, and its chapels, form, in fact, for all parochial purposes, and in reference to pastoral oversight and ministrations, but one. The vestry of Trinity church is chosen by and from the three promiscuously. The rector of the parish is the president, and the only clerical member of that body. In reference, however, to parochial duty, and public ministrations, he and the assistant ministers sustain each an equal connexion with all three congregations. The history, therefore, of St. Paul's chapel, is identified with that of Trinity church, given in the first number of the present volume.* Having been erected by the vestry of Trinity church, it was first opened for divine service on the 30th of October, 1766. The clergy

* See Christian Journal, Vol. xi. p. 249.

of the parish were then the Rev. Samuel Auchmuty, D. D., rector; and the Rev. Charles Inglis, A. M., (afterwards D. D., and rector of the parish, and subsequently bishop of Nova-Scotia,) and the Rev. John Ogilvie, D. D., assistant ministers.

For the reasons given above, the subsequent history of this chapel is included in that recently published of Trinity church. Nothing therefore remains but to annex an account of the building.

St. Paul's chapel, which fronts on Broadway, between Vesey and Fulton streets, is a very handsome structure of grey stone, principally of the Corinthian order. Its form is a parallelogram, and the dimensions of the main body of the church are one hundred and twelve feet six inches in length, by seventy-three feet in breadth; which, with the portico on the east end, which is eighteen feet eight inches deep—the projection of the tower on the west end, which is seven feet three inches, and a portico attached to the tower, which is thirteen feet deep—make the extreme length one hundred and fifty-one feet five inches. The portico is composed of four columns, fluted, and in the Roman Ionic style, supporting a pediment, containing in a niche a figure of St. Paul. The recess contains one large window, and two entrance-doors, with windows over them. In the centre of the large window stands a marble monument, erected by congress to the memory of Major-General Richard Montgomery, killed in the attack of Quebec, in 1775. The two entrance-doors open each into a small vestibule taken from the main body of the church, from which rises a spiral staircase to the galleries. The space left between the vestibules within the church forms the chancel. The western end has but one entrance, leading to the centre aisle; and the foundation walls of the steeple being placed partly beyond the main wall, and partly within the body of the church, another wall was carried across the church on a line with the inner projection, thus forming on the south side the vestry-room, and on the north, a vestibule for the side aisle, with stairs to the gallery.

The sides of the church are built of dark grey stone, with two tiers of windows, seven in each tier. The architraves and sills, and in general all the projections, are formed of brown stone; and a balustrade, with a pedestal every ten feet, supporting an urn, runs the whole length of the roof, stopping at the pediment and western end. The spire is placed on the centre of the west end, and rises to the height of two hundred and thirty-four feet to the top of the vane, one hundred feet of which is of stone, and the remaining height of wood, strongly framed, and richly ornamented. It is in the Roman style, with five sections; and from the fifth, or highest, rises an octagonal spire, gently tapering, and supporting at the top the ball and vane. The first, or lowest section, is square, perfectly plain, but rusticated at the corners. The second section is also square, with antæ on the corners, and two Ionic columns in the centre, supporting a small pediment, over which, between two inverted consoles, is the dial. The third section is octagonal, with eight columns supporting an entablature, on which rest the pedestals of eight more columns in the section above. Between the columns, at these two sections, are circular head windows, with blinds—and rich urns are placed over each column. The last, or highest section, is perfectly plain. The steeple was erected subsequently to the revolution.

Having thus given a general description of the exterior, we will proceed to the interior, which, in point of lightness and richness, is only surpassed by that of St. John's, in Hudson-square. A double range of columns, in the richest style of the Roman Corinthian, runs the whole length of the church, finished with pilasters on the eastern, or chancel end, from the entablatures of which a large arch is thrown across the body of the church, thus separating the ceiling of the chancel from the main ceiling, which is arched circularly, with pannels on the crown, from which are suspended three cut glass chandeliers. The side ceilings are formed by arches, springing from the entablature of one column to that of another, and to a corresponding entablature on the sides,

supported by a very rich console—thus forming a groined ceiling, from the centre of which hangs a small glass chandelier. The ground floor is divided into three aisles, the centre one branching off, at the reading-desk, to meet the side aisle at the vestibule doors, leaving between the last pew, and the railing of the chancel, a large open space, in the centre of which are placed the pulpit and reading-desk, with sufficient space to allow free passage all around. The pulpit is raised seven feet above the floor, and is of a hexagonal form, sustained by a pedestal, and covered with a canopy, supported by a pillar of the Corinthian order. The steps to the pulpit lead from the reading-desk, which is elevated two steps above the floor of the church. A richly ornamented railing separates the body of the church from the chancel, on the sides of which are several chaste marble tablets. Over the altar-piece are the two tables of the law, surmounted by rays of light proceeding from a representation of the visible manifestation of the Deity on Mount Sinai. The gallery is large, and continuing round the west end, forms the organ-loft, above which is another small gallery, for the accommodation of the Sunday scholars. The organ, which was built in England about thirty years ago, is supposed to be one of the finest in the United States. A door behind it opens into the first section of the steeple, and after ascending five pairs of stairs, we arrive at the section which contains the bell. This is five feet in diameter, and about four feet and a half in height, and the average thickness is about four inches, weighing nearly three thousand pounds.

A large cemetery is attached to this building, in which there is a number of marble monuments—among which is one to the memory of the French general Rochefontaine, who fought in the service of the United States during the revolution, and died in this city in 1814. The space occupied by the church and cemetery is four hundred feet long, and one hundred and eighty feet wide, closed in front by an iron railing, and on the sides by a substantial brick wall, with an entrance on each street.

For the Christian Journal.

Convention of New-York.

AT page 15 of our last number, we adverted to the missionary and parochial reports laid before the convention, and inserted on the pages of its journal. We now commence our extracts from the former, and shall continue them through one or two succeeding numbers, following them with a few extracts from the parochial reports.

The Rev. Norman H. Adams, deacon, missionary at Unadilla, Otsego county, Bainbridge, Chenango county, and parts adjacent, states—

By the continued zeal and liberality of the Episcopalians at Bainbridge, a handsome and convenient church is finished, and consecrated to the service of Almighty God.

From the report of the Rev. William Barlow, missionary at Syracuse, Onondaga county, and parts adjacent—

At Otisco a new church has been organized by the name of St. Andrew's church, with the prospect of a slow but certain increase. Several respectable families from the sound school of Connecticut churchmen, have long resided in this place, where they have pined for the accustomed consolations of the sanctuary, and the ordinances, as did the exiles of Zion, when they hung their harps on the willows, and set down by the streams of Babylon and wept. Several of the younger branches have forgotten their home, and forsaken the "old paths;" but their loss is recompensed by the accession of others, who approve the sound doctrines, the sober character, and edifying service of the church. In this and the adjoining townships, the labours of a faithful missionary might be bestowed with great advantage to our communion.

The church at Syracuse I found in a depressed state. The church building was merely enclosed, the congregation few in number, feeble in resources, and without a convenient place of meeting. They have, however, recently completed the building in a neat and convenient manner. They have commenced a subscription for the purchase of an organ and bell. They have evinced great liberality in their contributions to the support of their missionary. But they are not able as yet to stand alone, and must, a little longer, be sustained by the hands of their brethren.

The Rev. Seth W. Beardsley, missionary at Le Roy, Genesee county,

and parts adjacent, thus describes the state of St. Mark's church, Le Roy—

This church, although organized almost ten years since, has always been in a depressed and languishing condition, till within a short time past. The number of people attached to it has never been great, and various circumstances have tended to prevent their increase. Several attempts have, from time to time, been made to erect a church, all of which have proved abortive, until about a year ago. The wardens and vestry then determined to make a fresh exertion—a plan of a church was drawn, subscriptions procured, the building commenced, and, to the joy of its friends, who for years had desired, but scarcely dared to hope for such success, completely finished by July 15th, when we first assembled within its walls for public worship. The edifice is built in the Gothic style, of stone, and rough cast. It is 60 feet by 40 on the ground, besides a vestry-room in the rear, and a projection in front, of half the depth of the tower. It is considered by many as one of the neatest and most commodious village churches in the western district. It was consecrated August 5th, and is now neatly furnished and provided with a good bell. The congregation is now quite numerous and highly respectable, is increasing, and promises, by the blessing of God, to become rooted and grounded in "the faith once delivered to the saints."

The Rev. Alva Bennett, deacon, missionary at Windham, Greene county, and parts adjacent, speaks of the congregation at Cairo as follows:—

At Cairo the service has been attended in the Presbyterian meeting-house, with which we have been accommodated. The congregation has been respectable, and the number of those who join in the service has increased. We cannot say what may be expected to be effected. The congregation are desirous of a continuance of the services of the church; and so much can be said of the prospects, that they are such as render it desirable that missionary labours there should be continued.

The report of the Rev. William W. Bostwick, missionary at Bath, Steuben county, and Penn-Yan, Yates county, and parts adjacent, gives the following account:—

His labours the past year, under the blessing of the great Head of the Church, have not been without some fruits. Our Zion, in this new and comparatively uncultivated section of the country, is gradually enlarging her borders. Truth and

primitive order are gaining ground, as a knowledge of the church increases and prejudice gives way. A part of the field occupied by him the preceding year has been relinquished, that a portion of his services might be employed where there was a prospect of greater good to the church, and where it was important that something immediately should be done. In the early part of January, he was called into the county of Alleghany, to baptize some children. At Angelica, the county town, and in its vicinity, several episcopal families were found, who were anxious to obtain the services of the church, and to organize a congregation. The Rev. Caleb Hopkins, deceased, a clergyman highly respected and beloved by the inhabitants of this region for his piety and exemplary conduct, and deeply lamented in his death, had officiated in this place, in connexion with Bath, two years before; but his sudden death prevented the taking of measures to organize a church. As there were no stated ministrations here of any denomination whatever, when this visit was made, it was deemed a favourable time to establish a church. Accordingly, at the solicitation of the Hon. Philip Church, and other zealous Episcopalians, a second visit was paid, in the latter part of January, and a church organized, under the title of St. Paul's church, Angelica.—The prospect of building up a church in this place being so fair, and the importance of having immediately the services of a clergyman a portion of the time being so manifest, it was thought advisable to leave Penn-Yan, and to devote a half of the time to Angelica. An engagement of this kind was accordingly made, and regular ministrations were commenced in April. The church has continued since to increase and prosper. The ladies of the congregation, zealous in promoting the interests of our Zion, and the advancement of true religion, have formed an association, whose objects are the purchase and distribution of religious tracts, contribution to the missionary fund, and the promotion of piety, harmony, and good feeling, among each other. It is very desirable that in all our congregations similar associations should be formed. In passing through this county, the missionary finds here and there a scattered episcopal family, who, but for his ministrations, would be entirely deprived of valid ordinances. Their children are growing up in ignorance of the church, and wandering from her communion. Several of these families are emigrants from Ireland and England, and are firmly attached to the doctrines, constitution, and worship of that church, under whose nurturing care they were born and brought up. In this county alone, there is an ample field for the labours of

a missionary the whole time. Besides the church organized at Angelica, there is another in this county, at Nunda, 18 miles distant, formed, about a year since, under the labours of the Rev. Mr. Salmon, but which is now destitute of ministrations. Here a missionary might employ a portion of his time to advantage, where his services are much desired. These infant churches, labouring under all the disadvantages of a new and thinly settled country, are not able at present to support a minister without missionary aid. This, it is hoped, will be extended to them, and another labourer sent ere long to assist the present missionary; the distance between the two places in which he officiates (Bath and Angelica, 40 miles) rendering the task too laborious for one.

Of the church at Stillwater, Saratoga county, and of his services in that vicinity, the Rev. Nathaniel F. Bruce, missionary at that place and parts adjacent, makes the interesting statement which follows:—

It is almost needless for me to inform you, that the episcopal congregation in Stillwater, once, I understand, respectable for its numbers and its members, through a variety of untoward circumstances, had become almost extinct.

The church which had been erected, but remained in an unfinished state, was rapidly falling into decay, when its desolate condition attracted the attention of Mrs. Mancius, of Albany, and through her persevering exertions we now have the satisfaction of beholding the episcopal church rising from its ruins. To the exertions of this lady we are certainly indebted for the improvement which has now taken place. It is but a short time since that the passing stranger beheld an episcopal place of worship almost in ruins; now he is greeted with the sight of a neat, though plain, structure, which would be creditable to any place. The scoff and the sneer of the enemies of our Zion, which were wont to burst forth on beholding our sanctuary, are suppressed, and give place to demonstrations of respect. So much having been effected, whilst we look up with thankfulness to that beneficent Providence which hath thus far smiled on our exertions, we cannot but hope for still better things—we cannot but hope that, with the renovated altar whence our incense of praise is to arise, we shall also behold, in due time, a renovated congregation of worshippers. But we are not merely indebted to the zeal and persevering industry of Mrs. Mancius for the improvement of the building we occupy; this was not enough in a cause so excellent, and in which much being required, much was also to be done. A house being necessary for the accom-

modation of a minister, she cheerfully came forward, and not only purchased a convenient dwelling for his accommodation, but has proceeded to the completion of its necessary repairs. Instances of individual exertion, like the one now mentioned, ought not to be suppressed. It has been productive of results by no means anticipated, and will, in all probability, have an important influence on the destinies of the episcopal church in this region; and those who thus contribute to the dissemination of the principles of Christianity, are not only benefactors to the church in particular, but to mankind in general.

At Mechanicsville we have no place exclusively devoted to religious purposes. Our usual place of meeting is a convenient room occupied as an office by a gentleman, who, though not an Episcopalian, has, with a liberality highly creditable to him, allowed us the use of it. At this place the number of hearers is respectable, the apartment being generally full.

At Schaghticoke Point, little, I believe, was known of the episcopal church until this summer. Having been invited to officiate there, under circumstances somewhat peculiar, my visit terminated in a proposition from a considerable number of the most respectable and influential gentlemen of the place, to devote a portion of time there. Accordingly, an arrangement was effected, and my services are devoted to that place every third Sunday.

It would perhaps be presuming too far, were I to express any opinion as to the probable course affairs here will take. I am not, however, without a hope, and, I trust, a justifiable and reasonable hope, that, ere long, a respectable episcopal church will be formed. To promote this object, every exertion within the compass of my power will be made, and every proper and justifiable means resorted to. In the village and its vicinity, I have discovered several families of Episcopalians, long deprived of the privileges and institutions of that portion of Christ's Church to which they feel much attached, and who now rejoice that they can have free access to her venerated services. Thus far we have been favoured with a very respectable number of hearers; and I cannot but hope, and earnestly pray, that the Divine blessing may attend us.

The Rev. Moses Burt, missionary at Ticonderoga, Essex county, and parts adjacent, remarks—

Though our beginning is small, and we have many discouragements to encounter, and the number added to the communion small, yet I think I can say with confidence, that a friendly feeling to the

church, and a disposition to establish and support it and its services, is increasing as fast as could be expected.

We are very much impeded by the want of a church to worship in. There was manifested last spring a disposition to build, but at that time a sufficient sum could not be raised, and it was thought best to postpone it to another year, when, I flatter myself, it will be accomplished. That, if accomplished, will, I think, almost insure the success of the church, (the Divine blessing being added,) for which we pray, and beg the prayers of our brethren, and our father in God.

Of St. John's church, Sodus, and of the church at Palmyra, Wayne county, the missionary in that quarter, the Rev. John A. Clark, speaks as follows:—

Few churches have gone on with more zeal and perseverance than that at Sodus. If there is a congregation in the diocese that deserves the fostering hand of the church, it is this. With only occasional ministrations, they have erected a neat church, the exterior of which is now completed; and the building does credit both to the taste and piety of the congregation.

At Palmyra our prospects are truly cheering. The regular attendants upon divine service are nearly double what they were last year when I made my report. The vestry have contracted for the erection of a church, 55 by 40 feet; the cornerstone was laid, with appropriate rites, September 28th; and it is expected that the building will be completed during the next season.

The great want of missionaries in destitute congregations is set forth in many of the reports, but in none more so than in that of the Rev. Palmer Dyer, missionary at Granville, Washington county, and parts adjacent. Speaking of Trinity church, Granville, he says, "our church continues to flourish," and then adds—

The ladies of this parish have formed a society, designated by the name of the "Female Charitable and Religious Association of Trinity Church, Granville."—There is no other episcopal clergyman in Washington county; a large, populous, and important section of the state, in which two or three faithful and able ministers are much wanted. In a number of the towns they would receive from the friends of the church a glad welcome, and might become eminently useful in disseminating sound religious principles, and in promoting the best interests of our Redeemer's kingdom.

In two places, Hampton and Sandy-Hill,

are organized churches. The former has a house of public worship, and the latter contains about 40 communicants. Both are now destitute of clerical services, and both desirous to employ a clergyman.

In the flourishing village of White-Hall, at the head of Lake Champlain, are a few friends of episcopacy. Let a missionary establish himself there, and whatever may be the obstacles which he will have to surmount, his eventual success is not to be doubted.

Country clergymen, and especially missionaries, might be able to render themselves much more extensively useful in their respective vicinities, were they made the agents or almoners of the Bible and Prayer Book, Tract, and Sunday School Societies. It is of considerable importance that they should keep constantly on hand a supply of books and pamphlets, which they can either sell or distribute gratuitously, as the case may require.

The report of the Rev. Samuel Fuller, missionary in Albany and Greene counties, affords instances of liberality that cannot be too highly commended.

In Greenville, the church is finished and consecrated. The actual expense, including the ground, and all the conveniences attached to it, is \$3,325. Of this sum, Mr. Reuben Rundle, jun., has paid \$2,000; his brother, Mr. Hardy Rundle, has paid \$550; and all the other subscriptions amount to \$775.

It is much to be regretted that there was occasion to make the statements contained in the forepart of the report of the Rev. Ezekiel G. Gear, missionary at Ithaca, Tompkins county, and parts adjacent. The compliment to Dr. Rudd in the latter part is well merited.

Since my last report, my services have been confined principally to the congregation in Ithaca. Circumstances of a peculiar nature, with regard to religion, have rendered this measure more necessary. The annals of fanaticism would scarcely present a parallel to the scenes which have been acted here during the last year. Every wheel in the mighty engine of a revival of the highest order, was directed against the venerable forms, and sober worship, of the church; and every art and trick was practised by its managers, to seduce and alienate the affections, and weaken the attachments, of her members and friends. I have endeavoured, by God's assistance, to do my duty in sincerity, "without listening to the speculations, or yielding to the innovations, of restless men;" to "set forth his true and lively word, and rightly and duly to administer

his holy sacraments;" and the result has been an increased attachment to the doctrines and worship of the church, and a more serious attention to the duties of the Christian life.

In most of the places that I have visited, the congregations of the church are newly organized, but in a flourishing state; and it gives me pleasure to mention, that I have uniformly witnessed a growing attachment to sound church principles. This happy state of things is owing in a great measure, under God, to the zeal and exertions of the Rev. Dr. Rudd, in the establishment of the Gospel Messenger, (a weekly paper, devoted to the interests of religion and the church,) and the prudence and ability with which it is conducted. Though humble in its appearance and pretensions, it exerts an influence which cannot fail to produce the best results. It finds its way into the most remote parts of the country, and does much to lighten the labours, and strengthen the hands of the missionary.

Of Christ church, Manlius, Onondaga county, the report of the missionary, the Rev. Burton H. Hickox, says—

Notwithstanding the many removals from this to the rival villages which have sprung up around us, the church, with your missionary gratuity, and the Divine blessing, will be enabled to sustain itself, with a fair prospect of increase in strength and numbers.

Of Zion church, Onondaga, Onondaga county, and of the church at Geddes, the report of the missionary, the Rev. George L. Hinton, deacon, thus speaks—

On the first of August I accepted the invitation of the vestry of Zion church, Onondaga the capital of Onondaga county. Since that period I have confined myself, almost exclusively, to this portion of the vineyard of our Divine Master; and it affords me no inconsiderable pleasure to be able to state, that my weak efforts have not been entirely in vain. I cherish the hope, that I may yet be found instrumental in enhancing the prosperity of this church.

A third service has been regularly held at the village of Geddes, on the borders of the canal, at the distance of three miles. The prospects of the church in this place are truly encouraging; many of the principal inhabitants interest themselves warmly in its behalf. Judging from the reception the church has already met with in this flourishing village, we anticipate the time when it will be firmly established. —Repeated inquiries have been made for

Prayer Books, and the want of them is sensibly felt.

The report of the Rev. Algernon S. Hollister, missionary at Paris, Oneida county, and parts adjacent, states—

That, from the urgent wants and pressing applications of scattered Episcopalians in the neighbouring towns of Augusta and Eaton, he was induced to devote a considerable portion of his time to them; and it gives him great pleasure to state, that in these places a considerable number of persons have become attached to the doctrines and ritual of the church, and several brought to her communion. Others have been confirmed in their attachment to the church, who, for a long time, had enjoyed but few of her privileges.

He also visited several families, and particularly a very interesting one in George-Town, living at the distance of more than twenty miles from any episcopal church; and yet they expressed a most ardent affection for their former venerable pastor, for the bishop of the diocese, and for the church in which (to use the expression of an aged and very devout member of the family) they had been brought up from their infancy, and accustomed from their youth to participate in all its holy ordinances.

Of the churches at Sacket's Harbour and Brownville, the missionary, the Rev. William L. Keese, deacon, thus writes:—

In July, 1826, a few weeks subsequent to my ordination, I commenced my ministerial labours as missionary to Sacket's Harbour and Brownville. Since that period, I have divided my time equally between these two places. At Sacket's Harbour I found an organized church. It, however, was in a depressed condition, in consequence of having been for some time destitute of the regular ministrations of a clergyman. It is gratifying to me to be able to state, that there has been a gradual accession to the number of my hearers, and that some of those previously attached to our communion have evinced an increase of affection for the distinctive features of our church, and more ardent zeal for the cause of Christ. The building for public worship, which was commenced some years ago, is not yet finished. In consequence of the deficiency of funds, we must look forward to some distant day for the period of its completion.

At Brownville, an episcopal church has recently been organized. Our success here has been of a character to call forth the loudest notes of thanksgiving and praise to Him who doth according to his

will, not only in the armies of heaven, but among the inhabitants of earth. In a place, where, previously to the commencement of my labours, the voice of an episcopal clergyman had only once or twice been heard, numbers have expressed the most decided preference for our church's exhibition of divine truth, and manifested a marked partiality for our evangelical liturgy.

The report of the Rev. John M'Carty, missionary at Oswego, Oswego county, and parts adjacent, states—

At Oswego Falls, and the Fifteenth Township, the services of the church have been generally well attended, but the number of Episcopalians is small. Previously to my visiting these places, but very few of the inhabitants had ever attended the worship of the church.

In Oswego, the means which have been employed to build up this waste place of our Zion have been greatly blessed. For more than three years previous to my removal to this place, the services of the church had been entirely suspended; and at first I found but a very few Episcopalians, and a small congregation. Both, however, have since been continually increasing. Oswego is now rapidly increasing in population and business, and promises soon to become one of the largest and most flourishing villages of the west; and I trust that the growth of the church may keep pace with the increase of the place. A Sunday school, in connexion with the General Sunday School Union of our church, has been established in this village, and is very flourishing. The congregation suffer great inconvenience for the want of a suitable place for public worship; but I trust this will not long be the case, as the vestry contemplate the commencing of the erection of a large and convenient stone church the next spring.

(To be continued.)

For the Christian Journal.

New-York Protestant Episcopal Missionary Society.

THE annual meeting of this society was held in St. Paul's chapel, in this city, on the evening of Tuesday, the 4th of December, 1827; the Right Rev. Bishop Hobart in the chair, and Mr. Cornelius Oakley secretary. The eleventh annual report was read by Isaac Paris, esq., and several resolutions in relation to the same, and to the objects of the society, passed; after which the new board of managers was elected.

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The report is a very clear, satisfactory, and interesting document. It gives in detail the operations of the society for the year then past; and in relation to the funds, states the receipts into the treasury during that period, including the balance therein at the date of the last report, at \$1,802 34; of which, the sum of \$717 90 was contributed by auxiliary societies. Fifteen hundred dollars have been paid over to the missionary committee, exceeding the amount paid the preceding year by \$250. The permanent fund, by a liberal advance of the treasurer, now consists of \$1,500, secured by bond and mortgage on real estate in this city at an interest of 7 per cent. per annum. The balance in the treasury is \$210 77.

The resolutions referred to above are as follows:—

On motion of the Rev. Dr. Onderdonk, *resolved*, That this society has heard, with much satisfaction, the very interesting report of the board of managers, and that the said report be accepted.

Resolved, That the managers be requested to publish the report, together with the proceedings of this meeting, and any other documents relating to missionary operations in this diocese, in such mode as they may deem proper.

On motion of the Rev. Dr. Lyell, *resolved*, That in the opinion of this society, the rapid increase of our church in the new settlements, and the wants of many in other parts of our diocese, render necessary augmented zeal to provide the means of religious knowledge and worship; and that this consideration, while it affords to the society and its managers a powerful stimulus to perseverance, under the Divine blessing, in the work in which they are engaged, will, it is hoped, induce the friends of religion and the church to co-operate with them in their labours, by extending to the society an increase of their patronage and beneficence.

On motion of the Rev. Levi S. Ives, *resolved*, That the thanks of this society be, and hereby is, presented to such of its auxiliaries as, during the last year, contributed to its funds; and that the directors of these highly valuable associations be earnestly solicited to continue and increase their benevolent efforts in favour of a cause so deeply interesting to every Episcopalian throughout the diocese.

Resolved, That this society retains undiminished confidence in this mode of augmenting its resources, and that such con-

gregations in our diocese as possess the ability, and have not already formed auxiliaries to this society, be respectfully and affectionately urged to do so as early as may be practicable.

On motion of the Rev. George Upfold, M. D., *resolved*, That the time of holding the annual election of the officers of this society, hereafter, be changed from the first Tuesday of December, to the evening of the first day of the meeting of the convention of the Protestant Episcopal Church of this state; and that so much of the 8th article of the constitution of this society as relates to the anniversary meeting, be so altered as to read thus:—

“The anniversary meeting of the society shall be held on the evening of the first day of the meeting of the convention of the Protestant Episcopal Church of this state.”

In allusion to a letter* to the treasurer, Mr. Benjamin M. Brown, under date of 21st March, 1827, signed “A Friend to Episcopacy,” and incorporated in the report, the managers say:—“The generous donor has given his bounty in secret—but God has seen it—he shall in no case lose his reward.” Will not others of their abundance do likewise?”

Referring to the annual sermon, the report states—

The last annual sermon was preached in St. Paul's chapel, in this city, on Sunday evening, the 21st of January last, by the Rev. William Richmond, rector of the churches of St. Michael and St. James. The appeal made for us by this gentleman was able and eloquent, and must have convinced every one who heard it, of the great necessity of a more active and increased devotion to our missionary institutions. \$ 232 91 was collected on this occasion.

The concluding paragraphs of the report will be read with interest. We extract them for the benefit of distant readers.

The board would, on the present occasion, remind the members of the society, and happy would they be if they could deeply impress it upon every member of the church, that the appeals to its bounty are increasing much beyond the means now provided for meeting them. This is a fact which, in the opinion of the board, affords no cause for despondency, but they think it rather a subject for rejoicing, that, whilst the parishes which have been

founded and supported by missionary efforts, and principally through the bounty of this society, have become able to sustain themselves without aid from others, that still there is no abatement in the calls upon us for assistance in advancing the cause of God and his Church, in places where the principles of religion, as believed by us, have been hitherto unknown; it manifests that there is an increasing anxiety among all classes of people in this diocese to become acquainted with the doctrines and worship of our church, and proves that they are only to be known to be venerated and loved.

When the managers of this society take a retrospective view of missionary labours in this diocese, they are filled with incitements to perseverance in the work before them.

The episcopal church in the state of New-York consisted, twenty years ago, of about seventy-five congregations, thinly scattered over that part of the state which was then settled. In the course of time that district of country which, at the period alluded to, was an uncultivated wilderness, has become thickly inhabited, and is at the present day flourishing under the industry and enterprize of an intelligent population. The ecclesiastical authority of the diocese foreseeing the increasing importance of this beautiful section of the state, with a zeal and ardour commensurate with so good a cause, determined to send missionaries into that their new and growing district. Being fully aware, that those who lead the way in redeeming the wilderness, are almost without exception persons who require all that they possess to provide for the positive wants of animal life, and can spare nothing from their little store for the support of the ordinances and social worship of God, they commenced that course of benevolent policy which has been the principal means of giving to the church of our choice an exalted station among the religious denominations of this state; they did, as the gradual increase of the population required it, increase and extend their efforts, until, at the present time, we have in this diocese one hundred and fifty-seven congregations, most of which are flourishing, and all respectable for the numbers and piety of their members. This result has been produced, through the blessing of God, by missionary exertions, combined with the active and untiring devotion of a faithful episcopal supervision. Had those who first established, and who for so many years have prosecuted our missionary institutions, been indifferent to the spiritual wants of their brethren in the new settlements, how different would be the aspect of our church at this day. It is to missionary efforts principally that we owe so

* See *Christian Journal*, vol. xi. p. 123.

much; and it is to missionary efforts chiefly that we must look for a continuance of our prosperity.

These facts should stimulate us to increase our exertions in extending the principles and ministry of our church to those who are so anxiously seeking to be embraced within her fold; they call upon us to be grateful to God for his goodness in continually opening to us new channels of usefulness to our fellow men, and lead us to believe that we may, without presumption, interpret the circumstance of finding a more extended field of labour before us, into an expression of the approbation of our Divine Master, of the manner in which we have executed our trust in the days that are past.

Let us, therefore, increase our efforts to accomplish the work given us to do, and we shall find an hour when the remembrance of the time and talents which we have devoted to the cause of our gracious Redeemer—"in the midst of a world lying in wickedness"—will sweeten the bitterness of decaying mortality, and shed a consolation over the dark and dreary valley through which we all must one day pass. This is no creation of a heated fancy—it is not the picture of enthusiasm. There was one* who entered with us, at the commencement of the past year, upon the duties assigned to us as managers of this society. One "with whom we had often taken sweet counsel, and walked in the house of God as a friend"—of whom it has been justly said, "he was one of the most amiable of God's ministers." He has been, in the midst of his usefulness, taken from this state of activity and exertion to a world of rest beyond the grave. The Bridegroom came suddenly, but his lamp was burning, and he, we doubt not, was ready to enter in with his Lord unto the marriage. In his case the remembrance of a life of faith in a crucified Redeemer, and years of active exertion in promoting his cause among men, shed a peace around the closing hours of his existence, which testified that there is a reality in the Christian's hope, and that the hour which filled our hearts with sorrow, was to him the commencement of an existence of happiness and glory in the land of rest and peace prepared for those who have trusted in the atoning blood of the Redeemer's cross.

Seeing, then, that these things are so, it becomes us who profess to believe in their reality, who know our Master's will, and who enjoy such exalted privileges, to use our utmost exertions in extending to our destitute fellow men those means of grace which will, under the Divine bless-

ing, light up in their benighted hearts the cheering hope of an eternity of glory. We know our duty—means are placed within our reach, and time is still given us to perform it—we shall shortly be called on to answer for its fulfilment or abuse, at a bar of rigorous and irreversible judgment.

To the report is appended a list of the missionary stations, and of the missionaries who fill them, taken from the printed journal of the last diocesan convention; also the missionary reports from the same journal, extracts from some of which occupy several preceding pages of this number. The whole forms an interesting pamphlet.

For the Christian Journal.

Quebec Diocesan Committee of the Society for Promoting Christian Knowledge.

THE venerable society, of which this institution is a committee, is known to most readers acquainted with the history of the progress of Christianity for a century past. It is, we believe, one of the oldest societies of the kind in existence, and has probably exerted a more wide-spread and greater amount of Christian benevolence than any other institution whatever. Of late years, in order to render its operations more active, and its charities more effective, committees, in the nature of auxiliaries, have been established in almost every quarter of the British dominions—even extending to the remote regions of India. In the neighbouring provinces of Upper and Lower Canada, and in New-Brunswick and Nova-Scotia, we find them in active and successful operation; and we have now the gratification to present to our readers a notice of the ninth annual report of the Quebec Diocesan Committee of that society, a printed copy of which has recently been placed in our hands. It purports to be the report for 1826—7; and in its opening the committee state, that "they are persuaded that the views of the society require only to be generally known throughout this extensive and fast populating country, to insure them the unqualified approbation and support, not only of the members of the church, but of every sincere well-

* The Rev. Cornelius R. Duffie, one of the founders of the society.

wisher to general instruction, and to the dissemination of sound Christian principles and Christian knowledge."

The report then adverts to the formation of a committee at Niagara, in Upper Canada—

"The committee have the pleasing task to record the formation and establishment of a district committee at Niagara, in Upper Canada, in correspondence with the parent society. The formation of this committee took place at Niagara, in September last (1826), during the visitation of his lordship, the bishop of the diocese, who presided at the meeting; at which time he explained the views and principles of the society, and more particularly adverted to the objects which would engage the attention of the committee. The meeting was numerous and respectably attended, and was honoured by the presence of his excellency Sir Peregrine Maitland, who, with his accustomed promptitude to further the interests of the church, whenever they can be advanced, came from his country residence for the special purpose of patronizing the design."—"It is a circumstance worthy of observation, that, in consequence of the formation of this committee, the members of a branch of the American Bible Society, at Niagara, came to the resolution, in the month following, of making over their funds and Bibles, and of becoming members of the newly formed committee."

And of the revival of the district committee at Kingston, in the same province, the report thus speaks—

"The committee have also to communicate the satisfactory intelligence, that the district committee at Kingston, in correspondence with this diocesan committee, which had for some years been organized, but which for various reasons (and among the chief of these may be mentioned the necessary expenses connected with the building of the new parish church) had not previously been in operation, was revived in September last, (1826), during the visit of the bishop to Kingston.

"The exertions of his lordship, together with those of his chaplain, the

Rev. C. Morgell, who preached upon the occasion, were such, that in consequence, a meeting was held on the 19th of September, 1826, for the purpose of re-organizing the committee, to be called the Maitland District Committee. His excellency, Sir Peregrine Maitland, condescended to become the patron of this as well as of the Niagara committee. The lord bishop presided upon this occasion also; and having explained the views of the society, and the particular object of the meeting, proposed the re-formation of the committee, which was unanimously assented to, and some judicious regulations were accordingly made, which were subsequently carried into effect."

The following further extracts will no doubt gratify our readers.

"With respect to the first object to which the labours of the committee are directed, the circulation of books and tracts on the society's catalogue, they have continued to supply the missionaries at the different stations, as application has been made."

"The committee feel a pleasure in stating, that steps have been taken for the formation of a lending library at Hull, in the lower province, and that books will be immediately sent up from the repository. Much good is expected to result from this establishment to the large number of labourers who are employed in the prosecution of the extensive public works which are going on in the vicinity. It is much to be desired that the example may be followed throughout the diocese.

"With regard to the second object to which the attention of the committee is directed, namely, the education of the poor upon the Madras system, the committee cannot but feel highly gratified in stating, that the school under their immediate inspection, at Quebec, is still in a flourishing condition. The numbers attending this school are, 125 boys, and 105 girls. Of these, about 160 belong to the established church of England, and the remainder are divided in nearly equal portions between the other Protestant denominations collectively, and the church of Rome."

"With respect to the Sunday school,

the committee have to state, that to no part of their expectations can they look with greater satisfaction. The regularity of the children in their attendance there on every Sabbath is particularly gratifying. The total number now attending the school, including the children of the military schools, amounts to 130 boys, and 110 girls.—In this department of their labours, the committee feel themselves called upon again to express the high sense they entertain of the praise-worthy conduct of those young persons who have acted as voluntary teachers at the Sunday school during the last year."

The animated appeal in the concluding paragraph will, it is hoped, not have been made in vain.

"The committee conclude, with an earnest invitation to every true friend of Christianity, to unite his efforts with theirs in the zealous support of a society which is one of the best instruments, under divine Providence, of propagating sound religion. The committee has effected very little when compared with what remains to be done; and surely there cannot be a work more important, or more truly glorious, than that which the Saviour has committed to all his followers, even that of extending a knowledge which is for the salvation of immortal souls. Let it be hoped that such appeals as these, addressed to believers, will have the effect of engaging them in the holy work, and of rendering them alive to the spiritual wants of the ignorant and uninstructed—let it be hoped that no selfish purpose will be allowed to render them lukewarm in the cause, and that no ill timed frugality will cause them to withhold that pecuniary assistance of which the society stands so much in need, and which it may be in their power to afford; that it will prompt them more particularly to lend their aid to further the views of the committee, with respect to those 'little ones,' who, if the countenance and support of the wealthier classes were withdrawn, might be debarred from the means of improvement, prevented from coming to the Lord, and eventually deprived of their inheritance in heaven."

Convention of Ohio.

Until within the last two or three years, the conductors of the *Christian Journal* were pretty punctually supplied with the journals of the different state conventions almost immediately after they issued from the press. This enabled them to communicate to their readers, in good time, whatever of interest might have been transacted in those conventions, and particularly the annual addresses and journals of the dioceses—documents at all times highly interesting to every true churchman. From some unaccountable cause, however, a great change has been experienced in this respect; and although the conductors have of late repeatedly complained of it, and earnestly solicited the secretaries of the conventions to furnish them with the journals as soon as published, yet have they cause to complain of continued neglect. Among others, their friends of Ohio have been extremely deficient in transmitting their journals; a circumstance much to be regretted, as every thing from this interesting diocese becomes now peculiarly important. We perceive the editors of the other church periodicals have been put in possession of the printed journal of the last convention of that state, while we have been entirely overlooked. We have no means, therefore, of giving at present an abstract of its proceedings, but we copy from the *Philadelphia Recorder* of the 19th of January, the address of Bishop Chase; and when we are supplied with a copy of the journal, the usual abstract shall be placed on our pages; provided the lapse of time does not render it unnecessary.

Bishop Chase's Address to the Convention of Ohio.

BRETHREN,

I did intend to make my address to this convention of considerable length: materials to that end relating to the interests of the church in this diocese having been, since we last met, providentially quite abundantly afforded. But I am prevented from fulfilling my intention by the overwhelming multitude and magnitude of my cares. Deprived even of the time which exhausted nature demands for repose, all my attention has been required, even to this moment, in the discharge of duties which God's providence unexpectedly threw upon me, in the erection of our college buildings. For these reasons

hope for your forgiveness both of deficiencies and imperfections.

Soon after the last convention, of June, 1826, I repaired to the place unanimously fixed on by this convention, as the permanent site of the seminary and college; and, according to the best of my judgment, endeavoured to fulfil the duties assigned me. The grounds were surveyed, the precise spot for the college marked out, and the work of clearing off begun.

The people of Knox county, and in the counties adjacent, and a few liberal men throughout the state, by way of subscription, gave freely, but it was chiefly in produce. Of *money*, to carry on so great a work, I saw and deeply felt the deficiency; and although borne down with much sickness and debility of body, I proceeded to the east for assistance. Blessed be God and the Father of our Lord Jesus Christ for crowning my feeble efforts with much success! Although, for a particular account of my solicitations and success, I am obliged, for want of time, to refer you to my report to the trustees of our institution in their last June session, yet my heart is too full of gratitude for the signal mercies which I received, to suffer any occasion to pass without pouring out some portion of it to God, the Author of all good, and to his faithful people, my generous benefactors.

At the General Convention, I was discouraged: yet God put it into the hearts of his faithful people to assist me most liberally. The work was begun in Philadelphia by those who love to rely, as Abraham did, on God's promises; though to human view all things militate against their wishes. My lameness and inability increased, yet God was most gracious to me. The efforts of my friends were blessed. A fountain of beneficence was opened and began to flow in that blessed city, which has since received so many tributary streams throughout our country. In New-York also the best and most benevolent dispositions were not wanting. To the honour of this London of America, many were found in it proud to emulate the bounty of our English benefactors towards the furtherance of

religion and learning in the west. In this work of beneficence, the family of Governor Jay, the Rev. Dr. Milnor, and many other characters distinguished for their liberality, took a conspicuous part.

From New-York I proceeded to Providence, Rhode-Island, where I was received with much kindness, and the subject of our college most liberally entertained. Thomas L. Halsey, and I. B. Wood, esqrs, were among the most munificent subscribers.

In Oxford, Massachusetts, Samuel Slater, esq., was my most generous benefactor; and from his well known character for discriminating and extensive benevolence, I entertain the pleasing hope that he will not let the *Milnor Professorship* (\$10,000), so nobly commenced by the conditional subscription (\$1,000) of Arthur Tappan, esq., of New-York, sink and fall through for want of due support.—Warmed by the generous examples of benevolence hitherto exhibited in this sacred cause, both in England and America, it is my devout prayer, that this and other gentlemen, to whom God has given the ability, will not let the year expire which is set for the filling of this professorship, and with it lose the \$2,100 already subscribed. When so much has been, and still continues to be done for us in England, it cannot be credited that Mr. Tappan's praiseworthy attempt to call forth the liberality of the church in America will fail of success.

I cannot speak too highly of my reception in Boston. The Rev. Mr. Eaton opened his heart and hand to me; and according to his ability gave, perhaps, more liberally than any other person in our country. May God reward him, his people, Dr. Gardiner, and the Rev. Mr. Potter, and all who showed kindness to me in Boston!

In Salem, Newburyport, Portsmouth, Portland, and Gardiner, our cause was sustained with great interest. Never shall I forget the kindness showed me by the reverend the clergy of those places, and the deep interest they took in the welfare of our theological seminary, and Kenyon college.

I have already mentioned, in my

communication to the trustees, those most interesting institutions, called "*Kenyon Circles of Industry*," organized in several of our eastern towns, for the benefit of our college. They meet together every week, and spend a few hours in some lucrative employment, in reading, and in social converse; as to the best means of doing good; and most beneficial have the results of their efforts been, both to our college and themselves. While they give unto others a little, and accompany that gift with their prayers, God giveth them much of his heavenly grace. A clergyman of the parish in which is one of these "*Circles*," told me, that the institution of it among them had done his people more good than could result to me—that in blessing, they had been blessed more abundantly. What reasonable cause is there that institutions of this nature should not commence here among our own people? While others are doing us so much good, shall we make no effort to help ourselves?

It is with inexpressible pleasure I relate, in this place, that my friends and relatives, in the states of New-Hampshire and Vermont, were among the first in giving most liberally to our institution in Ohio. When those we love the most approve our plans, and sacrifice many of their private interests to enable us to perfect them, our cup of human enjoyment is nearly full. This was my happy lot, not only when my brothers and sisters, in the place of my nativity, gave me most liberally; but when Mrs. Mary Mabbit, of Troy, New-York state—one of my most early friends—remembered me for the good of Kenyon college. Dr. Mitchel, of Philadelphia, also was most liberal in the bestowment of many articles of philosophical apparatus. Mrs. Codwise, of Long-Island, New-York, presented our college with many valuable books; as also Messrs. T. & J. Swords. These, and many others, (whom, were I but to mention their names, would protract this address to an unreasonable length,) contributed to swell the stream of beneficence which now, in prospect of future good, gladdens our hearts.

In England, too, the fountain is by

no means exhausted. A box of books, worth several hundred dollars, including Walton's Polyglott Bible, and many of the fathers and standard books, was sent us during the last winter, as the gift of the Right Hon. Lord Kenyon, and the Rev. Dr. Ward, of Great Horkenley; and I am lately informed, that Mrs. Walker, daughter of the late excellent William Jones, of Nayland, has caused to be prepared in London a most valuable telescope for the use of the students of Kenyon college.

On a survey of my tour east of the mountains, I have great reason to express my grateful acknowledgments to the clergy and people, not only of our own communion, but of all other Christian denominations. If all did not give me money, they gave me their influence, their advice, and, above all, their prayers; which offered, through the Redeemer's merits, have caused the blessings of heaven to rest upon my labours.

By the advice of the Rev Mr. Allen, of Philadelphia—for whose kindness to me through much sickness at his house, I cannot express my thankfulness—I appointed Mr. E. Bacon to aid me in soliciting donations to our college. His field of benevolent exertions was principally in the southern states, whither, after having assisted me in Philadelphia, and accompanied me, in very debilitated health, to New-York, he proceeded so far as Charleston, in South-Carolina. The contributions which he obtained from our friends at the south were most munificent; and though his expenses were very great, yet the net sum deposited to our credit was highly satisfactory; and I cannot refrain from expressions of gratitude for every favour showed him, as if showed to myself. His collections have been correctly published in the Philadelphia Recorder.

It was my intention to visit Baltimore and Washington City, on my return to Ohio, but time would not admit. The great work of commencing the college buildings demanded immediate attention. Having appointed the first week in June for that purpose, I was permitted to be on the spot; and though unworthy of the least of God's

favours, yet, through the merits of the Redeemer of mankind, I was honoured with that which might honour those who are inexpressibly more honourable than myself—the office of laying the corner stone at once of Kenyon College, and the Theological Seminary of the Diocese of Ohio. In performing this duty, I cannot frame my speech so as to express but a faint resemblance of my feelings. The miraculous mercies of the past, in rescuing me from so many perils, and in overcoming so much opposition; and the countless blessings of the future to the Church of Christ, and our dear country, of which this institution must, by the laws of Holy Providence, be the means of procuring in ages yet to come, rushed on my mind, and raised, as the swelling flood raises the ship on its bosom, my whole soul in gratitude to God, the Almighty Disposer of events, and the Fountain of all mercies. Though surrounded by a very great company of spectators to the eventful scene, the whole seemed to me, as the wilderness did to Jacob at Bethel, swallowed up in a deep sense of God's presence—God's presence filling all things, connecting earth with heaven, and, in prospect of future blessings, promoting the same expressions which he uttered, when, forgetful of all his earthly troubles, and wrapt into ecstasy divine, he exclaimed—"Surely the Lord is in this place; this is none other than the house of God, and this the gate of heaven!"

The building thus commenced is but the centre of the whole design—being only 110 by 44 feet. The two wings will be 174 feet each; and the whole, with the basement, four stories high. To support such a building, all of stone, the outside and the centre walls could be no less than four feet thick. In delineating the plan of this edifice, no time nor pains have been spared in causing it to combine every convenience which economy would justify. Having it in your power to witness, in your own persons, the progress of this work, I should here say nothing to you on this subject, were it not for friends and benefactors at a distance who will read this address, and

who will have little other means of gaining information. From 30 to 50 hands have been employed for the most of the time since my return from the east. Fourteen teams have been purchased, and many hired; and all most constantly and successfully employed. Stone have been quarried in great quantities, and much timber is prepared for use. A building of stone 34 by 20 feet, and most convenient for private use, is now nearly finished; and a house intended for a printing establishment, 18 by 22 feet, will soon be completed. The seminary grounds are cleared off, and many acres are under fence and cultivation on the college eminence. Buildings for the boarding of the hands, and the sheltering of goods, and stabling, are erected; and the college edifice itself is, in its walls, completed one story. This, together with the sinking of a well, 87 feet through a solid rock, and some advances in clearing off our fine bottomlands for farms to a considerable extent, is the amount of our present improvements. And here, I am sorry to say, our progress in building has been arrested by the strong hand of necessity.

I had expected, indeed in some instances it was covenanted, that the establishment should be supplied with plank and small timbers for joist, &c. from the neighbouring mills, at a reasonable rate; but in this we are disappointed. Such was our demand that it raised the price, and a supply could not be had at any rate. No other expedient therefore remained, but that we improve our very superior water-power privilege, and erect a saw-mill to prepare our own lumber from our own timber, which we have on the spot in great abundance.

If it be asked why this was not done at the commencement, the answer is, Because, previously to my going to the eastward, we had not the funds to justify so great an expense. I attempted to borrow money for that purpose; but did not succeed. On my return I endeavoured to accomplish, by manual labour, the sawing of the joist, but such was the demand, that this expedient failed. Compelled, therefore, by ne-

cessity, though the work be expensive, and the season for such an undertaking far advanced, the dam, the race, and the mill, have been simultaneously commenced, and our whole force exerted for its speedy accomplishment. So that in visiting our grounds, you will behold a busy scene: and while you behold it, conducted as it is by means of faithful headmen to every department, I doubt not of there being produced in your minds a most pleasing effect. The whole will be expensive; but its necessity, joined with the certainty of great *future profit* to the institution, as well as the supply of present want, will, I humbly trust, fully justify its commencement. The only cause for regret will be, that we were not able to commence it sooner.

In my communication to the trustees, I mentioned a subject which ought, with more propriety, to accompany my address to this convention—I mean the visit of the Rev. Mr. West to this country, bearing most ample recommendations from some of our most respected friends and benefactors in England. Though an officiating minister in another denomination of Christians, yet, his return to the church was so cordial, and his letters of credence so amply satisfactory, and the means of doing good to the cause of true religion, through him, so plain and abundant, that I could not but consider it my duty to act with promptness in the matter of his ordination. His case coming strictly within the purview of the 17th canon, and his immediate admission to holy orders contravening the spirit of none other, my own opinion was soon decided. But knowing my great liability to err, I thought it adviseable to consult those whose judgments were known to be so superior to my own—the bishops of the Eastern Diocese and of Connecticut. The result appears in the following notes:—

From Bishop Griswold.

"RIGHT REVEREND AND DEAR SIR,

"After considering the question respecting the ordination of Mr. G. M. West, it is my opinion, that he may be admitted to orders under the provisions of the 17th
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canon,* without violating the letter of any of our prescribed rules. And as I know of no usage or precedent to the contrary, and (so far as I understand the case) expediency requiring it, I recommend that he be admitted to orders.

"ALEXANDER V. GRISWOLD.
"Bristol, (R. I.) May 17, 1827."

From Bishop Brownell.

"Having seen the letters of several noblemen and gentlemen of Great-Britain, directed to the Right Rev. Bishop Chase, in approbation of the character of George M. West, a minister of the Wesleyan connexion in Ireland, I concur in opinion with Bishop Griswold, that there are no canonical impediments to his admission to holy orders by Bishop Chase.

"THOMAS C. BROWNELL.
"Hartford, May 20, 1827."

On these grounds, and in pursuance of this advice, Mr. West was admitted to full orders; and thus he has become one of the clergy of Ohio. His immediate return to England, on an errand of benevolence for the advancement of the interests of the theological seminary of Ohio, and of Kenyon college, must and will, it is hoped, meet with the approbation of all reasonable and well informed men. If I have erred in this affair, the error has been that of judgment, and not of intention: and even that I did not presume to exercise, till supported by the advice of others, whose opinions are far more valuable than my own.

As to the danger which may arise from this transaction, by way of *precedent*, no fears need be apprehended.

* CANON XVII.—*Of those who have officiated as ministers among other denominations of Christians, and apply for orders in this church.*

When a person, who has officiated as minister among any other denomination of Christians, shall apply for orders in this church, the bishop to whom application is made, being satisfied, on examination according to the canons, that he is a man of piety and unexceptionable character; that he holds the doctrines of the church; and that he possesses all the literary and other qualifications required; and being furnished with testimonials from the standing committee, duly convened, may ordain him as soon as convenient. In all such cases, the standing committee may insert in their testimonials the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

I am too insignificant, and my station in the church too remote, to be adduced as an *example* in any matter relating to a foreign nation, or a foreign church.

Let those take heed to their ways, in this respect, whose path of public life lies on more conspicuous ground. When seeking for *precedents* in bishops, communicating with foreign nations, and parent churches, the Christian world will look for examples in persons of more eminence than the bishop of a feeble flock of Episcopalian Christians in the wilderness, and in so doing, may *there* never be cause for disappointment! May *there* never be cause to mourn the frailty of human nature, as it regards concerns of more importance than any *supposed* irregularity in the ordination of pious, zealous ministers, who, once in an age, may come over the waters to help us; but in those things especially which deeply concern the vital principles of religion—the maintenance of peace and charity, wherein consist the true honour, safety, and welfare of any church or people—the avoiding of a disputatious and overbearing temper, and a jealous, proud, and ambitious spirit, whereby the Zion of God is too apt to be torn to pieces at home, and her name disgraced in foreign lands. On the contrary, may the Christian world look and find in the American Episcopal Church, especially among her more elevated bishops, precedents of a different sort—those which regard not so much the straining out the gnats of error, in the fancied transgression of some doubtful canon, as in the greater and weightier matters of the law—JUSTICE, MERCY, and TRUTH, the advancement of God's glory in the salvation of men's souls.*

My episcopal duties have, of necessity, been limited while the great work of our theological seminary and college has been going on. But small portions of the diocese have I been able to visit since the last convention. In those which I have visited, I have confirmed, viz.—In Worthington, June 11th, 1826, four; and in St. Matthew's church,

Perry township, August 6th, 1826, five persons.

On my return from the eastern states, I consecrated to the service of Almighty God, St. Peter's church, in Delaware county—a neat and very substantial stone building, truly honourable to its founders and benefactors. In this church, immediately after its consecration, besides the ordination of the Rev. Mr. West to priests' orders, already mentioned, I admitted Mr. Marcus T. C. Wing, a tutor in Kenyon college, to the order of deacons. And here I should officially mention what was unofficially published on the last year's journal of the convention in this diocese—the admission of the Rev. William Sparrow, professor of languages in Kenyon college, to the holy order of priests; and Messrs. C. P. Bronson, and Gideon McMillan, to deacons' orders, immediately after the rising of that convention. The Rev. Mr. McMillan is settled at Piqua, Miami county; and the Rev. Mr. Bronson, besides his duties as principal of Norwalk academy, officiates in Medina, Norwalk, and other places on the "*Reserve*."

The Rev. Mr. Silas Freeman has come into this state from Virginia, and is settled in the parish of Trinity church, Cleaveland, also to officiate in several of the neighbouring places. The Rev. A. G. Baldwin complied with an invitation I gave him while in Philadelphia, to remove from the diocese of New-York to Zanesville, in this state; a part of his time is devoted to Newark, and other places.

The Rev. Mr. John P. Bausman, has come to this diocese with letters of dismissal from the bishop of Pennsylvania, and is settled in Chillicothe. From the same authority, I received letters dimissory to this diocese of Mr. Nathan Stem, as a candidate for holy orders, and who is now pursuing his studies at our theological seminary. This institution, in connexion with Kenyon college, is conducted still at my residence at Worthington. The whole number of students is about fifty, which, for want of room, cannot be augmented; though there are frequent and numerous applications. What

* See remarks at the close of this address.—*Ed. C. J.*

anxiety does this create to expedite the erection and the finishing of our buildings!

All Gambier, comprehending the grounds of Kenyon college, has been recently incorporated, under the provisions of the act of the legislature, a new parish, in communion with the episcopal church, by the name of *Harcourt Parish*, out of respect to a distinguished friend of ours in Ireland—the Reverend Sir Harcourt Lees.

When in Philadelphia, by letters of dismission from the bishop of Virginia, I ordained Mr. George Mintzer to the degree of deacons in the Church of Christ. This office was performed in St. John's church, by the very obliging permission of the bishop of Pennsylvania. The Rev. Mr. Mintzer came to this state, and officiated for a while very faithfully at St. Clairsville, and Morristown. He is now on a visit to his friends in the eastern states.

Brethren of the Clergy and Laity,

In closing this hasty and confused address, I should deem myself culpable were I to omit assuring you of my very sincere and constant prayers for your eternal happiness, and entreating yours in return for my own salvation. The outward welfare and prosperity of the church is one thing, and the peace and joy of the Holy Ghost in the souls of men, is quite another. What will it avail us, that we meet here year by year, to consult for the good, and use the means for the salvation of others, if we be not saved in the day of visitation ourselves? Let this solemn thought shed its holy influence over our hearts and our actions, that what we think, do, and say, in present meeting, may be such as we shall wish it had been, when we come to die.

PHILANDER CHASE.

Mount Vernon, September 5, 1827.

Remarks on that part of the above address which relates to the ordination of the Rev. Mr. West, and contains charges against one or more of the bishop's brethren.

The portion of the above address on which we feel ourselves compelled to make a few remarks, is that commencing on the first column of page 49, and ending with the second paragraph on the first column of page 50. The case of the Rev. Mr. West is therein spoken of as "coming strictly within the purview of the 17th

canon, and contravening the spirit of none other;" as not "violating the letter of any of our prescribed rules;" and as one to which "there are no canonical impediments." In reference, probably, to objections, of which the bishop may have heard, to his procedure in the case, he speaks of it as a "supposed irregularity," and a "fancied transgression of some doubtful canon."

Now, the case is this:—The Rev. George M. West, an Irish Methodist minister, came to this country, and in a few weeks was ordained, by Bishop Chase, both deacon and priest.

The law of the church on the subject is this:—"When any person, not a citizen of the United States, who has officiated as a minister among any other denomination of Christians, shall apply for orders in this church, the bishop to whom application is made, shall require of him (in addition to the qualifications made necessary by the 17th canon of 1808) satisfactory evidence that he has resided at least one year in the United States previous to his application."—Canon V. Gen. Conv. 1820.

Query to the reader. Does this case contravene the spirit of none of our canons? Does it not violate the letter of any of our prescribed rules? Were there no canonical impediments in its way? Is it only a supposed irregularity? Is it only the fancied transgression of some doubtful canon?

But we have, farther, a much more serious question. Is the case, as it must appear to every unprejudiced mind, when placed in contrast with the above canon, or even if it were such as is represented in the address, one that can at all justify the truly mortifying exhibition of feeling of which it was made the occasion?

It would be imputing a state of mind far from consistent with the pure and holy influence which our religion should have on all its professors, but especially on its ministers, and most of all on those of the highest grade, to suppose that this was but the playing of fancy on what might be imagined a possible case. We have no hesitation in believing that none will doubt or deny, that the only rational meaning, and the obvious intention, of the remarks which the bishop has drawn from this case, are, an imputation upon one or more of his episcopal brethren, of "a disputatious and overbearing temper, and a jealous, proud, and ambitious spirit, whereby the Zion of God is too apt to be torn to pieces at home, and her name disgraced in foreign lands;" and of regarding more "the straining out the gnats of error, in the fancied transgression of some doubtful canon," than "the greater and weightier matters of the law—justice, mercy, and truth, the advancement of God's glory in the salvation of men's souls."

We speak not now of the extremely unfortunate circumstance, that the cause of all this wrathful denunciation was objection to what our readers must have at once perceived to have been a direct and unequivocal, not a "fancied," violation of a positive and express, not a "doubtful," law of the church. We are principally concerned at this obviously designed and most mortifying attack upon at least one of the bishop's brethren. We say mortifying; not that it can at all hurt the individual or individuals against whom it is aimed—for, thank God! the traitor to his Master's cause

therein described is unknown to our church; or that the sanction thus given to the high-handed excommunication which, at this moment, is disgracing our communion and our ministry, gives any alarm to their friends, on account of those thus attacked: but *mortifying*, because churchmen must see such unjust imputations, not merely in the ephemeral pamphlets which a short time will consign to their merited oblivion, but in the formal and permanent records of their church; and because the Christian world, and future ages, must know that a bishop, in the solemn and imposing attitude in which he stands, when presiding in the councils of his portion of the Catholic Church, could thus become the assailant of a brother, or of brethren, of his holy order. Of *principles*, and of *courses of policy*, every faithful protector and guardian of the flock of Christ should speak according to his deliberate and conscientious sense of duty. But such *personalities*, always revolting to an honourable, and distressing to a Christian mind, are, when thus stamped with official sanction, and interwoven with the records of our Zion, truly mortifying to the honest pride and well-grounded preference with which good churchmen are affected towards their church, and to the respect and esteem in which they love to hold its ministers, and especially those of chief authority.

It has given us the acutest pain to be compelled thus to speak. But compelled we are by a deliberate sense of justice to ourselves, to our church, and to our holy religion. It ought to be known that such things are not approved; and we solemnly call on all who love religion, who love the church, and who revere our episcopacy, to let it be known that they are not.

From the Quarterly Theological Review and Ecclesiastical Record for October, 1837.

Case of the Episcopal Church in Scotland.

THE members of the episcopal communion in Scotland profess the same articles of faith, make use of the same liturgy, are subject to the same system of church government—and in all respects agree with the established church of England.

Their clergy derived their ordination and spiritual character from the same source as the clergy of the church of England. For a long course, their religion, recognized in law and ancient custom, was the established religion, and their clergy were maintained by the state.

At the revolution, in 1688, when the Presbyterian religion was established as the religion of the state, the clergy of the episcopal communion were expelled from their cures, their legal pro-

vision was withdrawn, and from that time they have been maintained by voluntary contributions alone.

The number of those who compose the episcopal communion in Scotland may amount to 60,000 and upwards—divided into 80 charges, or 100 congregations, many of which are situated in remote parts of the Highlands, at a great distance from each other, and consist of individuals possessed of very little property.

Their church establishment consists of six bishops, and seventy-four inferior clergy. All of these perform congregational duties. The bishops, besides, make triennial visitations of their dioceses, and many of the clergy have the charge of two, and several of three, congregations.

For the sanctity of their lives, the purity of their morals, and their general respectability, the clergy of the Protestant Episcopal communion in Scotland may refer to all who know them, of whatever religious persuasion they may be; while their own flocks will afford the most willing and ample testimony to the purity of their doctrines, their individual piety, and the exemplary discharge of all their religious and moral duties.

This meritorious body of men derive their subsistence solely from voluntary contributions, with the addition of the income of a very small landed estate, and the interest of a small sum of money, the produce also of private benevolence.

The annual amount of these additions, increased by a few annual subscriptions, enable the trustees to allow to the bishops 60*l.* a year each, to the most necessitous of the clergy 15*l.*, to others 10*l.*, and to others 5*l.* a year each.

The inadequacy of this provision, combined with that derived from their respective congregations, may be imagined from the fact, that bishops, venerable for their age and character, and labouring under infirmities, have been compelled by necessity to travel in inclement weather to their distant dioceses, in discharge of their duties, on the outside of the public conveyances of the country, while the income of many of the inferior clergy is less than

the ordinary wages of a mechanic or day labourer.*

Under these circumstances, relying on their well known fidelity to the constitution as established in church and state, on their perfect agreement with the established religion of England and Ireland, and on their useful services as an important part in effect of that communion, the clergy of the Protestant Episcopal communion in Scotland have petitioned parliament to make some provision for their support.

They do not seek for affluence. All which they presume to expect is the means of decent subsistence. They are led to the hope that the liberality of parliament will afford them this provision, because they have been thought proper objects of assistance on three former occasions, as well as by the universities of Oxford and Cambridge—the surest pledge of the propriety of some public provision for their body—

* The following is an authentic *Statement of Clerical Income* in the Highland districts of *Ross and Argyre*, and in the diocese of *Mar- ray* :—

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Bishop Low, of Ross and Argyre, from congregation 90 <i>l.</i> , and from fund 60 <i>l.</i> -	150	0	0
Mr. Fyvie, at Inverness, from congregation -	130	0	0
Mr. Wm. Paterson, at Ord, from two congregations 5 <i>l.</i> , and from fund and private donations 31 <i>l.</i> -	36	0	0
Mr. Mackenzie, of Dingwall, from two congregations 40 <i>l.</i> , and from fund 15 <i>l.</i> -	55	0	0
Mr. Marnellan, from two congregations 19 <i>l.</i> , and from fund 15 <i>l.</i> -	27	0	0
Mr. MacLennan, of Fort William, from congregation 20 <i>l.</i> , and from fund 15 <i>l.</i> -	35	0	0
Mr. J. Paterson, of Glengary, from congregation 40 <i>l.</i> , and from fund 5 <i>l.</i> -	45	0	0
Mr. P. M'Coll, of Appin, from two congregations 45 <i>l.</i> , and from fund 10 <i>l.</i> -	55	0	0
Bishop Jolly, of Moray, from congregation 30 <i>l.</i> , and from fund 60 <i>l.</i> -	90	0	0
Mr. Friesley, his assistant, from congregation 30 <i>l.</i> , and from fund 15 <i>l.</i> -	45	0	0
Mr. Buchan, of Elgin, from congregation 30 <i>l.</i> , and from fund 15 <i>l.</i> -	45	0	0
Mr. Murdoch, from three congregations 15 <i>l.</i> , and from fund 15 <i>l.</i> -	30	0	0
Mr. Walker, of Huntley, from congregation 20 <i>l.</i> , and from fund 15 <i>l.</i> -	35	0	0

In the district of Dunkeld, and country parts of Aberdeenshire, a similar list might be furnished.

and because, for a long period of time, the Protestant dissenters of England and Ireland have annually received grants* from parliament of a similar description, and to a considerable amount. And without departing from the purest spirit of charity, or incurring the charge of presumption, they may consider themselves as entitled to be put, by the parliament of the United Kingdom, on a similar footing with the dissenters from the established church of England and Ireland.

It would be indecorous in the extreme to offer more than an humble suggestion either as to the amount or the distribution of the liberality of parliament. But it may be convenient to submit, that the annual sum of 10,000*l.* sterling would afford them the means of obtaining the necessary comforts and conveniences of life, which they are at present unable to attain, and would enable them to perform their sacred duties with respectability, and of course with increased effect; and if the distribution of this sum were intrusted to the bishops, to be allotted according to a scale which their acquaintance with the condition of the clergy would enable them to form, it would be sure of effecting the object which parliament intended to attain.

Such increase in their funds would enable them to appropriate to each of the bishops an addition of 200*l.* sterling a year, or more, if circumstances and situation should seem to require it—to make an important addition to the income of the inferior clergy, who most require it—and, perhaps, to place the theological professorship in Edinburgh on a broader basis of usefulness.†

* See the annual votes of the House of Commons, and particularly those of the 22d March, 1825, viz.—“To the Nonconforming Protestant and Seceding Ministers of Ireland, the sum of 13,984*l.* 13*s.* 3*d.* To ditto, in England, &c. the sum of 6,312*l.* 7*s.* 10*d.*”

† Numerous individuals from England, Ireland, and the Colonies, who are destined for orders in the church, members even of the universities, reside occasionally in Edinburgh for a considerable time, and some have been wholly educated there. Many of these, especially from the colonies, and some even from the universities, have received their elementary instruction in divinity from the episcopal professor in Edinburgh. For a period of twenty

From the Episcopal Register for December, 1837.

Visit to a Sick Room.

IN a journey which I took in the year 18—, I went a little out of my way to visit, for a few hours, a town where I had formerly resided. This I did, partly to see a few friends I love there, but principally to visit the sick chamber of one in whom I felt a tender interest the short time I lived amongst them. She was then a blooming girl of eighteen, her countenance and her person indicating the most perfect health. At this time she and another sister were the only surviving daughters of a widowed mother, who had followed to a premature grave her two eldest, cut off by the same fatal disease which was now sundering the life-strings of her youngest, who was but the more precious for being her last. The two who had gone to their peaceful grave and holy home before I was acquainted with the family, died in the peace, nay, in all the triumph which faith in "the glorious Gospel of the blessed God can impart."

I had frequent intercourse with the two sisters of whom I first spoke, and the eldest, both in person and character, was one of the most lovely beings I ever saw. There seemed to be scarcely any thing of earth about her, so pure and saint-like was her appearance, so ardent and elevated her piety! Never shall I forget the subdued, peaceful, unearthly expression of her countenance, when returning from the sacred altar, after receiving the symbols of her Saviour's dying love. One could not help feeling, while looking at her, that her pure spirit would soon burst from its lovely but frail tenement, winging its way to a more congenial region, to join in services more spiritual and heavenly, and to drink new wine in the glorious kingdom of her Father. Two or three years after I parted from her, this sweet saint was called to join the everlasting song of heaven. The disease so fatal to other members of her family carried her to

the grave, and the same holy triumph marked her end.

As we followed her tearful mother into the dying chamber of the dear invalid, the last of the surviving sufferers, I was struck with her strong resemblance to her sainted sister, which I had never before observed. Her piety (for she was not pious when I knew her) had stamped upon her pale brow the same purity and tranquillity, and it gave to her countenance a charm which it never had possessed when adorned with the bright glow of health. She received me, and a mutual friend who was my attendant, with a smile which lighted up for a moment her faded features with something of their former expression. In a feeble, but sweet and touching voice, she expressed her heavenly hopes and consolations, and spoke of her departed sister in the warmest terms of admiration and love. Oh! said she, no person who had doubts of the truth and power of religion, could have seen her on her dying bed without having them all dissipated; her triumphant and joyful spirit seemed already in heaven. While she conversed, our tears flowed fast, and her afflicted mother, though not loud in its expression, seemed almost overwhelmed with grief. She alone retained the same heavenly composure. Earthly passions appeared no longer to have any dominion over her, so near was she to the confines of the upper world. She requested my friend to pray with her, and our knees were bent, and the voice of prayer raised in that sick chamber, which seemed emphatically "the gate of heaven." If ever we feel it a blessed privilege to pray, it is at such a sacred hour. Earth, with its possessions, its hopes, and its joys, fades away, and the love of Christ, and the favour of God, and an inheritance among the saints in light, seem what they really are, all in all.

We soon after bade this interesting creature farewell with feelings I could wish might ever occupy my heart. I felt that the religion of Jesus was indeed a "pearl of great price," shining with greater brilliancy in the hour of affliction, and with surpassing lustre in the chamber of the dying saint, shed-

ycare at least, he has readily supplied such instruction as cases occurred to require it, and hitherto without fee or reward on the part of those who have sought such instruction.

ding a glory round him infinitely more bright and precious than the most sparkling jewels of the richest diadem on earth around her loftiest monarch. "Let me die the death of the righteous, and let my last end be like his."

E.

For the Christian Journal.

REMINISCENCES—No. I.

OUR church, in the preface to the Book of Common Prayer, makes a well-merited acknowledgment, that she "is indebted, under God, to the church of England, for her first foundation, and a long continuance of nursing care and protection." The principal medium through which that venerable church exerted this instrumentality, was "*The Society for the Propagation of the Gospel in Foreign Parts*." This institution was incorporated by King William III., June 16, 1700. It was expressly designed for the benefit of his majesty's subjects in America. Among them, of course, were the inhabitants of the colonies now included among the states of our republic. To the operations of that society we are indebted for the origin of many of our most respectable parishes, and for the degree of prosperity which enabled them, after the revolution, to maintain themselves. Reports of the proceedings of the society have been annually printed since the year 1710. They contain a vast fund of highly interesting information connected with the early history of our church. We propose making from them such extracts as we think will be gratifying to our readers.

First, however, we shall present them with some information of an earlier date than the printed reports of the society, from Humphrey's History of the Institution, printed in 1730.

In this volume is a chapter headed, "*The Occasions of the first Rise of this Society*;" from which we present the following extract:—

"The British colonies upon the continent of America were all settled first by private adventurers, under grants from the crown, with small numbers of families. It was therefore not to be ex-

pected that the proper provision, either in the religious or civil concerns of the inhabitants, could be at first made. Indeed, if a colony had been planted immediately by the state here, it is not to be questioned, but proper care had been taken that both should have been duly regulated. But as the first private adventurers laboured under great difficulties at their settling, and under many uncertainties what the event would be; this, though not a sufficient reason, may yet be an excuse, for their not making the proper provision in this case. A trial was first to be made, of what advantage these settlements would prove, either to the adventurers, or nation, before either would engage themselves in further expense.

"Another misfortune, which greatly hindered any uniform and public worship of God being settled, was this:—The natives of this kingdom of Great-Britain, who removed thither, were of many kinds of denominations; most of them dissenting from the church of England, and disagreeing as much from each other, in their sentiments in religion and church government, as from their mother nation and church. Besides, a further difficulty arose soon, from the conflux of people of several nations of Europe, of various sects and divisions, settling in these plantations, which occasioned a still greater diversity of opinions. It is therefore not to be wondered, that the people were not earnest to settle any establishment, when so few agreed upon any particular form.

"But in a small process of time, when these settlements were fixed, and the colonies established beyond the fear of any ordinary force which might destroy them, they began not only to see, but very sensibly to feel, their wants. Indeed the first planters, those of the British nation especially, as coming from a country blessed with the purest religion and truest liberty, retained some remembrance of both, and lived through the force of that, in those wild parts, among savages and woods, in human civility and decency, though I cannot say in Christian order: but their children, (the generation after them,) who had not themselves seen

what their fathers had, were but weakly affected with what they might hear from their parents of the primitive Christian worship, and the ordinances of the Gospel. Some whole colonies lived without celebrating any public worship of Almighty God, without the use of the sacraments, without teachers of any kind, and, in a literal sense of the phrase, without God in the world.

"In this dark state of things, the providence of God raised up several eminent persons, who, observing this great calamity, became zealous to redress it; strove to awaken the people into a sense of their wants, and contributed their assistance towards recovering their countrymen from this irreligion and darkness. Among the first we find the Honourable Sir Leolyne Jenkins, in his last will and testament, proved the 9th of November, 1685, thus declares: that it was 'too obvious that the persons in holy orders, employed in his majesty's fleets at sea, and foreign plantations, were too few for the charge and cure of souls arising in those fleets and plantations: and, therefore, he provides, that two additional fellowships be new founded, and endowed at his cost and charges, in Jesus college, Oxford, on condition that the said two fellows, and their successors for ever, may be under an indispensable obligation to take upon them holy orders of priesthood—and afterwards that they go out to sea in any of his majesty's fleets, when they or any of them are thereto summoned, by the lord high admiral of England—and in case there be no use of their service at sea, to be called by the lord bishop of London, to go out into any of his majesty's foreign plantations, there to take upon them the cure of souls, and exercise their ministerial function, reserving to them their full salaries, with the further encouragement of twenty pounds a year a piece, while they are actually in either of the services aforesaid.' This was truly a very wise and good act; but the reader will presently reflect, that two persons, though wholly employed in the plantations, could not take a proper care of a very small part of a people dispersed over so great a continent. However, this worthy per-

son gave a noble testimony of the piety and necessity of this work, and his example hath no doubt excited the zeal of many others to advance and carry on so Christian an undertaking.

"The next great patron and promoter of this design was the Honourable Robert Boyle, esq.; not more distinguished for his noble extraction than eminent piety and universal learning; he had been appointed, by King Charles the Second, the first governor of a company, incorporated by his majesty in the year 1661, *for the propagation of the Gospel amongst the heathen natives of New-England, and the parts adjacent*, in America. But this design was too narrow, as confined to the conversion of the *heathen natives of New-England, and the parts adjacent*, and could by no means answer the wants of all the foreign plantations, and all the heathen nations adjacent. However, this gave that excellent person an occasion to see the design in general was unquestionably pious, charitable, and necessary; and agreeably hereto he did, by a codicil to his last will, settle an annual salary *for some learned divine or preaching minister for ever, to preach eight sermons in the year, for proving the Christian religion against notorious infidels*; and doth require that the said preachers *shall be assisting to all companies, and encouraging them in any undertaking for propagating the Christian religion in foreign parts*. This recommendation of the design to posterity was a still nobler legacy, being such surely as cannot fail to procure it many more, from those who shall be endued with the same Christian spirit that noble person was.

"Some few years after these honourable gentlemen had given their testimony to the piety of this design, it received the greater sanction of royal favour from their late majesties King Charles the Second, King William and Queen Mary. About the year 1679, the bishop of London, (Dr. Compton,) upon an application to him from several of the inhabitants of Boston, in New-England, petitioning that a church should be allowed in that town, for the exercise of religion according to the

church of England; made a representation of this matter to his majesty King Charles the Second, and a church was allowed to be erected;* and further, in favour of this people, his late majesty King William was pleased to settle an annual bounty of one hundred pounds a year upon that church, which is still continued. The Rev. Mr. Harris is now supported in it, as the minister's assistant, by this allowance, with the addition of Sir Leolyne Jenkins's fellowship in Jesus college, in Oxford.

"But this petition of many of the inhabitants of Boston, for a church of England minister, about the year 1679, was attended presently with greater consequences. This, and the questioning of the charter of the country, which happened about that time, together with some other matters relating to the colony, occasioned the religious state of those countries to be more strictly considered. Very soon after, bishop Compton made inquiry how the foreign plantations were provided with clergymen, and found, upon search, there were not above four ministers of the church of England in that vast tract of North-America, and only one or two of them regularly sent over. To remedy this sad defect, the bishop made proposals to several of those places to supply them with clergymen, and had generally encouragement to do so."

For the Christian Journal.

Popish and Protestant Monarchs in Britain.

WE find, in a late English periodical, a review of a work bearing the following title—"The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War, and the Final Triumph of Christianity. Being a new Interpretation. By the Rev. George Croly, A. M." From the preface to this book the reviewer extracts the following original and nervously expressed passages:—

* This was King's chapel, since rebuilt, and subsequently taken possession of by Unitarians.—Ed C. J.
Vol. XII.

"There is the strongest reason for believing, that as Judæa was chosen for the especial guardianship of the original Revelation, so has England been chosen for the especial guardianship of Christianity.

"The original Revelation declared the one true God: Paganism was its corruption, by substituting many false gods for the true. The second Revelation, Christianity, declared the one true Mediator: Popery was its corruption, by substituting many false mediators for the true. Both Paganism and Popery adopted the same visible sign of corruption—the worship of images.

"The Jewish history opens to us a view of the acting of Providence with a people appointed to the preservation of the faith of God. Every tendency to receive the surrounding idolatries into a participation of the honours of the true worship—every idolatrous touch, was visited with punishment; and that punishment, not left to the remote working of the corruption, but immediate, and, by its directness, evidently designed to make the nation feel the high importance of the trust, and the final ruin that must follow its betrayal.

"A glance at the British history, since the Reformation, is enough to show how closely this Providential system has been exemplified in England. Every reign which attempted to bring back Popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal misfortune. It is a striking circumstance, that almost every reign of this Popish tendency has been followed by one purely Protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in the principles than in the public fortunes. Let the rank of England be what it might under the Protestant sovereign, it always sank under the Popish; let its loss of honour, or of power, be what it might under the Popish sovereign, it always recovered under the Protestant, and more than recovered; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire.

"Protestantism was first thoroughly established in England in the reign of Elizabeth.

"Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigour but Popery. Elizabeth, at twenty-five, found her first steps surrounded with the most extraordinary embarrassments;—at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland, a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the Continent, the force of Spain roused against her by the double stimulant of ambition and bigotry, at a time when Spain commanded almost the whole strength of Europe. But the cause of Elizabeth was Protestantism, and in that sign she conquered. She shivered the Spanish sword, she paralyzed the power of Rome, she gave freedom to the Dutch, she fought the battle of the French Protestants; every eye of religious suffering through Europe was fixed on this magnanimous woman. At home, she elevated the habits and the hearts of her people. She even drained off the bitter waters of religious feud, and sowed, in the vigorous soil which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of the empire. But her great work was the establishment of Protestantism. Like the Jewish king, she found the ark of God without a shelter; and she built for it the noblest temple in the world; she consecrated her country into its temple.

"She died in the fulness of years and honour; the great Queen of Protestantism throughout the nations; in the memory of England her name and her reign alike immortal.

"Charles the First ascended a prosperous throne; England in peace, faction feeble or extinct, the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust

of Protestantism. He had formed a Popish alliance, with the full knowledge that it established a Popish dynasty. He had lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Hugonots. If not a friend to Popery, he was madly regardless of its hazards to the constitution. Ill fortune suddenly gathered upon him. Distracted councils, popular feuds, met by alternate weakness and violence, the loss of the national respect, finally deepening into civil bloodshed, were the punishment of his betrayal of Protestantism. The sorrows and late repentance of his prison hours painfully redeemed his memory.

"Cromwell's was the sceptre of a broken kingdom. He found the reputation and influence of England crushed; utter humiliation abroad; at home, the exhaustion of the civil war; and furious partizanship still tearing the public strength in sunder.

"Cromwell was a murderer; but in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. Whatever was in the heart of the Protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause in France, in Italy; throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the path of the late king.

"England was instantly lifted on her feet as by the power of miracle. All her battles were victories; France and Spain bowed before her. All her adventures were conquests; she laid the foundation of her colonial empire, and of that still more illustrious commercial empire, to which the only limits, in either space or time, may be those of mankind. She was the most conspicuous power of Europe; growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid

improbability, that, 'Before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman.'

"Charles the Second came to an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour of the Protectorate. At home, all faction had been forgotten in the general joy of the Restoration.

"But Charles was a concealed Roman Catholic. He attempted to introduce his religion; the star of England was instantly darkened; the king and the country alike became the scorn of the foreign courts; the national honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagration.

"James the Second still more openly violated the national trust. He publicly became a Roman Catholic. His filled the cup. The Stuarts were cast out, they and their dynasty, for ever; that proud line of kings were sentenced to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

"William was called to the throne. He found it, as it was always at the close of a Popish reign, surrounded by a host of difficulties; at home, the kingdom in a ferment, Popery, and its ally, Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad, the French kings domineering over Europe, and threatening invasion. In the scale of nations, England nothing!

"But the *principle* of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced English faction; he crushed the Irish war; he then attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms as of the faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war was closed, the fame of Louis was undone. Eng-

land rose to the highest military name. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palaces, and, before she sheathed the sword, broke the power of France for a hundred years.

"The Brunswick line was called to the throne on the sole title of Protestantism. They were honourable men, and they kept their oaths to the religion of England. The country rose under each of those Protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stands on a height from which it may look down upon the world."

Relief of the Vaudois.

THE British government have recently recommenced the payment of the allowance formerly made to the poor ministers of the Vaudois. By the last report of the committee formed for their relief, it appears "that 1,000*l.* has been paid by the lords commissioners of the treasury, on account of arrears due to such pastors as were actually in the exercise of their respective functions from 1804 to 1807. This sum has been divided among the surviving pastors, and the widows and children of the deceased, and has doubtless afforded a most seasonable relief. Government have also paid to the treasurer of the committee 22*l.* 1*s.* 6*d.*, being the net annual amount of the royal pension formerly paid to the Vaudois pastors of Piedmont, for the year ending April 21, 1827, which royal pension will of course be regularly continued.

"It appears from the statement of accounts, that since the first establishment of the committee in May, 1825, the sum of about 6,450*l.* has been received from donations, subscriptions, &c., of which about 5,300*l.* has been invested in the funds, and the interest appropriated to the support of a hospital at La Tour; a dispensary at Pomaret; to the salaries of school-mistresses; and to assist in the education of young persons intended for the ministry; and the remaining 1,156*l.* has been either transmitted to the Vallées, or in other ways expended in the service of the Vaudois.

"The result of this appeal to the British public must be highly gratifying to benevolent individuals who have taken so active a part: while the renewal of the royal pension must tend to convince the Protestants of Piedmont, and all who are intent on observing their history, that the British

government is very ready to administer substantial justice to all, and especially to the poor and forsaken."—*Christian Guardian*, Oct. 1827.

Absorption Dependent upon Atmospheric Pressure.

DR. BARRY, an English physician settled at Paris, has advanced, that absorption depends upon atmospheric pressure; and that by removing this pressure—for example, with a cupping glass—poisons applied to wounded parts, such as the bite of a snake, or rabid animal, will not be introduced into the system. He also maintains, that even after a part of the poison has been absorbed, and has begun to produce its effects upon the system, the application of a cupping glass will arrest its further influence. His inquiries are favourably spoken of by the French faculty of medicine.—*Christ. Obs.* June, 1827.

Coronation Oath of Henry VIII.

MR. ELLIS, in his *Letters on English History*, lately published, has given, from a Cottonian manuscript, the ceremonial for the coronation of Henry VIII., prefixed to which is the oath of the sovereign, altered and interlined by his own hand. "One part," says Mr. Ellis, "indicates, that Henry looked to something like supremacy in the church of England at the very outset of his reign." The passages within brackets are Henry's interlineations, alterations, or additions.

"The King shall [then] swear, that he shall keep and maintain the [lawful] right and the liberties [of Holy Church, omitted] of old time granted by the righteous Christian Kings of England [to the Holy Church of England, not prejudicial to his jurisdiction and dignity royal;] and that he shall keep all the lands, honours, and dignities righteous, and free [doms] of the Crown of England in all manner whole, without any manner of minishment, and the rights of the Crown hurt, decayed, or lost to his power, shall call again into the ancient state, and that he shall keep the peace of the Holy Church, and of the clergy, and of the people, with good accord, [altered into endeavour himself to keep unity in his clergy and temporal subjects,] and that he shall do in his judgments equity and right justice, with discretion and mercy, [altered into and that he shall according to his conscience in all his judgments minister equity, right, and justice, showing, where it is to be showed, mercy,] and that he shall grant to hold the laws and approved customs of the realm, and [lawful and not prejudicial to his crown or imperial duty] to his power keep them and affirm them, which the folk [altered to nobles] and people have made and chosen, [with his consent,] and the evil laws and

customs wholly to put out; and steadfast and stable peace, to the people of his realm, keep and cause to be kept to his power, [in that which honour and equity do require.]"—*Ibid.* August, 1827.

The Plague of Ants in Hispaniola.

THE Spaniards were beginning to enjoy the fruit of their labours in Espanola, when that, and particularly San Juan's Island, were so overrun with ants, that it was feared they would be totally depopulated. Those in Espanola did great damage to the trees—those in San Juan stung as severely as bees. The inhabitants, to keep them away at night, placed their bed posts in four large troughs filled with water. Those in Espanola began to eat the trees at the root; and, as though fire had fallen from heaven and burnt them, they appeared black and dry; whole orchards together, every orange and "canassola" tree, was destroyed. As a remedy to cure this plague, some dug a deep trench round the trees, and killed the ants in the water, and others tried to burn them: their young were found four palms deep in the ground, in white clusters. The Franciscan fathers in Le Vega placed three or four pounds of sublimat of mercury upon the rails of their gallery—all the ants in the neighbourhood went to it; they died immediately upon tasting it; but for half a league round they repaired to this deadly banquet, till the gallery was black with their bodies, and the fathers determined to remove the bait. The inhabitants, that they might have an acceptable mediator, and that God might signify whom he liked, made a solemn procession, the bishop, clergy, and all the city, and cast lots for all the saints in the litany: it fell upon St. Saturnino, who was received with great solemnity then, and always afterwards; and from that day they say the plague began to diminish.—*Savigny's Chronol. Hist. of the West Indies.*

The same insect often lives successively in three or four worlds. It is an inhabitant of the water during one period, of the earth during another, and of the air during a third; and fitted for its various abodes by new organs and instruments, and a new form in each.—*Kirby's Introduction to Entomology.*

Extracts from Arnett's Natural Philosophy.

Minuteness of Atoms of Matter.

"GOLDBEATERS, by hammering, can reduce gold to leaves so thin, that 282,000 must be laid upon each other to produce an inch; yet those leaves are all perfect, or without holes, so that one of them laid upon any surface, as for gilding, gives the appearance of solid gold. They are so thin, that if formed into a book, 1,500 would only occupy the space of a single

leaf of common paper; and an octavo volume of an inch thick, would have as many pages as the books of a well stocked library of 1,500 volumes, with 400 pages in each."

Dilatation and Contraction of Substances by Heat and Cold.

"*Dilatation.*—A rod of iron, which, when cold, will pass through a certain opening, and will be lengthwise between two certain points, when heated, becomes too thick and too long to do either.

"For accurate measurement, therefore, the rods or chains used as to the measure, must always be at the same temperature, or due allowances must be made for the difference.

"The wall of a building had began to bulge out, so as to threaten its stability. No force tried could return its perpendicularity, until the idea occurred of connecting it with the opposite wall by bars of iron; these were then heated alternately by lamps placed under them, and while lengthened in consequence, nuts were screwed tight at their extremities; so that on again cooling and contracting, they pulled the wall back to its place.

"The iron rim of a coach wheel, when heated, goes on loosely and easily, and when afterwards cooled, it binds the wheel most tightly, giving incredible firmness and strength."

Porosity in Bodies apparently Solid.

"Bone is a tissue of shells and partitions, as little solid as a heap of empty packing boxes.

"Wood is a congeries of parallel tubes, like bundles of organ pipes. It has lately been proposed to prepare wood for some purposes, as for making the great wooden pins or nails used in ship building, by squeezing it to half its bulk between very strong rollers. It thus becomes nearly as heavy and as strong as metal.

"A piece of wood sunk to great depth in the ocean, and exposed to the pressure there, has its pores filled with water, and becomes as heavy as stone. Thus the boat of a whale fishing ship, which had been dragged far under water by a whale, on being afterwards drawn up, was supposed to be bringing up a piece of rock with it."

Lieutenant Lishmahago and Miss Tabitha Bramble.

It is a fact not generally known, that Colonel Brown, of the American loyalists, and his lady, the originals from whom Smollet drew the characters of Lieutenant Lishmahago and Miss Tabitha Bramble, are still in the land of the living. They were in Plymouth recently, and are now residing in the vicinity of London. The Colonel is in the 95th, and the lady in her 93d year. Plymouth, (Eng.) October 13, 1827.—*Late paper.*

The Cherokee.

THE new government adopted by this people is said to be in full operation. Among the first exhibitions of its power was the public execution of an Indian for murder—he was hung. Their printing materials have arrived. The types are generally cast in the Cherokee alphabet, which consist of eighty-six different characters, or rather syllables, the invention of a native Cherokee.—*Ibid.*

Parish Libraries.

THE utility of circulating libraries is too well and too generally known to require a single comment; especially if they be well regulated, and the books judiciously selected. There is one species of reading, however, which few libraries, except those in very large communities, can supply. It will be readily perceived that reference is had to that kind of reading which is particularly adapted for small societies of Christians in villages and country towns. Persons of inquiring minds in such situations can seldom have access to books which treat of the history and peculiar doctrines of the church to which they belong, unless, indeed, which rarely happens, they have wealth enough to gratify their desires in the purchase of many and perhaps costly works. To accommodate such persons, and to afford amusement and instruction to all who are disposed to partake of them, libraries ought to be established in every parish where it is practicable to found them; and presuming that every episcopal family is in possession of the Scriptures, and of the Book of Common Prayer, they ought principally to consist of such books as treat of the doctrines and distinctive principles of the church—of its history, and of the passing events which are constantly occurring in the various dioceses of our own country, as well as in the British dominions and elsewhere. Strongly impressed with this sentiment, the publishers of the *Christian Journal*, which, it is presumed, is well adapted for a parish library, and of which some surplus copies remain on hand, by a particular arrangement, have come to the conclusion to offer to parishes only sets of that work, from 1819 to 1827 inclusive, being 9 vols. in good half binding, at one dollar a volume. To the vestries of congregations in the country this offer presents a favourable opportunity for the commencement of a parish library, and it is hoped many will embrace it. Besides the *Christian Journal*, the publishers also offer the following works, peculiarly adapted for our communion, at greatly reduced prices, viz.—Homilies of the Church, Hobart's edition of the Companion for the Festivals and Fasts of the Church, Hobart's Companion for the Altar, Hobart's *Christian Manual*, Hobart's *Apology* for

Apostolic Order, Essays on Episcopacy, edited by the same, Bowden's Letters on the Apostolical Origin of Episcopacy, Bowden's Portraiture of Calvinism, Howe's Vindication, Fowler's Exposition of the Book of Common Prayer, Wheatley on the Common Prayer, Wake's Lives of the Apostolic Fathers, Chandler's Life of Dr. Johnson, Skinner's Primitive Truth and Order, New Manual of Private Devotions, Cotterill's Family Prayers, Bishop Wilson's *Sacra Privata*, and his *Parochialia*, Bishop Porteous's Evidences, Trimmer's Church Catechism, Canons and Journals of the General Convention, &c. &c. This list is purposely confined to editions chiefly from their own press, and possessing them in quantities, the publishers are enabled to afford them at prices greatly below their original retail rates. They have also a large assortment of other books well adapted for parish libraries, among which are—Horsley's Sermons, Seabury's Sermons, Hobart's Sermons, Moore's Sermons, Dehon's Sermons, Stack's Lectures, Berens's Village Sermons, Potter on Church Government, Jones's Lectures on the Trinity; also the common copy of Mant and D'Oyly's Bible, edited by Bishop Hobart, which they will sell on the most reasonable terms. Letters, post paid, addressed to the publishers of the *Christian Journal*, No. 127 Broadway, New-York, will meet with prompt attention.

General Protestant Episcopal Sunday School Union.

THE conductors of the *Christian Journal* have great pleasure in giving place to the following extract of a letter from a friend in the country, whose name they are not at liberty to announce, but whose highly meritorious example will, it is hoped, excite others to the like benevolent act.

"I notice with pleasure the progress and prosperity of the concerns of your Sunday School Union. I consider it among the most important institutions connected with our church, but, like all others, needs pecuniary support. It has been my intention to bestow my mite towards this good work, and perhaps I may not have a better opportunity to offer it than at the present time—for this purpose I enclose a check for fifty dollars, which please transmit to the treasurer of that institution."

Cheshire Episcopal Academy.

WE are happy to learn that the Episcopal Academy, at Cheshire, which has long been closed in consequence of the lamented death of its late principal, the Rev. Dr. Brouson, is again re-opened for the admission of students, under the superintendence of the Rev. Henry M. Mason. The high qualifications of this gen-

tleman encourage us to hope that Episcopalians will not neglect the opportunity now offered for extending their patronage to an institution founded and endowed by their own liberality.—*Episcopal Watchman*, Jan. 28, 1828.

Common Schools of New-York.

THE annual report of the acting superintendent of common schools (the secretary of state) was made to the assembly yesterday. It is a valuable document, embracing an interesting view of a subject in which the people of the state have and feel no ordinary interest.

It appears by the report, that of the 742 towns and wards in the state, 741 have made reports according to law, and that only one town is delinquent; (this town is Bushwick, in the county of King's;) that there are in the towns which have made reports 8,298 school districts, and consequently the like number of schools organized, and that returns have been received from 7,800 of those districts; that 179 new school districts have been formed during the year 1827, and that the number of districts which have made returns, exceeds that of the preceding year by 250; that there are in the districts, whose trustees have made returns, 419,216 children, between the ages of 5 and 15, and that in the common schools of the same districts, 441,856 children have been taught during the year 1827; the general average of instruction having been about eight months.

The number of children instructed in the common schools exceeds, by 17,804, the whole number between the ages of 5 and 15 years. This establishment does not include the cities of New-York and Albany, where the children between 5 and 15 are not reported. The returns show an increase of 7,960 of the children between 5 and 15; and the number of children taught in the common schools (New-York excepted) has increased 10,255 since the last annual report.

In 1816, the number of children returned, as instructed in the common schools, was 140,106; since which time the number taught has increased 301,750.

The sum of \$ 222,689 44 cents has been paid to the several school districts during the year 1827; of this sum, \$100,000 was paid from the state treasury; \$110,542 32 cents was raised by a tax upon the several towns in the state; and \$12,543 45 cents was derived from a local school fund which certain towns possess. It is required by the school law, that a sum shall be assessed upon the taxable inhabitants, equalling that which is apportioned to each town; and by a vote at town meeting, double the amount may be raised. The sum apportioned from the state treasury is \$100,000: thus it will

be seen, that the towns have raised by tax \$10,542 32 cents more than was required to entitle them to the public monies. The amount distributed among the several district schools exceeds that of the preceding year by \$37,271 31 cents.—*Albany Argus*, Feb. 29, 1828.

Interments in the City and County of New-York during the year 1827.

Tax annual report of the City Inspector for 1827, makes the whole number of interments during that time amount to *five thousand one hundred and eighty-one*, viz.—1,336 men, 991 women, 1,457 boys, and 1,197 girls. The number in January was 420, February 406, March 420, April 397, May 356, June 340, July 576, August 607, September 425, October 440, November 392, December 401.

Ages—Of 1 year and under, 1,336; between 1 and 2, 546; between 2 and 5, 389; between 5 and 10, 185; between 10 and 20, 192; between 20 and 30, 682; between 30 and 40, 667; between 40 and 50, 501; between 50 and 60, 285; between 60 and 70, 221; between 70 and 80, 124; between 80 and 90, 50; between 90 and 100, 12; over 100, 1.

Diseases, &c.—Abscess 11, aneurism 1, apoplexy 117, asphyxia 3, asthma 6, burned or scalded 29, carbuncle 1, cancer 6, caries 1, casualty 42, catarrh 3, child-bed 43, cholera morbus 24, cholick 8, compression of the brain 4, consumption 829, convulsions 328, cramp in the stomach 19, drinking cold water 21, diarrhoea 94, dropsy 126, dropsy in the chest 40, dropsy in the head 235, drowned 68, dysentery 190, dyspepsia 7, epilepsy 10, erysipelas 12, fever 132, fever bilious 16, bilious remittent 18, inflammatory 1, intermittent 20, puerperal 5, putrid 2, remittent 43, scarlet 4, typhus 96, flux infantile 238, fracture 6, gout 1, gravel 1, hæmorrhage 12, hæmoptysis 4, herpes 1, hives or croup 171, hysteria 1, jaundice 10, inflammation of the bowels 14, of the brain 77, of the chest 195, of the liver 57, of the stomach 4, influenza 1, intemperance 72, insanity 20, killed 7, locked jaw 9, lumber abscess 4, manslaughter 1, marasmus 41, measles 172, mortification 17, nervous disease 8, old age 202, palsy 34, peripneumony 33, pleurisy 24, quinsy 8, rheumatism 9, rickets 2, rupture 4, St. Anthony's fire 3, schirrus of the liver 3, scrofula or king's evil 15, small pox 149, sore throat 31, spasms 27, still born 291, stone 1, stranguary 2, sudden death 9, suicide 23, syphilis 6, tabes mesenterica 46, teething 45, tumour 1, ulcer 7, unknown 153, white swelling 1, whooping cough 61, worms 13. Total, 5,181.

The number of deaths in 1827 exceeded that of the preceding year by 208.

The number of coloured persons that died was 718.

The deaths by small pox in 1826 were 58; in 1827, 149. The City Inspector remarks, that this disease continues to increase, notwithstanding the daily evidence of the value of vaccination as a preventive, and making all due allowance for our increasing population.

The consumptive cases were 829, of whom there were 100 coloured persons.

The number of fever cases in the two last years were singularly correspondent; whilst providentially we have been exempted from its ravages in its worst form—the Malignant, or Yellow Fever.

Obituary Notices.

REV. WILLIAM ELDBRED.

DIED on the 16th of January, 1828, at his dwelling, near Pennsborough, Pennsylvania, the Rev. William Eldred, missionary in Columbia and Lyncum counties.

We comply with the request of a friend in copying from late papers the obituary notice which follows.

JOSEPH HOWLAND, Jun., Esq.

Heaven, for purposes of wisdom not within the reach of human ken, has denied to man the cup of felicity unmixed with the bitterness of sorrow. Our fairest prospects are oft-times the most delusive—to-day we are the creatures of hope; to-morrow the victims of despair—indulging in the blessings of life, we forget the hands that gave them, dreaming of our security in their possession—we fancy they shall be continued to us for length of years. But, alas! how transitory are all sublunary things. He who wields our destinies, suddenly deprives us of our enjoyments, teaching us the futility of placing our affections on things of earth.

These remarks are elicited by the recent and premature death at Flushing, Long-Island, of Joseph Howland, jun., esq.—for some years past a resident merchant at Matanzas, Cuba. He had just returned to the States on a visit to a large circle of relatives and friends, to whom he was endeared by all the ties of love and friendship, when he was suddenly cut off, leaving these (as we trust) for a more substantial bliss. In the death of this amiable and accomplished gentleman, society has sustained no ordinary loss. It is but too common for those bereaved of their friends to obtrude upon the public a laboured panegyric of their virtues—virtues which could only be known in their particular circle—but engaged as Mr. Howland was in mercantile pursuits, his character could not but have been extensively known; and as far as his intercourse extended, his

worth was justly appreciated, endowed with all the talents of an accomplished merchant; and his integrity being of the purest cast, they could not fail to insure him the confidence and esteem of all who knew him in business. Such was the man as a merchant—and as a philanthropist, friendship and benevolence were his true characteristics, for those who knew him best loved him most.

HANNAH COLES.

Died on Thursday, the 17th of January, 1827, at Dosoris, Long-Island, Hannah Coles, relict of Nathaniel Coles, and mother of the late John B. Coles, of this city, aged 90 years. This venerable lady lived to an age which few are permitted to reach, and until a short period before her death, was in the full enjoyment of all her faculties, being able to perform her daily exercises, and to read without the use of glasses. She has left a very numerous circle of relatives.

(Varied for the Christian Journal.)

Lines on the death of two infant children, twin brothers, who died within twenty hours of each other.

Hark! O my friends, that funeral knell
Is but a solemn, last farewell
Of two young brothers fair in bloom,
In life's gay morn, sent to the tomb.
Like lilies fair, their heads reclin'd,
And peacefully to death resign'd;
Without a murmur'ing look or sigh,
But calm and pure as morning sky.
Their eyes are clos'd, their blood congeal'd,
Their lips in lasting silence seal'd;
In union with their kindred* best,
They've gain'd an everlasting rest.
And while we feel the rising sigh,
Be this our care—to learn to die;
Learn to prepare, by faith and love,
To meet our God in realms above.
Ye weeping friends, your tears refrain,
Those lovely flowers will bloom again—
In that bright world, when Christ shall come,
They'll rise immortal from the tomb.

Acknowledgment, &c.

THE Librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges

* Two little sisters, who died in the spring of 1823.

☞ THE communication of A. C. E. is received, and shall be inserted in our next, with the exception of the two last verses, unless the writer shall signify an unwillingness to have it thus curtailed; in which case, it shall be returned on being called for. We are thankful for the good wishes expressed by this correspondent, and will be pleased with a continuance of his good intentions.

Erratum.—At page 30 of the present volume, first column, line 25, instead of "in May, 1820," read "in May, 1826."

the receipt of the following donations to the library during the months of December, 1827, and January, 1828:—

From a Friend—The Holy Bible, in the Geneva translation, folio, 1611; the Holy Bible, in the Authorized Version, folio, 1616; the Holy Bible, in the Geneva translation, 4to. 1602; the Holy Bible, in the Authorized Version, 8vo. 1640; the Book of Common Prayer, with Sternhold's Psalms, and the Apocrypha, folio, 1678; Scotch metrical version of the Psalms, 12mo.; the Psalms of David, in metre, by John Patrick, D. D., 12mo.; Dunlop's Preface to the Westminster Confession, 8vo.

From Robert Gracie, esq.—Boudinot's Star in the West, 8vo.; Mason's Plea for Sacramental Communion, 8vo.

From John G. Bogert, esq.—Tillotson's Sermons, folio.

Acknowledgment.

THE Treasurer of the New-York Protestant Episcopal Missionary Society gratefully acknowledges the receipt of the following sums, collected in the following churches, after a sermon preached in behalf of the society, by the Rev. George Upfold, M. D., rector of St. Luke's church, New York, viz.—

Sunday morning, 13th January,	
1828, St. Thomas's church,	\$ 104 24
Sunday afternoon, 13th January,	
1828, St. Luke's church,	54 10
Sunday morning, 20th January,	
1828, St. George's church,	101 37
Sunday afternoon, 20th January,	
1828, Zion church,	51 37
	\$ 311 08

BENJAMIN M. BROWN,
Treasurer.

New-York, January 21, 1828.

Calendar for March, 1828.

1. Ember Day.
2. Second Sunday in Lent.
9. Third Sunday in Lent.
16. Fourth Sunday in Lent.
23. Fifth Sunday in Lent.
25. Annunciation of the Virgin Mary.
30. Sixth Sunday in Lent. Palm Sunday.
31. Monday before Easter.

THE
CHRISTIAN JOURNAL,
 AND
 LITERARY REGISTER.

No. 3.]

MARCH, 1828.

[Vol. XII.

For the Christian Journal.

No. II.

SOME men, who cannot endure the notion that episcopal ordination is of divine institution, (they generally express it in Latin, to make it still more terrible,) and think it cruel to say one word which might be construed to question the validity of any other ordination, greatly admire the episcopal regimen; and seem to have persuaded themselves, that with a little more *moderation*, (*suppressio veri*, if it be expedient,) numbers might be brought into the episcopal ranks. Now, I agree with Hooker, that their "defects and imperfections" are the rather to be lamented than exaggerated. But because of the defects or imperfections of any man, or religious denomination, is the truth to be concealed? It is the doctrine of all religious denominations, that the minister of Christ must be regularly called. Many, who are not Episcopalians, and who differ with Episcopalians, as to the fact, to whom originally was the power of ordination given, have, at different times, been engaged in sharp controversy with a few of their own brethren, who, in such matters, would rather be governed by expediency. The doctrine I state in the words of a high churchman, and perhaps what is now to be stated, will not be controverted by any denomination. "If the commission itself is to descend through ages, and to distinguish the clergy from the laity, it is certain the persons (no matter now of what order) who can give this commission, must descend through the same ages, and consequently an uninterrupted succession is as necessary, as that the clergy have a divine commission. Take away this succession, and the clergy might as well be ordained by one person as another—a number of women may as

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well give them a divine commission."

Now, this commission must be either *jure divino*, or *jure humano*; and why talk of the superior excellence, or primitive origin of episcopacy, if it be other than *jure divino*? What excellence can it have, if it be of human institution? For my own part, I am very free to confess, if it be not a divine institution, an ordination by a parcel of women would, in my opinion, be as valid, and would possess as much excellence, as that by a whole college of clergymen. And if that which is of primitive origin, be not of *exclusive* divine right, I should be glad to be told something of the divine institution of that which, though not of primitive origin, is notwithstanding an institution of God. We do not say that episcopacy ought not to be changed, merely because we have apostolical practice for it—but because such is the nature of the Christian priesthood, that it *can only be continued in the method which God has appointed for its continuance*. It should be asked, whether an appointed order, of receiving a commission from God, be not necessary to be observed in order to receive a commission from him? If, then, episcopacy is of primitive origin, and no other mode of continuing the priesthood has since been appointed by the Deity, it remains to be proved, that "we can lay aside episcopacy, and yet continue the priesthood," any more than that "we can alter the terms of salvation, and yet continue in communion with God." The affirmative of this latter proposition has been contended for by some, who hold all to be bigots who insist upon any such "niceties and trifles."

Nothing is to be gained to the church, but much is lost, by keeping out of view any part of the truth. Experience

proves, that wherever the distinctive principles of the church are promulgated, wherever high church principles prevail, an increase of numbers is the consequence. And can we wonder at it? The truth is, that in much for which we contend, the really evangelical dissenter from the church agrees with us. Although he does not yet assent to, yea, may be prejudiced against our regimen, and our mode of worship, yet in every thing else, his own principles are high church; and it is when he becomes convinced, that in what he deems *essentials*, he agrees with high churchmen, he is induced to examine the claims which the episcopal regimen, and episcopal prayer book, have to his attention. By what description of churchmen were Johnson, Cutler, Kemp, Duffie, and hundreds of others, brought into the church? Not by low churchmen; such as, when Johnson and Cutler conformed, were persecuting the episcopal laity and clergy of Scotland, subjecting them to imprisonment, and to transportation for life, if they dared to meet together—five or more—to pray to their God, and all this simply, because they would not, or it was suspected they would not, pray for the king of England, *eo nomine*. Such men would for ever have kept them at a distance from the church. Why so much opposition, before the revolution, to American bishops, and so much prejudice against the church? Was it because high churchmen contended, that the church was equally the Church of Christ when persecuted, as when enriched by the state, and that bishops could not be deposed by the civil magistrate? Or, was it not because of the doctrines avowed by those who branded high churchmen as *schismatics*, and who maintained that the church was subordinate to the state? Pending the debate in the house of lords on the bill for the relief of the Episcopafians of Scotland, we are told that Chancellor Thurlow started an objection—"Whether, according to a clause in the bill, specifying the description of persons to be relieved, the state could, with propriety, recognize the validity of ordination by bishops exercising their functions independent

of the state;" and ventured even to intimate his doubts, "whether bishops could exist in any Christian country, not authorized by the state." Now, this was *low church*. And we are told, too, that Horsley, who spoke in favour of the "afflicted part of the Church of Christ," replied, "that Christian bishops existed three hundred years before the alliance between church and state took place." Bishop Horne, too, in answer to the question, whether those bishops, "exercising their functions independent of the state"—"not being made by the king"—could be bishops? declared, that although not authorized by the state, they were better bishops than he himself was. Now, these prelates did not rank among *low churchmen*; and may I not venture to declare, that if the principles of these two men had been generally understood in this country, and notions such as those of Thurlow had never been heard of, the opposition to bishops in this country would, at all events, not have been so violent?

What, again, is the effect of the silence of our clergy in regard to the church, and of laying aside the Prayer Books, *except when in a consecrated building*? Experience proves what common sense should have taught us is the effect of it. Those who, by education, are prejudiced against our mode of worship, become thereby confirmed in their prejudices; and if they chance to approve of the doctrines of such a preacher, the only inquiry which they can rationally make, is, How does it happen that those who, when they feel themselves at liberty to conform to, or depart from, the mode of worship of their own church, give to our mode the preference, not belong to us, instead of being of the episcopal church? A hard question—Who can answer it?

A LAYMAN.

Friendship.

WE cannot tell the precise moment when friendship is formed. As in filling a vessel drop by drop, there is at last a drop which makes it run over: so in a series of kindnesses, there is at last one which makes the heart run over.

For the Christian Journal.

Convention of New-York—Extracts from the Missionary Reports continued.

THE Rev. Rufus Murray, deacon, missionary at Mayville, Chataque county, and parts adjacent, writes—

I have spent six or seven Sundays at Fredonia, the station formerly occupied by Mr. Brown, in whose removal the church has sustained a great loss. But, thanks to its Divine Head, I have been enabled, through his blessing, to sustain the church, and have no reason to despair of its prosperity. The people are making some exertions to erect for themselves a house for public worship; but I fear their means are too limited, as the congregation is very poor. They are, however, very zealously devoted to the church; and it is to be hoped that, ere long, they will be enabled to realize their wishes.

The church at Mayville is gradually increasing, and a manifest attachment and zeal are shown for the service of the church. The edifice which, by the exertions of a few, has been erected, is nearly ready for consecration.

THE Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent, writes—

The church at Sheldon continues to prosper, and the hope is entertained that its growth in future will assume a more permanent character, from the circumstance of its being now favoured with more frequent services than formerly.

The church at Geneseo has languished considerably during the summer past, in consequence of being deprived of a stated service. They are now favoured with the ministrations of the Rev. Mr. Bayard, under whose auspices there seems to be a fair prospect of raising up a very respectable congregation.

The prospects of the church in Yates county do not appear as encouraging as they were the last year. It has not been in my power to render as much assistance to the infant parish established there as I could have wished; but as the vacant parishes to the westward are now better supplied than formerly, I shall be able to give more of my time and attention to it the ensuing season.

But little, if any thing, has been effected in the Richmond parish for some time past. Our communion list, instead of being increased, has been gradually declining; and the congregation has been somewhat diminished by the removal of several families from the place. Whilst such a state of things is calculated to depress us, we cannot but yet indulge the hope, that, with an humble reliance upon

the great Head of the church, we shall be enabled to "strengthen the things which remain," and to exhibit, before long, a more prosperous appearance.

THE Rev. Amos Pardee, missionary at Skaneateles and Marcellus, Onondaga county, writes—

During the last year, while our neighbours at Marcellus have been diligent and zealous in their own concerns, the church, although labouring under some discouraging circumstances, has been able to maintain its own ground. By persevering diligence and faithfulness, it is trusted that our Zion may yet rejoice in a more abundant blessing.

At Skaneateles, during the past year, our numbers have increased, and our prospects very much improved. A church was commenced in the last summer, and is now nearly or quite enclosed. Although not large, it is purposed to have it finished in a neat and handsome manner; and will probably be ready for consecration in the month of next May.

The report of the Rev. Richard Salmon, missionary at Warsaw, Genesee county, and parts adjacent, gives an interesting account of the state of the church at Geneseo and Warsaw.

Having officiated steadily at Geneseo for half of the present year, it is thought proper to report thus generally respecting the state of things there. On the first of May last, it was judged expedient that your missionary, (while he should continue upon the same station which your goodness at first assigned him,) in order to render his services easier, and at the same time much more efficient, should change his location to the village of Warsaw, which is the centre of the station. And it affords him inexpressible pleasure, on taking a retrospective view of his services and labours (while located at Geneseo) for the advancement of the interests of our holy church—services and labours, which were rendered, greatly to the prejudice of his health and pecuniary prospects—to reflect, that God blessed his exertions, to the great good of his church there; inasmuch that the congregation, who, on his first arrival among them three years ago, were, comparatively, very poor and depressed, and could not, but with great difficulty, raise \$200 for the support of a clergyman half the time, were, at the period of his leaving them, able to raise between \$400 and \$500 salary for a clergyman, and to make preparations for building a church, to cost between 4 and 5000 dollars. Since his location on this part of the station, the labours of your missionary have also been prospered far beyond his expectations. A little more

than one year ago, the Protestant Episcopal Church was known to the people of Warsaw and Wethersfield scarcely by name: now, in each place, the congregations are large and respectable; especially during the last winter, (at which time there was a season of religious excitement, when, as is too often the case, there was great opposition, prejudice, and bitterness, manifested against our church,) the places of worship were crowded to overflowing. Our service is still attended, especially in Warsaw, apparently, with unabated zeal; considerable seriousness continues to be manifested; the service is performed with great zeal and propriety; several additions have been made to the communion; and, judging from present appearances, a much greater number may be expected within a reasonable time.

Among other things to encourage us in our incipient state, the Holland Land Company have very liberally presented the wardens and vestrymen of St. Clement's church with a donation of 50 acres of land.

The same general remarks may be made in reference to the congregation at Sheldon. An increase of zeal and of exertions for the prosperity of the church, has been apparent during the summer past. Much to their credit, the congregation have so far exerted themselves, that their new Gothic chapel is nearly finished, and will, it is calculated, be ready for consecration in a few weeks. The congregation is respectable for numbers, and often large.

Should the "Committee for Propagating the Gospel in the State of New-York," continue their benevolent patronage to these churches, now in their incipient state, and thus enable them to avail themselves of the stated services of a clergyman, their future prosperity cannot, under the superintending providence of the great Head of the church, admit of a doubt.

If it be inquired, "By what means has the church been made to prosper so extensively, in places where so recently it was scarcely known, even by name?" we would answer, Next to the first and principal means, (under God,) the *preached word*, we should impute its prosperity to the favourable and salutary impression made upon the minds of the people by the beautiful, impressive, and incomparable liturgy of our church, on contrasting it with the various other modes of worship to which they had been accustomed. At least, this has often been mentioned as the cause, to your missionary, by numbers of his people.

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports—

The church at Setauket, I am happy to

state, continues to increase. Several families, who formerly seldom attended any place of public worship, have, for the year past, become regular in their attendance at church; a seriousness and devotion more generally pervade the congregation than formerly; in short, I feel gratified with the conviction, that, for a year past, there has a visible alteration for the better taken place; and as an instance in point, I will mention that there are many more children who attend regularly with their parents, than there were two years since.

I wish it was in my power to speak of the church at Islip in equally encouraging terms; but it is in the same vacillating situation as formerly; a few are steady and attached, but shifting of families in the neighbourhood operates against its growth.

The Rev. Addison Searle, missionary at Buffalo, Erie county, and parts adjacent, reports—

The congregation of St. Paul's church continues to increase gradually.—With the blessing of the great Head of the church upon our exertions, it is confidently hoped that, ere long, this parish will be enabled to relinquish the missionary aid in favour of some neighbouring place: at the present, however, it ought not to be done, indeed, cannot be done with safety.

The state of the church at Ludlowville and Moravia, is described in the report of the Rev. Orsamus H. Smith, missionary at Moravia, Cayuga county, and parts adjacent.

Since the date of my last report, I have occupied my time principally at Moravia and Ludlowville alternately. At the latter place, situated near Cayuga Lake, in Tompkins county, I organized a church on the first of January last, with flattering prospects, which have continued to brighten since that date. A number of very respectable families in that place have attached themselves to the church. We are well accommodated there with a place of worship, which was formerly built for a methodist society, now nearly extinct. The expense of this church was principally sustained by two families, who were then Methodist, but one of which is now decidedly Episcopalian.

At Moravia, during the early part of the year, our prospects seemed rather gloomy, on account of embarrassments incurred by the building and finishing of our church, and the removal of several episcopal families from the place. Lately, however, by the blessing of a kind Providence, we have been encouraged by an accession of numbers to our congregation, and by the zeal

and attachment to the church manifested by those interested in her behalf.

The Rev. James Thompson, missionary in Greene county, writes—

Since last May I have preached a third time, (on Sunday, after church, at five o'clock,) several times, in the south-east part of Rensselaerville, in a village where three or four families reside, who have lately attended church at O.khill. The husband and wife of one of these families are rising of seventy years, and unable to attend church at a distance; and were one of eight families who built a church in Connecticut some years since, as the husband informed me. They were anxious to hear the gospel preached. I thought they were worthy of my attention; just standing on the verge of the grave. They had done much for the church, and were deprived of those privileges which they once enjoyed—the greatest of all earthly blessings—a preached gospel. There was a liberal attendance of the inhabitants of the village when I preached there.

Of the church at New-Hartford, Oneida county, the missionary, the Rev. Amos C. Treadway, says—

In this village, the state of the church is, upon the whole, prosperous.—It may perhaps be pleasing to be informed, that the debt of about 1000 dollars, which was owing on account of the building lately erected here, has, during the past year, been nearly, or entirely extinguished.

The Rev. William M. Weber, M. D. missionary at Waterloo, Seneca county, and parts adjacent, thus describes the prospects at Montezuma—

Montezuma, 14 miles from Waterloo, is now the scene of part of my missionary labour. My first visit was made at that place the fifth Sunday in Lent. Since that time, I have officiated there every fourth Sunday; and have also preached occasionally in the evening, after performing the usual services at Waterloo. There is now a fair prospect of organizing a church; and if the hopes of that small community are not blasted, it is hoped that, before the expiration of another year, they will be enabled to worship God in a temple consecrated to his service. To effect that desirable object, 1400 dollars are already subscribed. The same enterprise and liberality mark a few individuals there, which in more than one instance have distinguished individuals where churches have been erected in this part of the diocese.

The Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent, writes—

Little has transpired during the year to alter the general condition of the church within the region of my labours: the field is in reality much larger than one can supply; and experience confirms my former convictions, that concentrated labour is far the most useful. Occasional services may, and do, keep alive a general attachment to the church, but an increase of piety can scarcely be expected. The increasing prosperity of the medical college at Fairfield increases the number of students who there attend our service, and renders this station peculiarly interesting and important. About 200 attended the college and academy during the last winter term, a respectable number of whom were regular attendants at church.

Of the station at Perryville, Madison county, the missionary, the Rev. Joseph B. Youngs, deacon, reports—

I find, after becoming acquainted with the situation of Madison county, there is great want of missionary services. The congregations at Canastota, Canasatego, and the Rapids near the Oneida Lake, have been raised up since I came into this place, a year ago, last February. Among these congregations there appears to be a growing attachment to the church. The new congregation that I organized last fall at Canastota, appears to remain steadfast, and manifests a great desire for more missionary labour. I think the three congregations that I have collected, viz. Canastota, Canasatego, and the Rapids near the Oneida Lake, will afford sufficient labour for one missionary for the ensuing year.—Canastota is a beautiful growing village, lately built upon the great western canal; and I think, with proper management, we may expect something in that place that will be an ornament to the church.

The report of Mr. Solomon Davis, catechist, lay-reader, and school-master, among the Oneida Indians, gives the following account of his labours among that interesting people—

In giving an account of my labours among the Oneidas, I feel bound to acknowledge the goodness of God, and to adore his matchless grace. During the past year, eight of the natives have been added to our communion; and many others are manifesting a serious desire for the salvation which is in Christ Jesus. Since my residence among them, I have never felt more encouraged, or laboured with a greater prospect of success, than in the year past. In visiting them, I have found many of their houses to be houses of prayer; an unusual union has prevailed in the congregation; cases of intemperance have become less frequent among the

tribe in general; and there is much inquiry on the subject of religion. But this is the fairest side of the picture. There are others of a very different class, who are sunk in the lowest state of degradation and misery; a prey to intemperance, and all its consequent vices; wandering about in hunger and wretchedness. They appear to be almost totally disqualified for the reception of those truths which alone can make them wise unto salvation. May God, in mercy, deliver such "from the bondage of sin, and from the bitter pains of eternal death."

I feel a pleasure in acknowledging the receipt of a valuable box of clothing from a society of ladies at Newtown, Long-Island, forwarded by Mrs. Ann L. Bruce, for the use of the Indian scholars. Donations of this kind would be very beneficial, as most of my scholars are poorly clad, and many on this account are prevented from attending school.

From obvious causes the parochial reports afford not the interesting matter which enriches the missionary ones. Our extracts from these will be few.

Of St. Michael's church, Geneseo, Livingston county, the Rev. Lewis P. Bayard, thus writes—

The present rector has only a few weeks since taken charge of this parish. He has the pleasure to report that the vestry have contracted for a brick church, to be finished in Gothic style, 65 feet by 45. The affairs of this congregation give promise of great improvement. The rector of the parish has performed divine service on the evening of Sundays, at Avon, ten miles distant from Geneseo, and at Williamsburgh, eight miles distant. At the former of these places there are several families belonging to our church, who are very zealous for its support, and a prospect is afforded, at no very distant day, of a flourishing congregation, this being a place of considerable resort, on account of its mineral springs.

The Rev. William A. Clark, rector of All Saints' church, New-York, states—

The congregation, during the past year, has, by the divine blessing, continued to increase, although having had to encounter difficulties and trials of no ordinary magnitude. The corner-stone of a church to be 90 feet in length, and 64 feet in breadth, and of stone, was laid by the bishop on Wednesday the 3d inst. The foundation is now finished, and the building is, by contract, to be completed, and ready for consecration, by the 10th of July next. By the efficient aid of friends, and the continuance of divine favour, it is hoped that

this congregation will now become a permanent addition to the walls of our Zion.

St. Mary's and St. Ann's churches, New-York. The former of these churches is situated at Manhattanville, the latter near Fort Washington. They are both supplied by a lay-reader, a candidate for orders, (Mr. Thornton M. Groshon) who gives the following account—

The house of worship erected by the vestry of St. Mary's has been completed, and consecrated by the Right Rev. the Bishop of the diocese. Nearly two-thirds of the whole number of pews are already taken. The congregation of St. Ann's still worship in the H-milton school-house.

In the report of the Rev. Henry Anthon, rector of Trinity church, Utica, Oneida county, the following facts are stated—

Several ladies of the congregation, by the employment of the needle on an afternoon in every week, have raised, within the last eighteen months, upwards of \$100 for the benefit of the Sunday school. This congregation will also have contributed, by the end of the year, from eighty subscribers, about \$120 towards the encouragement of that highly useful church paper, "the Gospel Messenger." These facts the rector has deemed it his duty to particularize, as affording an evidence of the disposition of a parish of moderate means, to promote the general interests of the church. He indulges the hope that the statement may not be entirely without effect in "provoking" unto similar efforts others of the household of faith, whose ability to comply with the reasonable requisitions of the church, if it does not exceed, at least equals, that of Trinity church, Utica.

The Rev. John Brown, rector of St. George's church, Newburgh, and St. Thomas's church, New-Windsor, remarks—

St. George's church, Newburgh, has been much improved during the past year by the erection of a gallery and the purchase of an organ. The congregation is at present in a more prosperous state than at any former period.

Of St. Andrew's church, Walden, Orange county, the late minister, the Rev. William H. Lewis, deacon, gives the following account—

The new church in this village has been completely finished during the past year, and was recently consecrated by the bishop. The ground on which it is located, was generously given by Mr. Scofield, o

the city of New-York. It is within the limits of the parish of Coldenham, and was built with the funds, and intended to take the place of the old church of the same name. It was deemed expedient by the vestry to change the site of the church, on account of the comparative ease with which a congregation may be collected at Walden. The present neat and commodious edifice, reflects great credit on the zeal of the few episcopalians in this place.

The Rev. John D. Gilbert, deacon, minister of St. Paul's church, Big Flatts, and St. John's church, Catharine, Tioga county, writes—

After being admitted to orders, on the 11th of February last, the present minister immediately entered on his station, which embraces the town of Big Flatts, in Tioga county, also Painted Post and Erwintown, in Steuben county.—On the 17th of April, a congregation was organized on the Big Flatts; and on the 23d of May, was organized a Sunday School Society, auxiliary to the "General Protestant Episcopal Sunday School Union."—Every thing in reference to the church in this place is in a state of feeble infancy, having but just commenced its being; and that in a country where, except to a very few individuals, its principles were hardly known.—Pious tracts, and those which treat on the subject of episcopacy with clearness, are much wanted. In this place the church suffers extremely from the want of a convenient chapel, which, at present, they are not able to build; but they hope, that the great Head of the church will both "nourish them in all goodness," and bring them to see better days. In the beginning of August, the minister of St. Paul's visited St. John's church, in Catharine, Tioga county, at which place he is to spend every fourth Sunday, until the first of August ensuing. This church has suffered extremely from the want of ministerial aid. The Rev. Mr. Phinney, of Ithaca, has done all that he could for their relief; but the academy, of which he is principal, and other important business, the distance of the way, together with delicate state of health, have prevented him from bestowing that attention to them which his own feelings dictated, or their necessities required. Notwithstanding these dark days that have passed over them, in which their lamp has burned but dimly, yet it has not become extinct. Their attachment to the church is unshaken, and to her alone, under God, they look for spiritual succour.

We close our extracts with the following interesting report made by the Rev. Albert Hoyt, deacon, minister of St. John's church, Sodus, Wayne county.

Soon after receiving orders, the present minister visited the parish at Sodus, and has since devoted the greatest portion of his time in promoting the interest of the church in that place. In visiting among the congregation, he has been gratified to find that an ardent desire for the extension of the Redeemer's kingdom, seemed to warm and animate the bosoms of its members, and to stimulate the friends of the church in their unwearied exertions, amidst obstacles apparently insurmountable, to complete the good work which they had commenced. The change that has taken place in the moral and religious feelings of the people of this place, within a short period, is truly animating to the labourer in the Lord's vineyard. Eighteen months ago the church was almost unknown. Since that time a church has been organized, and its friends are continually increasing; a building has been erected, and by the blessing of heaven, so far completed as to afford a convenient place to meet for public worship, such as would be an ornament and a credit to an older and more wealthy town. Two Sundays have been spent at Penfield, Monroe county, where there are a number of families who are devoted to the interests of the episcopal church, and anxious to enjoy the blessed privilege of uniting in its services. The prospects of building up a congregation here, are, it is thought, flattering, and it is presumed that a church will be organized in a few weeks. Penfield, united with Sodus, will afford an extensive field for the labours of a clergyman, and with missionary assistance, added to their own liberality, may possibly make a clergyman comfortable.

For the Christian Journal.
Society for the Advancement of Christianity in Pennsylvania.

Of this society the sixteenth annual meeting took place on the 6th of January, 1828, when the trustees submitted their report of the proceedings of the preceding year; in the opening of which they thus forcibly and feelingly express themselves in regard to the interest which should be exerted by the society—

If we have any sensibility to the transcendent value of the blessings involved in the manifestation of Christ to the Gentile world—if we rejoice in the visitation of that day-spring from on high, which poured its radiance upon those who sat in the darkness of paganism, and in the region and shadow of spiritual death—if we, under a feeling sense of what would have

been our own condition, but for this dispensation of grace and mercy, indulge a grateful interest in its consequences, and a sympathetic concern for those to whom the full enjoyment of its blessings is not yet granted—we cannot be indifferent to the prosperity of a society which was founded upon the devout recognition, as well of the event we celebrate, as of its resulting duties, and is so admirably calculated, by its constitution, to advance the identical objects to which both have reference.

In retrospecting their labours since their last report, the trustees say—

Our hearts are possessed with the mingled emotions of regret and gratitude—of regret, that the actual results of our operations have fallen so far short, both of the exigencies of this diocese, and the abundant means with which the members of our church are blessed—of gratitude, in the consciousness of having done all which the means placed at our disposal would warrant, and in the conviction that we have been enabled to accomplish something involved in the great object of the society—the advancement of Christianity in Pennsylvania.

Regretting that the “society has not concentrated the interest, and called forth the resources of the churchmen of the diocese;” and considering that “its sole object is the dissemination of divine truth, according to those primitive and apostolic standards which ascertain the faith of the church, and to those pure forms which embody and illustrate it,” they state the position, that

insensibility to its claims, and backwardness in the promotion of its purposes, must be attributed to the want of an adequate personal interest in the great concern in which it is engaged; and to an indifference alike to the blessings of the Gospel of salvation, and to the obligations it imposes.

But, “from some auspicious circumstances,” the trustees

anticipate the prevalence of a better feeling upon the subject, and trust that the day is not distant, when Episcopalians will be roused to a sense of their duty to the church, and for the accomplishment of her high behests, will not withhold the necessary means.

The report incorporates the statements of the several missionaries in the employ of the society, from which we shall make but one extract. It is taken

from the statement of the Rev. Samuel Marks, missionary in Susquehanna and Bedford counties, and refers to the congregation of St. Jude’s church, Springville.

The attendance upon the word and ordinances of God’s house, and their devout manner of responding, creates in the heart of your missionary the most comfortable sensations. He can say, with the greatest freedom and pleasure, that the service of this church is unequalled, and that nothing, this side of the joys of paradise, afford him so much real pleasure, as the peace and prosperity of the Protestant Episcopal Church. The late episcopal question and consecration have produced an excitement even here, but, God be thanked, it is subsiding, and we all hope, that since the matter is finally settled, that our new bishop’s presence, ere long, among us, will be hailed with pleasure, and cause discord to retire abashed. Of late, the erection of a church has been strongly spoken of, and some liberal offers made, if our brethren would “rise and build.” I have reason to believe, that the time is not distant, when a third church shall raise its humble spire amidst our hemlocks, and the sound of the church-going bell will be heard, calling the devout worshippers to “Come and sing unto the Lord, and heartily rejoice in the strength of our salvation.”

To the report is appended an address delivered by the Rev. Jackson Kemper, on rising to move the adoption and publication of the report; the following extracts from which will interest our readers.

There was a time, Sir, when you stood alone—when you were the only officiating episcopal minister in Pennsylvania—the only herald of the cross on the walls of our Zion. But to that time I do not allude. At the commencement of this institution, in 1812, there were not more than 21 clergymen, (of whom but seven are now engaged in the performance of parochial duties,) and 28 congregations; we have now 62 clergymen, and 67 congregations. Then, in the city and county of Philadelphia, there were seven episcopal churches, now there are 16. Then, this diocese, compared with the other dioceses, was about the fifth or sixth in strength, it is now the second.*

Of the 67 congregations, at least 38 have been organized since the institution of this society. And from that period to

* The second with respect to the number of clergymen and congregations, but not with respect to members.

the present, 18 new churches have been erected; six have been rebuilt, or greatly enlarged, and five houses, once occupied for other purposes, are now appropriated to episcopal worship. In the course of the present year, new churches will be erected, and ready for consecration, at Meadville, Franklin, New-Milford, Bedford, and Venango Furnace.

Your missionaries were the first episcopal clergymen who ever preached at Wilkesbarre, Pike, Springville, Harrisburg, Erie, Conneautville, Lewistown, and other places. When they first visited Pittsburg, they observed a small congregation worshipping in an inconvenient house, without a chancel or a communion table. In 1825, you consecrated in that city a large and beautiful church, witnessed a zealous and overflowing congregation, and confirmed 135 persons. Its able and devoted rector reported, at the last convention, 131 communicants; and he has, we learn, many candidates ready for another confirmation. At Greensburg, your missionaries found but one family attached to the church, and that family has now left us; but there, during your last visitation, you consecrated a neat church, and confirmed 60 persons. At Wilkesbarre, our denomination was rather known of by report than otherwise, to two or three individuals. You will never, I am sure, Sir, forget the welcome with which you were received at this beautiful village, and by the congregations in Bradford and Susquehanna counties. How gratified were they at beholding their bishop! And how delightful has it been to your bosom, to find the comparative ease with which the faithful missionary, who, while he incessantly laboured, constantly looked up for aid from Him, without whom nothing is strong, nothing is holy—with what ease he could organize congregations in places where, except for a year or two before, the voice of the ambassador of our church had never been heard. And in how many instances have you perceived, I will not say with what emotions, in the remotest corners of the state, that an attachment to our sublime and scriptural liturgy was retained with fond affection by those who had been for years deprived, either of all opportunities of religious ordinances, or, at all events, of the privilege of worshipping Almighty God in the way they greatly preferred. Many worthy persons, who were thus situated, have been brought together by your missionaries, and are now in possession of those Gospel advantages for which they so long and so ardently panted.

I do not attribute all the improvements which have taken place to this society.—But the excitement it produced has, I believe, been beneficial to every church.

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They have not all received pecuniary aid, but they have all partaken of that spirit which has penetrated every portion of the diocese, and which originated under your presidency and episcopate, at the formation of this institution. The majority of our congregations, I unhesitatingly assert, owe their existence, their vigour, or their present state, to the Society for the Advancement of Christianity in Pennsylvania.

During your journeys across the Alleghany, and along the banks of the Susquehanna and the Juniata, many interesting circumstances convinced you, that individuals are to be found, in almost every part of the state, who are ready and anxious to do all that lies in their power for the promotion of the welfare and prosperity of our Zion. They only require the encouragement and the help which their more favoured brethren are so able to afford. "Give me," said a layman of intelligence and influence, "give me two or three laborious and humble missionaries, and I will establish the church in every district of such and such counties." Let us then, Sir, go forward in the name of the Lord. The cause we advocate is one in which the salvation of many souls is deeply and eternally interested. The commands, and the promises of the blessed Redeemer, urge this duty upon us in the most solemn manner. From the apostolic days, to the present time, the kingdom of the Messiah has only been extended by the most strenuous and unremitted efforts. By our decided attachment to the distinctive principles of our primitive church, by our love to the Saviour, by our hopes of immortal felicity, let us up and be doing.

For the Christian Journal.

City Benevolence.

THE Rev. John Stanford, the worthy and indefatigable chaplain to the city institutions, has made his usual annual report to the mayor and common council of this city, which has been published by their order. We have been favoured with a copy, and have read it with pleasure: and our readers will no doubt be gratified with some details from it. After a few prefatory remarks, in which is stated the dependence of the various grades of society on each other, and the whole likened to the movements of a wheel, each part performing its office, the common council itself being an important branch of the machinery, even as it

were "a wheel within a wheel," this good old man thus commences his report:—

Contrary to my most sanguine expectations, it having pleased my heavenly Father to spare me yet another year among you, to visit and instruct the poor and the miserable in your several institutions, and although but a very small peg in the wheel, and almost worn out, I am disposed to believe, that it will not be unacceptable, if I present you with a short sketch of my services in the shape of a report for 1827.

He then details his services at the

Belleuve Chapel.—In this place of worship divine service, morning and afternoon, has been performed every Lord's day throughout the year. Whether we consider the duties of this sacred day as producing mental pleasures to the pious mind, or as a corrective to public morals—in either, or in both cases, the worship of God performed in this chapel is of important utility. For here, the debilitated poor, who formerly had the privilege of attending the service of God in their respective churches, now find, in this house, the same services performed, which are equally calculated to instruct their minds, and afford them refreshment while beneath the shade of their poverty. While, at the same time, the thoughtless and the profligate, who have squandered their property, their health, and their talents, and now thrown upon the public charity for support—these also may learn the error of their ways, and the importance of reformation.

We insert the whole of what he says on the *new hospital*, on the *main building* of the *almshouse*, and on the *penitentiary*.

The New Hospital.—About ten o'clock, the matron assembles the more tranquil maniacs in the hall, usually amounting to fifty, when prayer is offered, and a discourse delivered. This service, at any rate, diversifies their scenery; for whatever is calculated to raise the dormant idea, and set it afloat, is most valuable to the lunatic; and God, the Maker of the mind, can bless the most simple means to restore its tranquillity. Without such considerations, I should deem my services to this afflicted class as totally fruitless. The upper wards are next visited; and here a different scene is exhibited. The young of both sexes, whose bloom has faded by criminal vices; persons, formerly of strong constitutions, laid prostrate by the effects of intemperance, and other evil courses; while here, too, are

found the more aged under the pangs of disease and pain, groaning out the fragments of life, some of whom had seen better days. Among these patients, I frequently meet with the penitent in tears, while others, alas! are equally regardless and hardened beneath the pressure of poverty and disease. After having privately addressed the individuals who claim my attention, I am in the habit of delivering a short discourse, which all the patients in three rooms can hear at the same time.

The Main Building.—Here a variety of duties are to be performed for the benefit of the numerous paupers. Once in the month, I spend a whole morning in making a general visit to as many of the wards in this extensive building as possible, and which I frequently find to produce a good effect. But, when the aged draw near to the final stage of life, I esteem it my duty to pay them my constant attention, and offer my prayer for their consolation in the prospect of immortality. Principally to gratify myself, an estimate has recently been made of the number and ages of the old people in this institution; and, as possibly a copy of the result may be gratifying to this board, I shall take leave to introduce it to your attention.

Aged Persons in the Almshouse, November, 1827.—Between 60 and 70, men 88, women 95; between 70 and 80, men 23, women 45; between 80 and 90, men 9, women 11; between 90 and 100, men 3, women 10. To which may be added, William Cealy,* a white man, aged 107; Catharine Delphy, a white woman, aged 105; and Eve Brewer, a mulatto, aged 104, since dead. Total number 287.

Perhaps no other almshouse, at any one time, may produce so large a number of aged; and how indulgent is a beneficent Providence to provide for them a comfortable home, and necessary food; while they enjoy these means of instruction and consolation from the Gospel, which are calculated to soothe their last steps to the vale of death!

* William Cealy's age is recorded in the family Bible, now in the possession of his son; has been 56 years in America; born at the south end of Wales, December 25, 1720; and his grandfather died at the age of 110, by the falling of a block of stone in a quarry where he was labouring; and supposes that his father is yet living. Catharine Delphy was born at Hamburg, married in America at the age of 30, is an active little woman, can see to sew and read without glasses, but complains that her new teeth are very soft. Eve Brewer was from Madagascar, a pious old woman; said she had two brothers in Boston older than herself, one of whom possessed the family Bible, in which all their names were recorded—she died rather suddenly.

The Penitentiary.—On a Lord's day morning, about twelve o'clock, immediately after service in the chapel, I visit this department. The cell-room, and others allotted for the men, are taken in course, and to the people assembled a discourse is delivered. To me it is agreeable, to observe so rough a class of men conducting themselves with so much propriety and attention during the time of service. On Friday afternoon, at two o'clock, the females are assembled in the large ward, at which time they are allowed to dress with such neatness as their means will admit. Here divine service is performed, to which they generally pay better attention than could be expected from such degraded unfortunates.

Of the *school*, which at present consists of 344 children, viz. 246 boys, and 98 girls, he speaks in terms of high commendation. Its improvements, since it was classed among the public charity schools, have been great, and have exerted a very beneficial influence over the conduct of the children. Our limits, however, permit us to make but the following extract.

The School.—From the commencement of this alms-house, I have felt a serious regret, on observing the indecorous and wasteful manner in which they were allowed to take their meals, by running from their school to the nursery, grasping their allowance of bread and meat in their hands, returning with it to the yard, eat what they chose, and throw the rest away; this I have often witnessed. Now, the habit is corrected, and a different practice is adopted. They walk in procession from the school to the eating-room in silence, stand in order at the table until one of the elder boys repeats a grace, when all partake of their meal without waste; and when finished the same boy returns thanks, and at a proper signal, they are permitted in the same regular order to return to the yard for their diversion. At supper the same order is observed; and when the children are prepared for bed, they are all required to attend evening prayer. The same boy, who is appointed for the week, takes his station at the table, reads a psalm out of the Bible, they sing an hymn, a prayer is read, and in silence they retire to rest.

The *debtor's prison* continues to Mr. Stanford, as very appropriately termed in his report of the preceding year, a *blank*.* He has "not had an opportunity of performing service in

the prison for two years."—And the keeper has repeatedly informed him, that the disposition of the debtors "is so averse to any thing of a serious kind, that it would be fruitless to open the chapel door." What a deplorable picture of insensibility!

Memoir of the Rev. ABIEL CARTER.

At the request of the wardens and vestry of St. Paul's church, Augusta, Georgia, the rector, the Rev. HUGH SMITH, delivered in that church, on Sunday morning, the 11th of November, 1827, a sermon on the death of the Rev. ABIEL CARTER, rector of Christ church, Savannah, which is published in the Gospel Messenger, and Southern Episcopal Register, for February, 1828. From this sermon we extract the following memoir of that faithful and lamented servant of the Lord.

"The Rev. Abiel Carter, whose sudden and afflictive removal has called forth our united regrets, was a native of Concord, New-Hampshire. He was born of reputable parents; and although his family are unknown to your preacher, yet he has ascertained, that they have always maintained a fair and honourable standing in society. In very early life, he appears to have been destined for commercial pursuits; but this intention having been abandoned, he afterwards enjoyed the advantages of a *preparatory* academical course, and then became a student and a graduate of Dartmouth college. Having completed his collegiate course, he turned his attention to the law, as his future profession. But it was not congenial to his taste or feelings. With that tact which distinguished him through life, he discovered its unsuitableness to the construction of his mind and the bent of his disposition, and therefore abandoned it. Providence had destined him for *another*, and, we may be permitted to add, a *more useful sphere* of action. He was not to be permitted to spend the brief term of his allotted earthly existence amidst the jarrings and the tumults of human litigation. He was to be a man

* See Christian Journal, vol. xi. p. 74.

of peace—a man of God!—and to the attainment of this high and holy character his attention was providentially directed. How, or when, his serious impressions commenced, I am not prepared to say. But from his own lips have I repeatedly heard the declaration, that his first religious views were widely different from those that he subsequently embraced. His prejudices against our church were strong and deeply rooted. They had been imbibed in childhood, and fostered in youth. He had been nurtured in traditional and hereditary dislike of *episcopacy*, under any circumstances of its existence. He thought that the American daughter must of necessity bear the features, and inherit the disposition, of the British mother, from whose frown and whose sway his forefathers had fled. He knew not, that it was in *the political circumstances of the age and country, and not in the nature or character of episcopacy itself*, that all that had savoured of former persecution had taken its rise: nor did he know, that *the spiritual system, the essential part of episcopacy*, might exist utterly independent of any connexion with political dominion, wholly devoid either of the spirit or the power of persecution. But on these points he was to receive instruction. There was something in the system in which he had been educated, from which his discriminating mind, and his benevolent heart, turned with disappointment. He could not look with complacency on the stern, repulsive features of rigid Calvinism. He could not reconcile its glaring contradictions. He sought for another system, in which piety might go hand in hand with reason, and which his judgment might approve while his heart was warmed. He found it in *‘that form of doctrine’* which he subsequently so cordially embraced, and so fully adorned. He was surprised to find the church so widely different from the representations of her adversaries. He examined her polity; he investigated her doctrines; he listened to her sublime, chastened, touching liturgy. The more he examined, the more he admired; the longer he listened, the more was he charmed. All that he

saw, and all that he heard, served but to carry conviction to his mind, and comfort to his heart. *Here* was an *ark*, in which the weary wanderer at last might rest. His decision was formed. He felt, that in *her* communion he could best advance the interests of the Redeemer’s kingdom. He studied for her ministry, and at her altar received the apostolic ‘imposition of hands,’ which consecrated him to the ministerial office. About this time my acquaintance with him commenced, during his residence in the city of New-York. While there, he formed a matrimonial alliance with a lady,* in all respects qualified to increase his domestic felicity, and his public usefulness—with whom he lived in the tenderest and holiest union—until now that a mysterious Providence hath called them to enter, almost at one moment, into glory: constraining us to say, ‘they were lovely and pleasant in their lives, and in death they were not divided.’

“At this time the fulness of his excellency had not developed itself. *His* was a mind which required the stimulus of necessity, of high and commanding duty, and a sphere of independent and unfettered action, to make it put forth *all its powers*. His first regular ministerial settlement was at Pittsburg, Pennsylvania, where, it is believed, that he established for himself a good report, and gave the assured pledge of future and increasing excellence. From that place he removed to Trenton, New-Jersey, where he gave a still brighter promise of ministerial usefulness: and to those who there sat with delight under his ministry, was our sister city in this state indebted for those representations of his worth and ability, which led to his call and settlement among them. And from this period, brethren, I may date the commencement of a closer acquaintance, and more sacred friendship with him, which increased year by year, and continued without interruption until its recent cruel severance by death. The same

* “The daughter of the Rev. Abraham Beach, D. D., formerly assistant rector of Trinity church, New-York, now residing at New-Brunswick, New-Jersey.”

sacrifices, the same duties, the same interests, the same anxieties, attached us to each other. We had alike bidden adieu to the friends of earlier days, to the homes of our youth—and we were fellow labourers in a vast and interesting vineyard, in which it was emphatically true, that ‘*the harvest was great, but the labourers few.*’ A more efficient fellow labourer I could not have desired. Through his aid a plan was carried into effect, which had been long and anxiously cherished—the organization of the church in this diocese—and its union with the great body of the church throughout the Union, by representation in the General Convention.

“Our diocesan constitution bears largely the impress of his mind. In the various discussions connected with the adoption of that instrument, and in all the other concerns of the church in this state, it is satisfactory to me to remember, that we never differed for a moment on any point even of expediency. There was a coincidence of views, which rendered inexpressibly pleasing our ministerial intercourse. But death has effected, what discord could not. *He is gone!* And this day I feel I am desolate indeed! One aged brother* can scarcely share in my labours! Another more youthful friend and brother,† esteemed and beloved, feels his heart yearn, and his affections turn to the land of his nativity! He who bore with me the burden and the heat of the day, sleeps in his narrow grave! And, in the sadness of a troubled heart, I could this day almost exclaim, with an afflicted prophet of old, ‘*I, even I only am left,*’ and yet I am not alone, ‘*for thou, O God, art with me!*’

“His last earthly location was indeed happily adapted for the display of his talents and usefulness. A wide sphere was here opened to him, and it elicited all his energies. He was called to labour among a people cultivated in mind, refined in manners, warm in heart; a people who, although few in number, in despite of repeated difficul-

ties and discouragements, had persevered in their pious effort to build up the church. Scarcely had they heard the sound of his voice, and discovered the manner of his preaching, before they all felt and declared, that *this* was he who should repair their temple, and call in the scattered worshippers. ‘*A wise master builder,*’ he has fulfilled their high expectations. Their temple has arisen from its ruins! *but he,* its builder and beautifier, where, O where is he? You will naturally, brethren, expect something more than a detail of the circumstances of his life. Let me endeavour, then, to give you some faint idea of his Christian character. Previously, however, it is proper for me to add, that he was a member of the Masonic fraternity, strongly attached to the principles of the order, and warmly beloved by his Masonic brethren.

“As a *man*, he was naturally of an ingenuous, cheerful, and social disposition. There was nothing of *reserve* or of *suspicion* in his nature. His manners were bland and conciliating, yet still consistent and dignified. Youth was not constrained to repress its smile in his presence, and yet the aged and the pious found enough of gravity to comport with his sacred character and office. He was the very life of the social circle; yet his cheerfulness never degenerated into *levity*, nor unfitted him for the timely introduction, and impressive enforcement, of grave and edifying topics. As a *Christian*, he was *consistent, zealous, and practical.* His religion was not the religion of moroseness or of gloom. It was the ‘*reasonable service*’ of a well trained mind, and the warm offering of a devoted heart. It was ‘*without partiality and without hypocrisy*; full of mercy and good fruits.’ As a *minister*, he was most devoted. He remembered, that ‘*unto this work he had been set apart.*’ ‘*He gave himself wholly unto it,*’ and ‘*his profiting was manifest unto all men.*’ His *heart* was engaged in the duties of his office. *They were not his task, but his delight.* As a *pastor*, he was almost beyond praise. If you would know his value in this respect, you must visit the desolate and mourning flock of which *he* was the good

* “The Rev. Mr. Samuel Strong, of Oglethorpe county.”

† “The Rev. Lot Jones.”

shepherd. You must ask the once *guilty*, whom he reclaimed—the once *ignorant*, whom he enlightened—the *wavering*, whom he confirmed in their holy faith—the *pious*, whom he faithfully fed with the bread of life—and, above all, the *mourners*, with whom he wept as they wept, and into whose hearts he poured the oil of consolation. Oh! be assured, it was not the loss of an *ordinary pastor*, that extorted such a loud burst of sorrow from a whole mourning people; it was not for an *ordinary pastor*, that ‘rivers of tears’ flowed down so many cheeks. But here, I need not enlarge. His best eulogium is the deep grief of his people. His record is in their hearts—he will live in their remembrance!

“As a minister of the *Protestant Episcopal Church*, he merits special attention. The vow which he made, when he was admitted to minister at her altars, seems to have been engraven on his heart, and was ever religiously observed in his life. To her *doctrine*, *discipline*, and *worship*, he was strongly and affectionately attached. He was one of those who believe *the church* to have been *divine* in her *origin*. He traced up the commission of her ministry to the appointment of her Divine Founder and Head. So far did he carry his views on these points, that, on an occasion well remembered by many of you, in this *very pulpit*, he seemed, even to the minds of his brethren in the ministry, almost to have advocated sentiments indefensible and overstrained—while, however, the subsequent more guarded statement, and more full explanation of his meaning, proved that he had only strongly urged that most wholesome truth, which it is the prevailing tendency of the age to undervalue, *that the Church is the institution of Christ, not the mere creature of human expediency*. Never, either in public or private, did he shrink from the open, manly avowal of her peculiar and distinguishing doctrines. He delighted publicly to vindicate her aspersed fame, and to urge her powerful claims. The praise of reputed liberality was not enough to bribe him to silence, when he felt it his duty to speak. Again and again have I heard

the declaration made by his parishioners, that they were comparatively ignorant of the doctrines and excellencies of their faith, until his clear and fearless statements fell upon their ear. Yet, with all this, no bigotry was mingled. He was the defender and the advocate of his own sentiments, not the unprovoked aggressor upon the religious rights and privileges of others. His fidelity severed none of the tender charities of life. Hence, even his religious opponents could listen to his polemic discourses without either angry or wounded feelings. They admired his candour, and respected his firmness, even if they were unconvinced by his arguments. His example affords another proof, that true liberality demands no sacrifice of honest conviction; that it neither seals up the lips from the utterance of truth, nor bids them utter the popular cry, that there is *no difference* between the various denominations of Christians. He respected and admired piety wherever he found it—but he would not sanction error even though recommended by piety itself. He asked it not of others, to keep back their views of doctrine, or of discipline, through deference to him; but he challenged for himself the same rights which he accorded to them. Experience, it is believed, will ultimately prove *this course* to be the best preservative of mutual peace between the different and conflicting parties of the Christian world, as well as the surest passport to general respect. It may not win the plaudits of the multitude; but it will satisfy conscience—it will extort the respect of the consistent of all denominations. It was so in the case of our departed brother. He left the world at peace with the world—*rejoicing in his own faith*, but *full of charity for others*. His mourners were not *his own people alone*. Others, who were not of his fold, bitterly bewailed his death. The knell of his departure fell suddenly and solemnly on every ear. All felt that a *Christian* was removed; that ‘a great and good man had fallen in Israel that day.’

“His general philanthropy, and his Christian charity, were such as to have rendered it impossible for him

ever to have become a *party man* in the religious world. He could not, perhaps, ever have gone all lengths with the violent of any party; for he was always ready to exercise towards those from whom he differed, that 'charity which thinketh no evil, and is kind.' Still he was decided in his views, both as to *doctrine* and *discipline*. In regard to the former, he was most firmly and rootedly *anti-calvinistical*—in regard to the latter, he must as certainly be ranked among the most strenuous advocates of *primitive discipline* and *order*. Of this I have the most abundant evidence, in his frequent and well remembered converse, and in his various letters now in my possession. His well disciplined mind had taken a calm and full view of subjects which now begin to assume great importance, and to excite fearful interest. Like good old Eli, for the ark of God, were indulged his holiest anxieties. He expressed these anxieties with frequency and pathos. Yet he tempered them by a thorough conviction of the practical good sense which he believed to exist in our communion, and especially by a firm reliance upon the aid of him, whose promise it was, 'Lo! I am with you alway, even to the end of the world.' But, oh! the peace of the Church of the Redeemer was indeed near his heart. Every attempt at disunion filled him with bitter regrets, and excited his unsparing reprobation. The language that was continually prompted by his engaged heart, was this, 'O! pray for the peace of Jerusalem! They shall prosper that love thee! Peace be within thy walls, and prosperity within thy palaces.' Happily, *now*, his anxieties are for ever at an end. He hath entered the '*Jerusalem above*,' in which is perfect peace. The church militant had his latest earthly cares and labours—henceforth he is numbered with the Church of the redeemed, whose names are written in heaven!

"Of the character of his preaching, it will be unnecessary for me to give you a laboured description, for you have heard him yourselves. Briefly, however, let it be stated, that it was marked by *force* and *impressiveness*, rather than *brilliance* and *show*. He

was a 'faithful ambassador of the Lord Jesus;' delivering with fidelity and plainness the message with which he was charged. He emphatically 'preached Christ Jesus and him crucified;' and fully declared the whole counsel of God. In his discourses, no frigid ethics took the place of Christian truth; no idle speculations amused those whose souls were intrusted to his charge. He fed his flock with 'food convenient for them.' As far as I may be permitted to judge from my own recollections, and from the consentaneous remarks of his stated auditors, he excelled in the explanation of scriptural truth, and in its practical enforcement upon the heart and conscience. He had a singular felicity in disengaging his subject from difficulties, and in presenting it *simply, plainly, and clearly* to the mind; while in its improvement he applied it closely, I had almost said *individually*, to the respective cases of his people. The secret of his *power as a preacher*, then, was his 'manifestation of the truth to every man's conscience.' He was indeed 'a workman that needed not to be ashamed, rightly dividing the word of truth.'

"Many, even in the sacred profession, at first attract notice and admiration: but, 'having no root in themselves, endure but for a time'—and when the charm of novelty has ceased to operate upon their hearers, and the excitement of a new situation has lost its influence upon themselves, sink into languid inaction, or quiet insignificance. It was not so with *him*! His course was marked by constant and progressive improvement. His mental vigour seemed to increase by mental exertion. He, indeed, 'went from strength to strength.' In point of knowledge, of usefulness, and of sanctification, his path 'shone more and more unto the perfect day.' His best efforts were his last efforts; his best days his last days. His 'bow abode in strength,' even to the last. But in the midst of his usefulness he was removed by the stroke of his God. His 'sun went down while it was yet day'—while we looked for increased and increasing brightness, behold, darkness and the shadow of death! The cloud covered him,

and he was hidden from our sight. To us, O how untimely, how ill-appointed seems his removal! Had he gone sooner, we are ready to say, *friendship* would not have formed from him such high expectations—affection would not have clung to him with such fond devotedness. Those strong ties would not have been formed, which now have been severed, as though in mockery of human expectation. Or, had he been longer spared—he would have fulfilled these high expectations, and have discharged the duties that seemed to demand his stay—Ah! my brethren, who are *we*, that we should thus exalt ourselves against God, and say unto him, What is this that thou hast done? Rather let us say, with the submission of patriarchal Eli, ‘It was the Lord! he hath done what seemeth him good!’ Behold, it was *in God’s time that he went!* and assuredly that was the right time. He went in the fulness of his earthly fame—and in the ripeness of his Christian preparation!

“And, Oh! what a death did he die! If there be any thing that can soften the anguish of such a bereavement, it is the holy peacefulness of such a death. The removal of his dearest earthly treasure, prepared him for his own. In *her* loss, he felt as if he had virtually lost all. Yet even *then*—when all the feelings of the man were in exercise; when all the deep fountains of his grief were broken up, we hear of no murmurs that escaped his lips. He was crushed to the earth! but, in the quietness of his misery, he humbled himself beneath the mighty hand that lay so heavy upon him. As though the charm of life were broken, and the desire for its continuance extinguished, he bowed his head in meekness, and seemed but to ask, *that he might also go!*

“Feeling within himself the premonitory symptoms of dissolution, he predicted his speedy departure; and with the solemnity of assured conviction, delivered his dying charges to surrounding friends; while they fondly hoped that this was but delusion, and that all would yet be well. A few brief hours proved that he was not deceived, and that death had already set his seal upon his manly form. But then

came his triumph! Mine eyes beheld not the scene: but I will describe it to you in the language of a Christian friend and brother, who watched with him even to the last. ‘I witnessed (says he) the last gasp—and almost saw the ascending spirit take its flight. He never expressed the least wish to recover. For the last forty-two hours before his death, he was perfectly rational, and in as full exercise of the powers of his mind, as at any period of his life. No idea appeared to give him greater pleasure than that of meeting his beloved wife, that angel in heaven, as he called her; and in expressing it, his countenance glowed with the most delightful emotion. I never shall forget the expression of his features. There seemed to be something unearthly in his whole appearance. His mind was as composed as it possibly could be; he, however, said but little. At one time, in reply to my inquiry respecting the state of his mind, he said, *I am perfectly happy, I could not be more so; but I have none of the triumphs of enthusiasm.* My confidence is placed in the Lord Jesus Christ. He then repeated the Apostles’ Creed, as expressing the truths which afforded him the most support.’ Having given this decided consolatory testimony to the faith of his Lord, and to his own hope in its promises, he fell asleep in Jesus, and entered into rest. ‘Mark the end of the perfect man, and behold the upright; for the end of that man is peace!’

“Such a departure is indeed blessed beyond all human estimation! It bequeathes treasures of consolation to the survivors—it is the token of assured glory to the dead. It seems to compel us to say—‘It is the Lord; let him do what seemeth him good.’ It makes us almost envy those who have thus ceased from mortal toil, and entered into rest. We may *lament as men*—but we at least have the consolation of *Christians*. Behold! this consolation is ours! ‘Our brother walked with God: and he is not, for God hath taken him!’ He *went quickly*—but he went *peacefully*. His Master came suddenly, but ‘coming suddenly,’ ‘he found him watching.’ ‘His loins were girded,’—

'his lamp burning,'—he put off the garments of the flesh, and entered into that kingdom, which 'flesh and blood may not inherit.'—Still would we linger around his grave, and utter the voice of complaining! Still are we shocked that he passed so suddenly from among us! Ah! rather should we for that very reason bless him who 'doeth all things well.' It was a mercy that pale disease did not gradually triumph over the failing energies of life. He died in 'his full strength—his eye not dim—his natural force not abated.' The last recollections of earthly friends, are marred by none of the fearful harbingers or accompaniments of death. They are recollections full of satisfaction. He carried all his earthly honours with him to the grave itself: and then, 'through the very grave and gate of death,' passed, we trust, to the better honours of a better world. Truly—for him 'to live was Christ, and to die was gain.'

"From unavailing regrets for him let us pass then to a profitable concern for ourselves. 'He will not return to us; but we shall assuredly enter that valley of the shadow of death, through which he has already passed. His removal, therefore, should be a solemn warning to us. It reminds us that in the very midst of life we are in death.' Since I last addressed you, a similar warning has been given in another and a distant diocese. A venerable father in God,* almost in the very act of his official duties, was suddenly called to 'give an account of his stewardship,'—and they to whom he was a faithful steward of the mysteries of God, are left to sorrow. It would seem indeed, as though judgment had begun at the 'house of God!' Where, oh where shall it end! When your shepherds are thus smitten, then do ye of the fold take heed. You have seen, how a believer can depart: but thus to depart, is the privilege of *the believer only*. 'All of you shall die like men;' and to 'some, death may be nigh, even at the door!' but remember, that the 'righteous only have hope in their death,' and that '*blessed only are the dead who die*

in the Lord.' Turn ye then, oh turn to the Lord your God—make your peace with him, through a once crucified, but now pleading Saviour. 'Be ye also ready'—'lest your Master come in an hour that ye think not of'—and 'so ye perish from the way.' *Amen.*

For the Christian Journal.

REMINISCENCES—No. II.

Extracts from Humphreys' History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

"ANOTHER most signal instance of royal favour was shown to the plantations by their majesties King William and Queen Mary; a very noble design was laid, of erecting and endowing a college in Virginia, at Williamsburg, the capital of that county, for professors and students in academical arts and sciences, for a continual seminary of learning and religion; a stately fabrick was intended, and partly raised for that purpose; a royal charter was given, with ample immunities and privileges; and a public fund was allotted for the endowment of it, and a president appointed with an honourable salary, and the college, in honour of the founders, called William and Mary College. But soon, after about half the intended pile was raised, before it was furnished with professors and students, or advanced itself above a grammar school, all that was built of the college was unfortunately destroyed by fire. Her late majesty Queen Mary, of pious memory, showed so hearty a zeal and affection in promoting this work, it would be great negligence or ingratitude in a writer, not to remark what a bishop of our church justly observes upon this occasion. 'Her majesty took particular methods to be well informed of the state of our plantations, and of those colonies that we have among the infidels. But it was no small grief to her to hear, that they were but too generally a reproach to the religion by which they were named, (I do not say which they professed, for many of them seem scarce to profess it.) She gave a willing ear to a proposition that

* Right Rev. Dr. Kemp, Bishop of Maryland. VOL. XII.

was made for erecting schools, and the founding of a college among them. She considered the whole scheme of it, and the endowment which was desired for it. It was a noble one, and was to rise out of some branches of the revenue, which made it liable to objections. But she took care to consider the whole thing so well, that she herself answered all objections, and espoused the matter with so affectionate a concern, that she prepared it for the king to settle it at his coming over. She knew how heartily he concurred in all designs of that nature; nor indeed could any thing inflame her more than the prospect of setting religion forward, especially where there were hopes of working upon infidels.¹

"This act of royal favour made Bishop Compton exert all his power to promote the work, and therefore, for the more orderly settling all church affairs in Virginia, he appointed the Rev. Mr. James Blair his commissary there; and soon after appointed the Rev. Dr. Bray his commissary in Maryland. Upon this occasion, Queen Mary again extended her royal bounty, and gave £200 a year during her life, to support missionaries. Her royal highness, the Princess Anne, of Denmark, contributed liberally; several of the nobility, and many others of the clergy and gentry, did make such generous contributions towards carrying on this work, that several missionaries were sent and supported in the colonies. Dr. Bray, especially, was enabled to do many public services in Maryland, to settle and procure a support for several new ministers, to fix and furnish some parochial libraries, and to provide schoolmasters, very much to the advancement of religion in those parts. The particulars of which need not to be repeated here, since the reverend doctor hath himself given the public a very fair and satisfactory account of his proceedings.

"While thus this good work was just kept alive by a few private persons, an incident happened which occasioned a charter to be obtained, and the rise of this society. Dr. Stanley, archdeacon of London, now dean of St. Asaph, who had been one of those who contributed, and usually stirred

up others to promote this design, happening to recommend this charity to a late great prelate's* lady, as deserving her bounty for its support, he was told by the bishop, that though his intentions were very commendable, and the work worthy all encouragement, yet the methods he used to carry it on, were not in law strictly justifiable, but that it was necessary to have a charter to render the management of this charity safe and secure. The doctor saw presently, upon reflecting, the objection was very just; but this difficulty did not make him cease from any further endeavours. He was very hearty in promoting this work, and therefore resolved to make application where he had hopes to get the difficulty removed. He acquainted Archbishop Tenison and Bishop Compton, with the objection which had been started; upon which the archbishop, moved to think so Christian a work should be stopped, replied with more than usual earnestness, *Then we must have a charter.* And soon after, he did so effectually represent the religious wants of the plantations to his majesty, that a royal charter was granted, and this society erected.

"This truly was an action suitable to Archbishop Tenison's public spirit and honest zeal for the Protestant religion, and exceedingly becoming his high station and authority in the church. The American colonies sure, can never without the greatest veneration and gratitude, remember him when they shall many ages hereafter, feel the happy effects of having the Christian religion planted among them, and reflect, how hearty and forward Archbishop Tenison appeared, to obtain that charter which gave life and authority to so glorious an undertaking: nay, that his zeal and spirit did not rest here; he continued to promote and guide by his wise counsels, the affairs of the society; he paid them an annual bounty of £50 during his life, and at his death bequeathed them a £1000 towards the maintenance of the first bishop that should be settled in America."

* Bishop Burnet.

"The society thought they had now made a promising entrance into the discharge of the trust committed to them, and from the zeal of their members, and other corresponding gentlemen, had hopes of gaining a fund sufficient to make a first step in so great a work. They were acquainted with the general condition of the colonies with regard to religious affairs, but thought this knowledge not sufficient to proceed upon. They made inquiries of all proper persons, merchants and others here, and wrote to governors, congregations of people, and other persons of distinction in the plantations, for a more particular account of the state of religion in the American colonies; that by such a distinct information, they might more suitably apply their help where it was most wanted and most desired.

"And they received indeed from thence, a more melancholy account than any their fears could suggest, several relations setting forth, that *the very Indian darkness was not more gloomy and horrid than that in which some of the English inhabitants of the colonies lived.* Such as did truly verify this observation in the charter: 'Some colonies and plantations wholly destitute and unprovided of a maintenance for ministers, and the public worship of God; and for lack of such support and maintenance, many of the subjects of this realm want the administration of God's word and sacraments, and seem to be abandoned to atheism and infidelity; and also for want of learned and orthodox ministers to instruct them in the principles of true religion, divers Romish priests and jesuits are more encouraged to pervert and draw them over to popish superstition and idolatry.'"

"The society, upon their first engaging in this work, presently perceived it consisted of three great branches, the care and instruction of our own people, settled in the colonies; the conversion of the Indian savages, and the conversion of the negroes. The English planters had the title to their first care, as brethren and countrymen, as having been once Christians, at least their parents. Besides, it would be ineffectual to begin with an attempt to

convert the Indians and negroes, and to let our own people continue in their gross ignorance, or supine negligence of all the duties of Christianity: for both the former sorts of men would necessarily take their first impressions concerning Christianity, from the English; and when they found them pay so little obedience to the laws of the Gospel, must either neglect it as an unprofitable labour, or hate it as a heavy imposition.

"The society began, therefore, with the English, and soon found there was more to be done among them, than they had as yet any views of effecting. The reader shall here have a small sketch of the state and condition of each colony, formed from accounts, the governors and persons of the best note, sent over to the corporation: for surely, the mere relation of the state of these countries, must raise a very affecting reflection in a person of a serious spirit; when he observes such great numbers of people in the colonies, living without any ministration of the Gospel in many places. If he should only consider them as now, in their present condition; the people very numerous, the countries exceedingly large, the climates healthy, the soils very rich, the rivers large and navigable hundreds of miles up into the main land, the harbours many, capacious, and safe: these are great natural advantages, and capable of vast improvements by industry. But if the reader should carry on his thoughts further, and consider them as a thriving people, colonies which may grow up into powerful nations, and that from these small beginnings what a mighty English empire may one day flourish in those parts—can it seem an indifferent thing, *a small matter*, to any true believer, whether so great people (for such they may one day be) should be Christians or not?"

Albany

Was founded in 1614. Its population in 1712 was 4000, in which number there were 450 slaves.

In 1796 the population was 6021, and the city contained 862 houses.

In 1820 it contained 12,630 inhabitants.

At the present time it is supposed to have a population of 20,000.

New-York in 1729.

WE copy the following article, which, we doubt not, will be interesting to many of our readers, from the New-York Mirror.

"The city of New-York, 40 years previous to the revolutionary war, was inferior, in size and population, to what is now termed a thriving village. By a reference to Lyne's map, published in 1729, it will be seen that Broadway then extended north-eastward no further than its present junction with Chatham-street, which was called the 'high road to Boston;' and that an unseemly rope-walk occupied the sites of those splendid edifices which now front the Park. It will also be seen, that the present populous region comprising parts of Roosevelt, James, Oliver, Catharine, and Oak streets, together with Batavia-lane, was at that period an impassable bog, denominated 'Swamp Meadow,' being almost wholly covered with stagnant water.

"An arm of this little lake extended across the 'high road to Boston,' under a small bridge, and thus formed a communication with a large pond of fresh water which then covered the ground now occupied by the State Arsenal, and the streets in its vicinity, since known by the appellation of the 'Collect.' This, in its turn, had explored a channel in a north-western direction, (in a line with our present Canal-street,) and occasionally mingled its waters with those of the majestic Hudson.

"In the fresh pond just alluded to, near its south-western margin, rose a small green island, on which was erected a powder-house. The site of this magazine (which remained there until the year 1797) is now occupied by the buildings in Pearl, opposite the head of Collect-street, from whence a low wet marsh extended nearly to the spot where the Manhattan water-works are now in operation.

"A little west of the present site of Chatham Theatre, was a windmill—but all beyond, towards the North River, was woods and fields. The present Park was an open common; and all that region west of Broadway, be-

tween Cortlandt and Duane streets, was denominated King's Farm, and considered by the citizens as 'a great way out of town.' Here the young men used to spend their leisure hours in playing cricket; and here the romantic lover could enjoy a pleasant solitary ramble, by moonlight, with the fair object of his affections. Many of the more venturesome belles would sometimes consent to extend such evening excursions as far as the Garden and Bowling Green, near the spot where Warren and Greenwich streets now intersect each other; but, on their return, seldom escaped a severe reproof from their careful mothers for such temerity.

"On extending their view to a more southerly part of the map under inspection, it will be seen, that, at the foot of Broadway, just below the present Bowling Green, (then called the Parade,) stood Fort George, an ancient fortress, within whose walls were situated the governor's house, the secretary's office, and a house of worship, called the King's chapel."

For the Christian Journal.

Bishop Hobart's Letters.

HIS EVANGELICAL PRINCIPLES.

WE scarcely recollect a period in the history of our church when the ungodly spirit of detraction, under the mask of zeal for the Gospel, has gone forth with a more malignant and desperate determination to be undaunted by worth and piety, however signal, than in the present day. Among those whom it has answered the purposes of party violence thus wickedly to attack, is the distinguished prelate whose name is placed at the head of this article. Accusations most deeply affecting his character as an honest and faithful professor and promulger of the truth as it is in Jesus, have been industriously circulated. Professing churchmen, thus unworthily and ungratefully traducing one of the best friends, and most faithful advocates, of their church, have encouraged others whose hostility to the true character and interests of that church, is more open and candid,

because of their belonging to other communions. Thus have measures been adopted to poison the public mind, which require that the falsehood be exposed. In this state of things, we are happy that the bishop, with his characteristic candour and frankness, has published, in his own name, a refutation of the false charges, in one of the papers which have so industriously endeavoured to injure him. We subjoin his letter from that paper, the *Philadelphia Recorder*.

"SIR,

"The *Philadelphia Recorder* of Saturday last has been shown to me, in which you state that I denounce, as 'the dogmas of modern theology,' the following doctrines, and utter a proscription against those who hold them: 'Man's utterly lost and helpless state by nature; his justification by faith alone for the merit of the life and death of the Son of God; and that spiritual regeneration, or *change of heart*, in virtue of which every true believer becomes a new creature in Jesus Christ.'

"The charge of denouncing these doctrines is so serious, that I deem it due to my official character to repel it, and to state that I hold, entirely and sincerely, without any mental reservation or equivocation, the doctrines which you represent me as denouncing. I have no objection to the terms in which you express them, with the exception of a single word. I am ready, at all times, to avow, as fundamental and distinguishing doctrines of the Gospel, 'man's utterly lost and helpless state by nature; his justification by faith alone for the merit of the life and death of the Son of God; and that spiritual *renovation*, or *change of heart*, in virtue of which every true believer becomes a new creature in Christ Jesus.' I substitute *renovation* for *regeneration*, agreeably to the authority of an apostle, who distinguishes between 'the washing of *regeneration*, and the *renewing* of the Holy Ghost;' and also of our church, who directs her baptized members to pray 'that being *regenerated*, they may be renewed.' By *baptismal regeneration*, I do not mean a change of heart, but a change of rela-

tionship, or state, or condition; in accordance with our church, who declares in her Catechism, that in baptism we are 'called into a state of salvation,' and 'made members of Christ, children of God, and heirs of the kingdom of heaven.'

"It has been my sincere object, faithfully to enforce these doctrines publicly and privately, from the pulpit and from the press. And I am confident, that there is no passage in my publications which, in connexion with the context, and fairly interpreted, can be made to militate against them. In my *Companion for the Altar*, which I first published in 1804, these doctrines are stated minutely and fully. In that work, I thus represent man's natural condition—'Consider thyself, while unrenewed by grace, as obnoxious to the displeasure of that God, who, from the essential holiness of his nature, must ever regard sin with abhorrence.'—'Inheriting from the first degenerate Adam a fallen and degraded nature, thou mayest derive from this glorious Representative, the Divine Saviour of mankind, pardon, holiness, everlasting life.* Again, 'The work of sanctification, by which the soul is redeemed from sin, and reinstated in the divine image, is, in its commencement, its progress, and its consummation, conducted by the agency of the Spirit of God.† Further, 'The holy sacrament of the supper presents the Saviour offered up an Almighty victim for sin. His sufferings and death are represented as the meritorious cause of our redemption. The only fountain of pardoning mercy, and redeeming grace, is opened in his body and blood.‡—'The penitent who is awakened to a sense of his guilt, and subjection to sin, will never experience rest or peace, until he heartily embraces the truths that the blood of the Saviour is all-sufficient to cleanse from sin, and his grace all-powerful to redeem from its dominion.‡

* "Companion for the Altar, 4th ed. pp. 56, 57."

† "Companion for the Altar, p. 79. Explanation and Enlargement of the Church Catechism, pp. 91, 92, 93."

‡ "Companion for the Altar, pp. 84, 85."

"In the Explanation and Enlargement of the Church Catechism, which I have recently published, it is said that 'we are born in sin, and the children of wrath,' as 'inheriting that corruption of nature which, 'inclining to evil,' deserves 'God's wrath and damnation.' (Article 9th of the church.) Again, 'Those who, by baptism, are born into a state of grace, *must become new creatures*, must crucify the flesh with its affections and lusts, must be created in Christ Jesus unto good works, in order to inherit the kingdom of glory,' and 'this death unto sin, and new birth unto righteousness, is effected by the power of the Holy Ghost.' Further—the catechumen is made to say, that, as a member of Christ, 'I should believe in Christ with all my heart as my Saviour—which implies, that through his merits my sins are pardoned, and my services accepted.'

["In the address to the convention, but a few weeks before my sermon, and which the reviewer must have seen, I urge the clergy to adhere to the institutions of our church, because, among other reasons, 'they set forth and enforce those great doctrines which constitute the Gospel the power of God—the sinfulness and guilt of man—his transformation by the renovating influences of the Divine Spirit—his salvation only through the merits and grace of a Divine Mediator.']*

"Soon after the appearance of the Companion for the Altar, the Rev. Dr. Mason inserted animadversions on parts of it in the Christian's Magazine, and he had the candour to acknowledge, that Bishop Hobart dwelt with interest and force on the nature and efficacy of faith. You omit to mention, that the Christian Observer, in the review of my two volumes of sermons, gives me credit for maintaining the very doctrines which you assert that I denounce; while you quote those parts of the review only which censure *particular expressions*, whether justly or not, it is

not my purpose to inquire. And you also omit to state, that the editor of the Christian Observer published, in one of the numbers of that work, one of my sermons on 'doing all in the name of Jesus.'

"Your charges against me in respect to character, temper, and policy, I do not mean to notice. If true, I am utterly unworthy, privately and officially, of respect, of confidence—and am cut off from all title to the character and hopes of a Christian. If true, it is then difficult to account for the fact, that a bishop, who is thus unconverted, formal, heretical, dogmatic, and tyrannical, enjoys (he knows) the affections of many valued friends, and (he trusts) the confidence of a large, and, by God's blessing, peaceful and flourishing diocese.

"If these charges are *not true*, I leave you to determine on the responsibility which you have incurred to a higher tribunal than that of man.

"J. H. HOBART.

"New-York, Jan. 8, 1828."

Believing that the two following letters contain principles sound in themselves, and proper to be acted upon, in similar circumstances, by the clergy generally of our communion, we have transferred them from the public papers to our columns.

Answer of the Right Rev. Bishop Hobart to an invitation to a public dinner given in this city on the eighth of January last, in honour of the victory of New-Orleans.

"New-York, Jan. 2, 1828.

"GENTLEMEN,

"Professing a most warm and decided attachment to the republican institutions of my country, I have yet always deemed it expedient, considering my particular office and station, never publicly to connect myself with any of the political parties that have divided the nation. I hope you will think that this rule is, for me, a safe and proper one; and in conformity to it, I must beg your permission to decline the distinction which you so politely offer me, of being present at the public dinner on the 8th instant.

Explanation and Enlargement of the Church Catechism, p. 7."

* "The passage enclosed in brackets was sent by Bishop Hobart after we received his letter to his reviewer, and just as we were committing it to the press.—Eds. Recorder."

"I trust you will believe my assurance, that in thus declining the honour which you intend me, I am not influenced by any want of sensibility to the importance of the event which you design to celebrate; and, least of all, of respect for you, or for the numerous class of citizens whom you represent. I have the honour to be, gentlemen, &c.

"J. H. HOBART.

"To WM. M. PRICE, Esq. &c. &c."

Letter from the Right Rev. Bishop Hobart to the mayor of New-York, in reply to a request of the corporation of the city, that the clergy would notice in their pulpits the recent decease of his excellency the governor of the state.

"SIR,

"I have this day received from the clerk of the corporation of the city a copy of a resolution of the common council, in which 'the reverend the clergy of the city are respectfully requested to notice, in an appropriate and solemn manner, in their respective churches, to-morrow, the deep bereavement sustained by our common country, by the death of our chief magistrate and fellow citizen, De Witt Clinton.'

"As I feel myself under the necessity of declining to comply with this request in Trinity church, and at St. Paul's and St. John's chapels, of which I have the parochial charge, I hope you will permit me, in order to prevent misconception, to state the reasons which have influenced me in this determination.

"The prostitution of religion to the purposes of secular policy has produced the greatest mischiefs; and I conceive that the studious separation of the church from the state, which characterizes our republican constitution, is designed to prevent religion and its ministers from being made subservient to the views of those who, from time to time, may administer public affairs. But if the civil or municipal authority may desire the clergy 'to notice, in an appropriate and solemn manner,' the death of the chief magistrate of a state, the request may be extended to every distinguished citizen who has filled a public office; and thus the ministrations of the clergy may be made to advance the influence of political men and political measures—an evil from which, in the old world, the most unhappy effects have resulted, and against which, in this country, we should most sedulously guard.

"The character of the individual, too, whose memory is to receive these high religious honours, may not render him worthy of this sacred distinction; or, in seasons of great political excitement, he may be as obnoxious to one portion of the community as he is the idol of another; and thus the clergy, who should be devoted to the exercise of their spiritual functions, may be drawn into the ranks of party, and suffer in its rude conflicts. In almost every case, from the varying opinions of the relative merits of public men, the ministers of religion, in the capacity of eulogists, may as much fall short of the ardent expectations of some, as they may exceed the more sober estimate of others. There is no view of this matter which does not, in my judgment, present serious objections to a compliance with the request of the corporation.

"As far as my private feelings are concerned, it would be most grateful to me to bear my public testimony to the eminent talents, the civil services, and the private virtues, of the lamented chief magistrate of the state—and, most certainly, great deference is due to a request of the functionaries of the city in which I am a minister: but paramount considerations of duty will prevent my compliance with a request which, in the *principle* that it involves, and in the *precedent* which it will establish, appears to me of dangerous tendency, in regard to the spirit of our free constitutions, and to the interests of religion, and the character and influence of its ministers.

"I have the honour to be, with great respect, your most obedient servant,
"J. H. HOBART.

"Saturday, Feb. 16, 1828."

Remarks.

In the publication of the last of the above letters, we can truly say that we rejoice. It has called our attention to

the subject more fully than has ever before been the case. The result has been the conviction, that the ground taken by the bishop is right; and that his taking it so publicly was also right, and will be productive of good effects. Such, too, we are happy to have cause to believe, is the opinion of a highly respectable and increasing proportion of the intelligent and reflecting members of the community. No one can be more sensible than ourselves of the exalted character of Governor Clinton, as a man of talents and of learning, as a statesman, as an enlightened and efficient friend to the intellectual improvement of the community, and as one of the greatest contributors to the honour and prosperity of his country, and of the state to the especial service of which, his life has been so industriously and usefully devoted. No one can more fully approve of the civic honours with which his memory has been, and daily continues to be, celebrated by a be-reaved and grateful community. We cannot, however, think, that these are proper topics for eulogies from those sacred desks, which should have no other rule of commendation to public regard or imitation, than all the fulness of the faith and piety of the Gospel; or for enlargement in the consecrated places, and during the hallowed services, of Christian worship. None can be more disposed than ourselves seriously to lay to heart, and warmly to urge, the awfully instructive lesson taught by the suddenness with which our late respected and beloved chief magistrate was hurried from his probation on earth, to his trial before his God. But we think the principle a sound one, that neither this, nor any other subject, should be recommended by the civil authorities, to the ministers of religion in their pastoral capacity. In the present instance there could be no danger; nor can there be the remotest suspicion of any other than the purest and most disinterested intention on the part of the high and respected authority whence the recommendation flowed. On these very accounts, therefore, this was the proper time to take the proper stand. Now, there can be nothing invidious in the refusal. Other

times may arise. Similar requests may be made under widely different circumstances. Then compliance may be considered as one badge; and refusal as another. Neither should ever appear in our temples or our pulpits. In the holy services to which the former, and the holy instructions to which the latter, are devoted, the most distant indications of political party should never be suffered to appear. Jarring politicians should always be able to cherish the blessed certainty, that there at least their differences may be forgotten, and themselves meet in the unity of spirit, and bond of peace. Now, then, and for ever, let the resolution be taken, not to subject our temples and our pulpits to compliance with even *recommendations*; which must, in a state of things which has been, and which may be, unless this general ground is taken, either have the force of *injunctions*, or be the criterion of party.

The Glory of the latter House.

In the Christian Remembrancer for August, we find a review of "Sermons, chiefly practical, preached in the Parish church of Clapham, Surrey; by William Dealtry, B. D. F. R. S, rector of Clapham, Surrey, and of Watton, Herts, &c." From this review we make the following extract, which cannot fail of being acceptable to our readers.

"We cannot conclude without noticing the amiable motive which has induced the author to introduce one sermon into this collection—that on 'the Glory of the latter House;' the sermon preached at the opening of the new chapel of ease in his own important parish. The motive appears, on the face of it, to have been that of enshrining, in 'the cedar and the gold' of his own Christian pages, the memory of his highly respectable predecessor, the Rev. John Venn, by whose exertions that chapel had been founded and prepared for opening, but who, David-like, lived not to see the full execution of the purpose which was in his heart. The whole secret, prepared for in the

preface, is out in the following *single* note, we believe, appended to the volume, which appears in p. 436.

“ The old church of Clapham having been taken down, and a new parish church built on a different spot, about the year 1775, the old church-yard remained a burial place only, till, in 1813—5, under an act of parliament, a chapel of ease was erected in it, on the ancient site. The act was obtained during the incumbency, and mainly by the exertions, of the late Rev. John Venn, M. A. That excellent man did not live to see the building commenced; he died July 1st, 1813, and was buried in a part of the church-yard, which is almost immediately under the present communion table. It may be here stated, in reference to another part of the sermon, that a considerable number of free sittings were reserved in the chapel for the benefit of the poor.’

“ But must we yield to the temptation of presenting the same information to our readers, as clothed in the new dress of Mr. Dealtry’s magic text, and also borne to the heart by the most appropriate sentiments of piety and affection? Our readers will excuse us, and not deem the motive of the sermon, viz. honour to a departed friend, its only merit; more especially those readers, who had also been acquainted with similar sentiments and similar language, flowing from the lips and the pen of that friend himself, the late Mr. Venn, whose posthumous sermons are amongst the most valuable productions of modern divinity.

“ If it be pleasant to the passing traveller to fix his eye upon the new prospect of a house of God; if it be pleasant, in exchange for the silence and solitude of tombs, to listen to the hallelujahs of his people; how interesting to us must be the reflection, that the ground on which we stand has been consecrated by the piety of ages; that the prayers and thanksgivings which we offer are the echo of those which, in days that are past, have ascended from this place to the throne of the Lord; that many of our forefathers, whose bodies are now scattered around us, waiting in the dust of death the resurrection of the dead, once lifted up their

voices in this sacred spot, and poured out their souls in the language of supplication, or united in the melody of praise. It may be forgiven me, I trust, if, on this occasion, I allude especially to one who is in the affectionate recollection of all that hear me, in whose heart it was to build a house for the honour of his God, and to whose Christian exertions we are mainly indebted for the gratification which, at this moment, we enjoy in the completion of the work. He did well that it was in his heart, and the intention was undoubtedly accepted and blessed. We presume not to dispute against the ways of Providence, and *blessed are the dead which die in the Lord*; but there is a melancholy pleasure in considering events as they might have been; and I doubt not that the imagination of every one of you has, by this time, suggested with what peculiar delight, had it thus pleased the Disposer of all things, that faithful servant of Christ would have hailed the dawning of this holy day; and with what solemnity of address, and kindness of exhortation, he would have elevated your Christian views, and have awakened your Christian feelings. The happiness of the disembodied spirit can in no way be affected by the things of this world; but delightful to him was the worship of God, and dear were the assemblies of his people; and whilst life still lingered in the mortal frame, had it been permitted him to choose his earthly resting-place, it would have been the very spot where his remains are deposited. For it is on the pavement which covers them that we bend our knees in prayer, and unite in the psalm of thanksgiving; it is around that table, which stands by his grave, that in this place we shall in future years commemorate the cross and passion of our Lord. May the supplications which he has offered to the God of mercy, in behalf of those who should assemble in this house, be abundantly answered; that *the poor may have the Gospel preached to them*, and that it may be instrumental to the conversion and salvation of many souls. We know, that, *Except the Lord build the house, they labour*

in vain that build it. 'Forbid it, O God, that this our labour should be in vain! Let thy blessing descend upon thy servants; and visit thine inheritance. O Lord God of Israel, there is no God like thee in the heavens, nor in the earth, which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their heart. Have respect, therefore, to the supplications of thy people, and hearken unto the cry and the prayer which thy servants pray before thee: that thine eyes may be open upon this house day and night, to hearken unto the prayer which thy servants pray in this place. If thy people sin against thee, and thou be angry with them, and they turn to thee, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul, then hear thou from the heavens, even thy dwelling-place, their prayer and their supplications, and forgive thy people, which have sinned against thee. Let thy mercy be upon us according as we hope in thee! O send out thy light and thy truth: let them lead us, let them bring us unto thy holy hill, and to thy tabernacles: then will we go unto the altar of God, unto God our exceeding joy. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children: and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.'

“The time will soon come, when thy Sabbaths on earth shall be with us no more; when the hands, which we now raise to thy mercy-seat, shall be still in death; when the eye of adoration shall be dim, and the tongue of praise be silent: but let thy name be had in reverence by future generations, and thy glory be manifested in this hallowed place; may the assemblies of thy people cease not to enter into these gates with thanksgiving, and to worship here in the beauty of holiness. And still, as they successively pass on to the repose of their fathers, may they rest in the sure and certain hope, that

they shall be transferred from these courts below to a building of God, a house not made with hands. There may we all meet in the presence of thy glory, and with the ransomed of the Lord from every kindred, and tongue, and people, renew the song of our pilgrimage in the house of our triumph, and praise thy name for ever and ever.”

Religion.

The following estimate appears in a work (said to be compiled from official documents,) which has been recently published in France, on the subject of the religious persuasions of the population of Europe:

England & Wales	6,000,000	Ch. of Eng.
	6,000,000	Dissenters
Scotland . . .	1,500,000	Presbyter.
	500,000	other sects
Ireland	500,000	Ch. of Eng.
	5,500,000	Catholics
	800,000	Presbyter.
	300,000	Method. &c.
Spain	11,660,000	Catholics
Portugal . . .	3,173,300	Catholics
Austria	14,000,000	Catholics
	2,000,000	Protestants
Hungary	4,200,000	Catholics
	3,646,000	{ Gk. Calv.
		{ Luths. &c.
Germanic Confed.	6,700,000	Catholics
	6,750,000	Protestants
Low Countries .	3,500,000	Catholics
	1,500,000	Protestants
Prussia	6,000,000	Lutherans
	4,500,000	Catholics
	1,000,000	Calvin. &c.
Switzerland . .	1,167,000	Calvinists
	580,000	Catholics
Sweden & Norway	3,550,000	Lutherans
Denmark	1,700,000	Lutherans
Italy	20,210,000	Catholics
France	30,855,428	Catholics
	659,000	Calvinists
	280,000	Lutherans
	51,000	Jews
Russia in Europe	39,000,000	{ Grks. not
	8,000,000	{ Catholics
	2,500,000	Catholics
	2,500,000	Protestants
	1,804,000	Mahom.
Turkey in Europe	7,500,000	Mahom.
	2,500,000	Christians.

[Christ. Rememb. Nov. 1827.]

Protestants in France.

A new Protestant church was consecrated at Nanteuil-les-Meaux, (near Meaux) on the 4th of November last, by the Right Rev. Bishop LUSCOMBE, at the request of the Protestants of that district, made to him through their pastor, Mons. Sabonadiere. Dr. L. was attended on this inter-

esting occasion by the Rev. Drs. Jarvis and Peneveyre, two clergymen of the Protestant Episcopal Church in North-America, who were at that time in Paris; by the Rev. Messrs. Brereton and Foyster, two English clergymen, and by M. Oegger, who has been first vicar of the cathedral of Notre Dame, but who has resigned that office from conscientious motives. On arriving at the church door, the bishop was received by the consistory and principal male members of the congregation, who ranged themselves in two lines, with their psalm books in their hands, and as the procession advanced into the church, they were joined by the whole congregation in singing the 24th psalm. The consecration service was performed by Bishop Lascombe. Dr. Jarvis read the epistle, and Mr. Brereton the gospel; Dr. Peneveyre read the lessons and commandments in the desk, according to the order of the French Protestant worship; and Mons. Sabonadiere, the minister of the congregation, read prayers in the pulpit, and preached a very eloquent sermon, from Genesis xxviii. 17.

What renders this event the more interesting is, that Meaux (in the vicinity of which Nanteuil is situated,) was the first place in France where the doctrines of the reformation were preached, and the first where Protestant blood was shed, and the see of the most subtle opponent of the reformed religion (Bossuet,) who doubtless thought he had extirpated it for ever from his diocese. Our readers, we are sure, will rejoice with us at this triumph of the reformed religion.—*Christ. Rememb. Dec. 1827.*

Atmosphere of the Neelgherr Mountains.

A correspondent in an Indian newspaper makes the following observations on the atmosphere of the Neelgherr Mountains. "The great extent to which the sound of the voice is conveyed, may be mentioned in proof of the extreme rarity of this atmosphere. I have heard the natives carry on conversations from one hill to another, and that apparently without any extraordinary effort. When listening to them, I have often been reminded of those passages of holy writ, where it is recorded that Sotham addressed the ungrateful men of Shechem from mount Gerizim, (Judges ix. 7;) that David cried 'from the top of an hill afar off,' to Abner and to the people that lay about their master Saul, (1 Sam. xxvi. 13;) and that Abner addressed Joab from 'the top of an hill.' (2 Sam. ii. 25, &c.) In the dense atmosphere of England, and even in the purer air of the plains of India, it is not easy to imagine how a discourse could have been carried on at so great a distance, and from such an eminence; but on the

Neelgherries the portions of sacred history, to which I have referred, receive a striking illustration. It is worthy of remark also, in proof of the rarity of the atmosphere, that the heavenly bodies appear with much greater brilliancy than when viewed from the plain. The planet Venus gives as much light as the moon in her quarters."—*Christ. Obs. June, 1827.*

Papish Intolerance.

The king of Sardinia has issued an ordonnance, by which it is decreed that *Protestants*, dying in his dominions, shall be interred without any public ceremony; and that the funeral shall not be attended by more than twelve Protestants.—*Archives du Christianisme, Octobre, 1827.*

Liberality of a Romish Bishop.

The following anecdote forms a delightful and Christian contrast to the preceding instance of bigotry.

The Roman Catholic bishop of Paderborn, in Westphalia, the Baron Von Ledebur, has granted to the Protestant inhabitants of Büren, the use of the church which formerly belonged to the Jesuits; as the distance of Büren from Paderborn prevents the aged and infirm from repairing to that city, to attend the ordinances of the Protestant religion.—*Ibid.*

St. Thomas's and St. Luke's Churches.

The vacancy in the rectorship of St. Thomas's church, in this city, occasioned by the lamented death of the Rev. Cornelius R. Duffie, has been supplied by the appointment to that office of the Rev. George Upfold, M. D., then rector of St. Luke's church, in this city; and the vacancy thus occasioned in St. Luke's has been supplied by the appointment of the Rev. Levi S. Ives, then assistant minister of Christ church, in this city. These two gentlemen, we understand, will soon be instituted into their respective rectorships.

The filling of important vacancies in the church is always a matter of deep interest to all who love that church, and the Gospel with which it is identified. And truly grateful should they feel to the kind overruling of divine Providence, that the highly respectable and flourishing parishes thus recently supplied with pastors, have every prospect of continuing, under the pious and faithful labours of their new spiritual guides, to maintain the standing which they have uniformly possessed for the most gratifying progress in evangelical piety, and the most enlightened, devoted, and consistent adherence to the scriptural and edifying principles and institutions of our church. Nor less grateful should we feel, that the separation thus occasioned between faithful and acceptable pastors, and beloved and attached

flocks, has excited no unkind or unchristian feeling, but a willing, though deeply regretted, acquiescence in what was judged best for the promotion of the general good. This is a most gratifying evidence of the triumph of Christian principles over a temptation, too often successful, to cherish unkind and injurious feelings towards a sister, and especially a neighbouring congregation.

Letter from the Oneida Indians.

THE publishers of the Christian Journal have received the following letter in return for a small donation of books sent for the use of the people of the Oneida nation settled at Green Bay. It is published with the sole view of showing in what manner our red brethren estimate such marks of attention, and in the hope that it may benefit the cause of the mission to that place through the Rev. Eleazar Williams, who, it is understood, will shortly be in this city on business connected therewith.

"Green Bay, Michigan Territory, }
"September 30th, 1827. }

"GENTLEMEN,

"We hope you will not be displeased at the receipt of a letter from this wilderness country, and even from strangers. We are of the Oneida nation, state of New-York, who have lately settled ourselves here. We write this to express our gratitude to you for the valuable present in books you have been pleased to send for the use of our nation, which we received by the hand of the Rev. Eleazar Williams. We would also, through you, desire to express our gratitude to Mr. Stanford for his affectionate interest in our welfare, and for his acceptable present of books. We are happy, that although at a distance, there are Christian brethren who are friendly in deed, as well as word, to the red men of this country.

"Brothers, we hope you will remember us at the throne of grace, for we are yours, in the Gospel of our Lord,

"NATHANIEL AGEQUET,

"JOHN A. BRANDT,

"DANIEL BEARD.

"Messrs. T. & J. Swords."

Annual Census of the Humane and Criminal Institutions in the City of New-York, by the attending minister, John Stanford, A. M.—January 1, 1828.

In the *Orphan Asylum*, boys 104, girls 87; whole number 191—in the *City Hospital*, patients 187, lunatics 87; whole number 274—in the *City Almshouse*, white men 478, white women 459, white boys 429, white girls 201, black men 19, black women 42, black boys 27, black girls 10; whole number 1,665—in the *Bellevue Hospital*, men patients 110, women patients 49; men maniacs 41, women maniacs 43;

whole number 243—in the *House of Refuge*, boys 127, girls 36; whole number 163—in the *Debtor's Prison*, in confinement, including the liberties, 340—in the *Bridewell*, white men 68, white women 16, black men 30, black women 8; whole number 122—in the *Penitentiary*, white men, (*criminals*) 82, white women 8, black men 35, black women 11, white men (*vagrants*) 86, white women 86, black men 33, black women 38; whole number 379—in the *State Prison*, remaining in prison December 31, 1826, 381; received into prison during 1827, 194; whole number 575—transferred to new prison, Sing Sing, 104; discharged by pardon, 53; discharged by expiration of sentence, 52; died during the year, 29; whole number 238—remaining in prison, white men 238, white women 6, black men 65, black women 28; whole number 337.

Copy Right.

THE committee on the judiciary have reported a bill securing to the authors and proprietors of books, maps, and charts, the exclusive right of printing and reprinting for 28 years from the recording of the title, [now 14;] and extending copy rights heretofore obtained, to a period which shall equal 28 years, including the time already elapsed. A very just provision.—*New-York Observer.*

EPISCOPAL ACTS.

In the Diocese of Connecticut.

THE Episcopal Watchman of the 25th of February, gives the following account of the ordination of a coloured man destined for Liberia.

At a special ordination, held on Saturday, the 16th of February, in Christ church, Hartford, JACOB OSON, a coloured man, who has been preparing, under the direction of the Rev. Mr. Croswell, of New-Haven, to enter into the service of the Domestic and Foreign Missionary Society of our Church, at Liberia, was admitted, by the Right Rev. Bishop Brownell, to the holy order of deacons. The morning service was read by the Rev. Professor Humphreys, of Washington college, and the candidate was presented, and an appropriate address delivered, by the Rev. Nathaniel S. Wheaton, rector of Christ church.—On Sunday, the 17th, the same person was admitted, by the same authority, to the holy order of priests. Morning service by the Rev. Professor Humphreys, the candidate presented by the Rev. Mr. Wheaton, and the missionary sermon—from Colossians iv. 17, *Take heed to the ministry which thou hast received in the Lord, that thou fulfil it*—by the bishop.

The same paper contains the address of Bishop Brownell, on admitting Mr. Oson

to priests' orders. Its insertion in this place will no doubt gratify our readers.

My Christian brother, now to be admitted to the holy order of the priesthood,

In the discourse just delivered, you have been admonished of the dignity and importance of the Christian ministry, and of some of the qualifications necessary to the faithful performance of its duties. In these, you will find abundant reason for the solemn exhortation of the apostle in our text:—"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

If the office of the Christian minister is an office of dignity and importance, you will bear in mind that this is far from being a matter of vain-glory; and that the wisest and the best of men have so many frailties and infirmities, that they may well tremble under a sense of their unworthiness of the sacred trust. We have this "treasure in earthly vessels," and may well exclaim, "Who is sufficient for these things!" Verily no one of himself is sufficient, but all "our sufficiency is of God."

You will constantly bear in mind the high qualifications which the station demands, and you will make it your constant endeavour, with earnest prayer to God, to strive after them. If your station in life has not afforded you opportunities for high attainments in human learning, the sphere of usefulness which you are to fill, does not especially require them. The Gospel also, which you are to preach, is plain and simple. It was intended for the poor and the unlearned. The Saviour and his apostles who preached it, professed not to come with "the excellency of speech," or worldly wisdom. However high may be the subjects which the Gospel embraces, they are rendered so simple by the inspired writers, that "he who runs may read." And besides this, the Holy Spirit is promised to enlighten the ignorant, and help their infirmities.

To understand the Gospel, then, little more is required than an humble, teachable spirit; and to declare its truths among the people who are to constitute your charge, little else than a diligent attention to the sacred oracles, devout prayer to the Giver of all wisdom for his illumination, and an ardent zeal for the glory of God and the salvation of souls.

In your private life, as well as in the public offices of religion, it will be incumbent on you to "take heed to the ministry which you have received in the Lord." By strict integrity of conduct, a modest deportment, pious conversation, and a life without reproach, you will not fail to commend yourself to the people of your charge. Such a life is a perpetual sermon, and the best possible illustration of the Gospel. Against it the vilest sinner

can have nothing to allege, and if the example does not reclaim him, it must, at least, inspire him with respect for virtue and religion.

The sphere of labour to which you are called, is highly interesting and peculiar. You go to a flock gathered together from various parts of the earth. Some recently emancipated from slavery; some destined to West India oppression, but rescued by the humanity of our government; some transported from a state of depression little better than bondage; but all now restored to the land of their fathers, and cherished by the fostering care of our Colonization and Missionary Societies.—You go to a country which has received the deepest of injuries, from men bearing the Christian name. You go to a race for whose wrongs our own country has a fearful account to render.—Ah! happy for us, if by sending to injured Africa the light and the blessings of the Gospel, we can make some reparation for the wrongs she has received at our hands, and some atonement for our national guilt!—You go to a land now involved, indeed, in pagan and mahomedan darkness, but once blessed with the light of Christianity. Little more than fifteen hundred years ago, a Cyprian was bishop of Carthage, and Northern Africa was the glory of Christendom. Oh! when shall these days return! When shall Ethiopia again "stretch forth her hands to God!"—You go, my Christian brother, to hasten on those glorious days, and to labour for the regeneration of Africa. May the blessing of God go with you! May He who "giveth eyes to the blind, and feet to the lame," preserve you from faltering or fainting in your course! May he who ordaineth strength of praise, even "out of the mouth of babes and sucklings," enlighten you by his heavenly wisdom, support you by his almighty power, and sanctify you to his service by the inspiration of his Holy Spirit.

In the Diocese of Quebec.

The Lord Bishop of Quebec, in the cathedral church of that city, on Thursday, the 27th December, 1827, admitted the Rev. E. W. Sewell, and the Rev. R. Short, deacons, to the holy order of priests, and Mr. David Robertson to the holy order of deacons.

Obituary Notices.

MARTIN HOFFMAN, Esq.

It has become our melancholy duty to notice the death of Martin Hoffman, esq., who died suddenly in this city, on the 30th January last, in the 64th year of his age.

Rarely has a death occurred more keenly felt by a numerous circle of relatives and friends, or more sincerely lamented by the community of which he had so long been a member, than that of the subject of the

present notice. Throughout a long life of devotion to commercial pursuits, Mr. H. had sustained, what, in these days so noted for recklessness of character, cannot be too highly appreciated—an unblemished reputation for integrity. We consider this praise the more valuable, because his had not been a uniformly prosperous portion—he had had bitter and confirmed experience of those sudden reverses, to which men of business are, in this country more especially, liable, and which, alas! too often, leave behind them an indelible stain upon the character. With him it was different. Such was the confidence in his principles and exertions, that friends were always found ready to extricate him from his difficulties, and enable him to continue efforts so honourable for him to make, and for them to encourage.

Nor is it in matters of private interest only, that his example deserves to be held up to view. In the cause of institutions of a benevolent nature, or whose object was the public benefit, he cheerfully contributed his time, and the aid of a judgment which, aiming only at good, seldom mistook the means of effecting it. Of the church to which he belonged, at the period of his death, he was a warm and consistent friend. For more than 30 years had he taken a prominent part in the management of its concerns; and by the prudence of his counsels, as well by his more active efforts, studied to advance its temporal interests; while, by a regular attendance upon the services of the sanctuary, and a devout participation of "its holy mysteries," he evinced a corresponding regard for its spiritual welfare. Of Mr. H., in the relations of husband, father, friend, we would gladly, and we could feelingly, speak—but we forbear. The anguish of the widow, orphans, and kindred of the deceased, and the sympathy of a whole community, declare more powerfully than words the number and the elevated character of his private and domestic virtues.

Demise of DE WITT CLINTON.

A great man has fallen in our nation. DE WITT CLINTON, governor of the state of New-York, departed this life at his residence in the city of Albany, on Monday evening, the 11th of February, 1828. The circumstances of this afflictive Providence are thus stated in the newspapers:—

"He had discharged his official duties during the day, and written several letters in the course of the afternoon. About seven o'clock in the evening, he was sitting in his study, conversing with two of his sons, when his head suddenly fell backwards, and he died almost instantly. The interval between the attack, and the arrival of Dr. Bay, the physician, at which

time life was extinct, was not more than ten minutes. It is supposed that he died from a sudden rupture of one of the large blood vessels. The news immediately spread through the city of Albany, and an intense and painful sensation was excited, while the inhabitants remained in suspense as to the result of the calamity. An immense crowd occupied the house and its precincts during the evening. Means of resuscitation were ineffectually employed to a late hour. A deep gloom pervaded the city on the following morning. The senate and house of assembly adjourned, after making arrangements for the order of the funeral."

In the House sundry very appropriate resolutions, introduced by Mr. Butler, were passed unanimously; and were afterwards read in the Senate by Mr. Spencer, who in rising to move a concurrence, evidently much affected, said—

"He felt wholly unable to express the emotions which he presumed were experienced by every member of that body. The bereavement was so sudden, so unexpected, that he could scarcely realize the fact that he who yesterday stood before them in the freshness of life, and the fulness of his fame, had been summoned to appear in the presence of his Maker. He felt oppressed by the magnitude of the event. Of the character of the deceased, it was needless here to speak. It would evince an ignorance of the history of the state and of the country, not to know how largely it was identified with it. With the literature, the science, and the improvement of the age, his name would go down to posterity full of honour. He could only add, that the resolutions were such as were due to the occasion, and he hoped they would be adopted."

The motion was seconded by Mr. Crary, who said—"I rise, Mr. President, to express my approbation of the resolutions from the assembly, and second the motion of my honoured friend for concurrence.

"De Witt Clinton is gone! Gone, did I say? Not wholly so. His fame survives. Of it all time shall be the faithful guardian. Of him, while living, it might be truly said,

'All the black cares and tumults of this life,
Like harmless thunders breaking at his feet,
Excite his pity, not impair his peace.'

Now that he is dead, it is due to him, to his family, and ourselves, together with the weeping multitude by whom we are surrounded, to concur in these resolutions. Amidst the general gloom, I have no heart to do business, or power of utterance to say more."

The resolutions were then unanimously adopted.

In proposing, in the house of assembly, the resolutions called forth by this sudden and great calamity, Mr. Butler rose and spoke as follows :

" It seems, Mr. Speaker, to devolve upon me as the representative of this city, to call the attention of the house to that awful event which, since our last sitting, has shrouded this metropolis in mourning.—Death has been among us! and he has aimed at no common mark. By one of those signal displays of his power, which illustrate the supremacy of the Almighty, and the nothingness of man, he has cut down one not only pre-eminent in station, but most conspicuous for talents and public services. How inscrutable are the ways of Providence! It seems but as yesterday, since we were called to lament the death of an adopted son, whose eloquence created an era in our history, and whose virtues and talents rendered him an ornament alike to the old world and the new: and now, when the tears shed for Emmet are scarcely dried, another—his appointed eulogist—has like him, been stricken down, in the fulness of his fame, and on the very field of his renown—and that too, ere he had performed the sad but honourable duty to which he had been called.

" In the resolutions which I shall have the honour to submit, I have endeavoured to express the common feelings of this house and of the community. Before they are read, I shall attempt the further duty of saying something of the character and services of the illustrious dead. I do not intend to speak his eulogy—for I have neither sufficient controul over my feelings to perform the task, nor would the suddenness of the occasion permit me to do justice to the subject. Other reasons would also restrain me—overwhelmed with that deep sense of the vanity of human greatness, which this event is so well calculated to inspire, I dare not flatter him.

" But I may say without offence, and in the spirit of history, that this state, since the formation of its government, nay more, since the settlement of the country, has never produced an individual, who has exerted so great an influence upon the interests of the state, or whose name is more likely to be perpetuated in its history.

" It was the fortune of De Witt Clinton, for nearly thirty years, to be the head of a great party; and the mark at which were hurled the shafts of a powerful opposition. Of those who supported, or those who opposed him, this is not the occasion to

specify. It is known to every member of this house, that ever since my acquaintance with political affairs, I have acted with the latter; but it affords me at this moment unspeakable delight, to reflect that for many years there has been mingled with that opposition nothing personal, save respect for his character and admiration of his talents. That respect and admiration were justly due him; for to his honour be it said, that whilst he pursued with avidity political distinction, he had the wisdom to seek for enduring fame, not from the possession of power or the triumphs of the day, but by identifying himself with the great interests of the community. It was his ambition to be distinguished as the friend of learning and of morals, and as the advocate and patron of every measure calculated to promote the welfare or increase the glory of the state.

" Let the statesmen of the present day, those who are now engaged in the career of ambition, learn wisdom from his example. The grave of Clinton will soon cover the recollections of his political honours, and in it will be buried the triumphs and reverses of the hour. But his fame as the patron of schools and seminaries of learning, as the friend of morals and benevolence, and as the ardent champion of every great public improvement, will flourish while time shall last. Need I remind you of his efforts to call out and to foster the latent genius of our people? Need I speak of his labours in aid of that great work, which has conferred so much glory on his native state, and so largely contributed to the happiness of its inhabitants? By connecting his fortune with the success of that stupendous project, and by devoting to it the best energies of his mind, what an unfading wreath did he secure? So long as the waters of the great lakes shall flow through this new channel to the Atlantic, so long shall history record his name!

" I rejoice, sir, that he was not taken from us until he had witnessed the triumphant consummation of that great work. I rejoice still more, that he was permitted to outlive, to a great degree, the collisions, the prejudices, and the asperities of party; and that there is now nothing to prevent the representatives of the people from awarding to his memory the honour he deserves. I feel, therefore, that I may safely call on the members of this house—on the votaries of science—the friends of humanity and morals—the philanthropist and the patriot, to unite with me in strewing flowers on his bier; and in compliance with usages rendered holy by the purest feelings of our nature, to join in a solemn expression of respect for his memory, and of sorrow for his loss."

* The bar of New-York had requested Mr. Clinton to pronounce an eulogium on Mr. Emmet, which he had kindly consented to do in the month of May next,—his official duties preventing his compliance at an earlier period.
—Ed. C. J.

The funeral took place in the afternoon of Thursday, the 14th, and it is sufficient to say the solemnities were such as became the great, the afflictive occasion.

We cannot do justice to the memory of this great man, who has been thus cut off in the midst of his activity and usefulness, in the 59th year of his age. It will not, however, be inappropriate to add to the remarks of the gentlemen in the two houses of the legislature, the following brief character of him, copied from the Albany Daily Advertiser.

"*De Witt Clinton.*—The funeral obsequies are over, and the grave has closed on De Witt Clinton. Standing as it were between the living and the dead, we cannot yet appreciate his loss. We cannot yet realize his removal. But the overflowings of a heart which honoured him while living, and mourns him dead, may occupy a brief space to pour forth its unaffected sorrow.

"Clinton was the son of an honoured soldier of the revolution, and the nephew of another soldier and statesman of that sublime period. He was at the head of the first class that graduated at Columbia college, after the war of 1783 had ended, and was thus the first present of science and literature to our republican institutions. He embarked early in political life, under the guidance of Governor George Clinton, and from that time to the present, has been before the community as a public man. Rising from one office to another, until he reached the highest in our gift, his talents developed themselves to the admiration of his native state and country. His views were statesman like—he wielded party not merely for its accustomed purposes, but to advance the permanent welfare and lasting glory of the community which had elevated him. So settled was the conviction that he was not a mere politician, but looked to nobler and more enduring honours, that he often numbered among his supporters, those who differed with him on the details of state or national policy. It was his boast, and should now be our pride, that on more than one occasion, he was upborne by the people alone, to place and power.

"He was a scholar of no ordinary acquirements—a man of genius in all its commanding attributes—a statesman who disdained all the petty arts of the demagogue—a patriot who loved his country and died in her service. His is the fame that 'follows after'—enduring, expanding, increasing. He fell, as a great man should wish to fall, in the full possession of intellectual vigour, with his buckler on, administering the will and wielding the destinies of a mighty commonwealth. *'This is not the time to compare De*

Witt Clinton with his cotemporaries in the republic. But as the invidious distinction has been taken, where, we ask, is the living individual whose public life can bear the scrutinizing examination of history like his? We are content, however, to take him as the great man of the state of New-York. We will garner up his fame—we will transmit his memory to our children, so that when future generations shall ask for his monument, they may be told, 'the state of New-York, its glory—its prosperity—its improvement in science, literature, and the arts—all these were fostered by De Witt Clinton, and its renown is his enduring memorial.'"

Major General Jacob Brown departed this life at his lodgings in the city of Washington, on Sunday, the 24th of February, 1828. The National Intelligencer of the 25th thus announces this melancholy event:—"It is with deep concern that we announce the death of Major General Brown, Commander in Chief of the Army of the United States. He expired yesterday at about half past twelve, being in perfect possession of his senses to the last, and expressing a few minutes before his decease, a perfect resignation to the will of his Maker, and an entire confidence in his mercy."—He had long been attached to the Protestant Episcopal Church, and was very friendly to her institutions. His military achievements are well known; his name and reputation will long remain conspicuous in the annals of his country.

The Rev. ORIN CLARK, D. D.

As this sheet was going to press, we were informed of the death of the Rev. Orin Clark, D. D. rector of Trinity church, Geneva, Ontario county, New-York. This melancholy event happened on Sunday, the 24th February. In our next we hope to be enabled to furnish some account of this estimable man and faithful servant of our blessed Lord.

Calendar for April, 1828.

1. Tuesday before Easter.
2. Wednesday before Easter.
3. Thursday before Easter.
4. Good-Friday.
5. Easter-Even.
6. Easter-Day.
7. Easter-Monday.
8. Easter-Tuesday.
13. 1st Sunday aft. Easter. Low Sunday.
20. Second Sunday after Easter.
25. St. Mark.
27. Third Sunday after Easter.

Ecclesiastical Meeting in April, 1828.
28. Georgia Convention meets.

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[VOL. XII.]

For the Christian Journal.

Introduction to the Gospel of St. John.

(Translated from Kuinoel.)

§ I.—OF THE LIFE OF ST. JOHN.

JOHN, the son of Zebedee, a fisherman of Galilee of no mean condition,^a and of Salome. (Matt. xxvii. 56. Mark xv. 40,) was at first a disciple of John the Baptist, (John i. 37,) but afterwards, while still very young,^b became a follower of Jesus. He did not immediately become his constant companion, but at intervals, by his Master's command or permission, returned to the exercise of his profession. After his second call, however, at lake Gennesareth, when Jesus was setting out for Capernaum, he was received into the intimate friendship of our Lord, (Matt. x. 21. Mark i. 19. Luke v. 10,) so that with Peter and James he held the first rank among his disciples, (Mark v. 37. Matt. xvii. 1. Mark ix. 1. Matt. xxvi. 37. Mark xiv. 33,) and became the dearest of all to that Mas-

ter whom he loved with a singular affection, and from whose side he never departed. For although Jesus impartially loved all his disciples, and bestowed on each proofs of affection in proportion to his merit, still he was specially attached to John, a young man of an excellent disposition, very desirous of learning, inflamed with a glowing love for his Master, and a correspondent zeal for the propagation of his doctrines, brave, spirited, constant, (John xviii. 15. xix. 25:) endowed indeed with an ardent temperament, yet far removed from the rashness and fickleness of Peter. After the ascension of Christ, John still remained many years at Jerusalem, (Acts iii. 1, &c.; v. 18, &c.) On the death of Stephen, he was despatched by the college of the apostles with Peter to Samaria, where Philip had converted many to Christianity, (Acts viii. 15,) and thence he returned to Jerusalem, where, according to an ancient tradition preserved by Nicephorus,^d (compare Acts i. 14,) he remained until the death of

^a That Zebedee was not of the lowest rank may be shown by many proofs not to be despised. He had servants to assist him in fishing, (Mark i. 20;) his wife Salome was one of the Galilean women who followed Jesus, and ministered to him of their substance, (Matt. xxvii. 55. Mark xv. 41. Luke viii. 3;) our Lord upon the cross commended his mother to the care of John as one who was able to provide for her, (John xix. 26;) and of John himself we read (xviii. 15) that he was well known to Caiaphas the high priest.

^b Jerome, in his work against Jovinian, L. I, c. 14, says—"But that we may know that John was very young when he was called by Jesus, the ecclesiastical histories most plainly declare that he lived until the reign of Trajan." Trajan commenced his reign A. D. 98.

^c That he was especially dear to his Master, John himself, not once, but often testifies. He does not, however, name himself, but uses the words, "the disciple whom Jesus loved," (xiii. 23. xix. 26. xxi. 7. xx. 2.) By this periphrasis John chooses to designate himself, because the remembrance of the affection and friendship of his Master was most dear to him; but through

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modesty he omits his name. Weber has attributed the omission of his own name throughout his whole Gospel to respect for the memory of John the Baptist, whom our evangelist calls simply John; and because our Lord had said, that "the least in the kingdom of heaven should be greater than he," the evangelist being in the kingdom of heaven, i. e. under the Gospel dispensation, feared to eclipse the glory of his old Master, and vaunt his own apostolic dignity by writing his own name, and consequently obliging himself to distinguish the forerunner of our Lord by the inferior title of "the Baptist."

^d The words of Nicephorus (H. E. II. 42. ed. Paris. 1630. T. 1. p. 206) are as follows:—"It is related that this divine evangelist, after the ascension of Jesus into heaven, lived with the mother of God in his own house at Jerusalem until her departure to the Lord; and afterwards preached Christ in Asia." Which tradition must be thus explained: that John, till the death of Mary, undertook no long journeys, was never long absent from Jerusalem. See Acts viii. 15.

Mary the mother of Jesus. She died, according to Eusebius, A. D. 48.^c Into what country John went on her death is not ascertained, though it is not improbable that he traversed foreign and distant lands. This, however, is certain, that he had not yet been at Ephesus A. D. 56, since no mention is made of him in Acts xx. 17, where it is related that Paul assembled the elders of Ephesus. Without doubt he took up his permanent residence in that city after the death of Peter and Paul, i. e. after the year 67, an assertion which is confirmed by Irenæus in his *Treatise against Heretics*, (iii. 3.) For it is not at all probable that Paul, who deprecated building on another man's foundation, (Rom. xv. 20,) would have remained so long at Ephesus and in Asia-Minor, had John before his arrival founded and presided over the churches of that district. It is therefore probable that John resided in Asia-Minor at a later period, and there governed the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, but more especially that of Ephesus.

That John was banished to the Island of Patmos, anciently reckoned among the Sporades, now called Patino, or the Isle of Palms, appears from other authorities as well as from his own, (Rev. i. 9.) Epiphanius indeed (Heres. li. 33) relates, that John went into exile in that island in the reign of Claudius Cæsar, and there wrote the Apocalypse, and (li. 12) returned from Patmos in the same reign. There are many objections to this testimony of Epiphanius. For Epiphanius, who

alone maintains this opinion, contrary as it is to the belief of the more ancient writers, cannot be held a fitting and sufficient witness; and that not only because of his later date, but also because, as Lampe shows, in his *Commentary on John*, (vol. I. p. 17,) his chronology in this very assertion is confused.^f Besides, no trace of a persecution of the Christians in the reign of Claudius can be found in the histories of those times. The Jews indeed were compelled by the command of Claudius to leave Rome. But that decree, mentioned by Suetonius, extended no farther than to the Jews living at Rome, and did not at all regard the Christians. No one of the fathers has included Claudius among the persecutors of Christianity. All reckon Nero as the first. The ancient writers assert, that John resided at Ephesus at the time when he was banished to Patmos, but it cannot be shown that he lived at Ephesus in the reign of Claudius. The authority of Irenæus has influenced most commentators to determine, that John was sent into exile

^f He contends (Heres. li. 12) that John was very old when he was recalled from exile, and wrote his Gospel in the reign of Claudius. Claudius died A. D. 54.

^g The old tradition was, that John having gone to Rome, was there immersed, by order of Domitian, in a vessel filled with boiling oil, and that having emerged unhurt, he was banished to the Island of Patmos. The author of this tradition was Tertullian, who, in his book, *de Præscriptionibus hereticis*, says, (c. 36)—“You have at Rome—where the apostle John, after he had been immersed in boiling oil, suffered no injury, and was banished to an island.” Tertullian has been followed by the author of the fragments ascribed to Polycarp and by Jerome. The former says—“It is written, that for the name of Christ the blessed John was immersed in a cauldron of boiling oil.” And Jerome (Lib. I. adv. Jovin. c. 14) writes—“Tertullian relates, that by Nero” (for “Nero” some would read “at Rome,” and others contend that it is a lapse of memory in Jerome) “being dipped in a cauldron of boiling oil, he came out more pure and fresh than he had entered.” The greater purity and freshness is Jerome’s own addition. Many have shown by weighty arguments that the whole tradition is a mere fable. This sort of punishment was unheard of at Rome, and the persecution of Domitian compared with others was exceedingly light, and chiefly consisted in the infliction of exile. No witness can be produced except Tertullian. Eusebius passes over the story in his *Demonstr. Evan. L. iii. c. 5*, where he is professedly reviewing the sufferings and martyrdoms of the apostles, and of John himself.

^c Schmidt has conjectured, that when John was sent to Samaria by the apostles, (Acts viii. 15,) he went thence into foreign countries, and never after returned to Jerusalem. But this supposition is directly contradicted in Acts viii. 25. He must indeed have lived longer in Jerusalem and its vicinity. For when Paul undertook his second journey to that city, (his first is spoken of Gal. i. 18, to which compare Acts ix. 27) in the opinion of many at least four years after his conversion, (Gal. ii. 1, &c. compare Acts xi. 27, &c.,) John was yet at Jerusalem, (Gal. ii. 11.) But that John no longer lived there when Paul went thither the third time, about the year 52 of the Christian era, may be gathered from Acts xv. 1, &c. where no mention is made of him. Nor did Paul at a later period find him at Jerusalem, (Acts xxi. 18.)

by Domitian. The passage of Irenæus here referred to (Adv. hæc. v. 30, compare Euseb. H. E. v. 18) may be thus translated—"We do not attempt to explain with certainty what has been said of antichrist; for if it had been necessary in this age to publish an explanation of that term, it would have been given us by him who saw the Apocalyptic vision. For it was not seen (or he did not flourish) a long time ago, but almost in the same generation with ourselves, towards the end of Domitian's reign." Irenæus in this place has made no mention of John's exile, but speaks of the vision which is shown (Rev. i. 9) to have befallen him in the Isle of Patmos: now, if the first translation of the commencement of the second sentence of the extract be preferred, we grant that it may be gathered from the words of Irenæus, that John lived in exile in Patmos during the reign of Domitian. But, not to say that Irenæus, who wrote almost a hundred years after Domitian, might easily mistake in determining the time of his exile, the sense of the passage itself is not so plain, that the inference most generally adopted can be clearly deduced. On the contrary, if the latter translation of the clause referred to be admitted,^b

Notwithstanding, he has there brought forward nothing but this, "and Peter is crucified with his head downward at Rome, and Paul is cut off, and John banished to an island." The credulity of Tertullian in picking up old women's fables is notorious, and is well described by Baronius—"He was endowed with a remarkable easiness of mind in believing, to such an excess indeed, that if any old woman informed him that she had seen a vision, he immediately placed such confidence in her, though otherwise most learned, as to yield to her every truth which learning might have taught him."

^a In the original of Kuinoel the Greek of Irenæus is retained in the text. I have preferred to place it here, and with it the remarks on the construction of the passage. It is as follows:—*ἡμῖς οὐκ ἀποκινδυνεύομεν περὶ τοῦ ὀνόματος τοῦ ἀντιχρίστου ἀναραινόμενοι βιβλιαστικῶς. εἰ γὰρ ἴδω ἀγαθὸν ἐν τῇ γυναικὶ κερύττωσθαι τοῦτομα τοῦτο δι' ἐκείνου εἰ ἐγγὺς τοῦ καὶ τὴν Ἀποκάλυψιν ἰσχυρότος. Οὐδὲ γὰρ περὶ πολλοῦ χρόνου ἠσπάρθῃ ἀλλὰ σπάρθῃ ἐπὶ τῆς ἡμετέρας γενεῆς πρὸς το τέλος δευτεταυτοῦ αἰῶνος.* It is not necessary that *ἠσπάρθῃ* should be referred to *ἀποκάλυψιν*, as in the first translation of the clause in the text, but, on the contrary, it may be referred to

then it will indeed appear from Irenæus, that John survived until the reign of Domitian; but the time of his exile in Patmos will be left undetermined. But if it be true, as the greater part of commentators have alleged, not without a great show of probability, that John wrote the Apocalypse before his Gospel, and indeed before the destruction of Jerusalem; if it be true, as Storr has endeavoured to show, that Irenæus himself judged the Apocalypse to have been written long before the Gospel, that interpretation of the words of Irenæus, which Eusebius and others have followed, cannot be admitted, and therefore it cannot be proved that John was banished under Domitian. Theophylact, in his Preface to the Gospel of St. John, (Millii N. T. p. 199); the Syriac Version, in which the book of Revelation is entitled, "The Revelation which was given to the Evangelist John in the Island of Patmos, whither he was banished by Nero Cæsar;" Arethas, who, as it is probable in the sixth century, wrote a commentary on the Apocalypse, and contended that it was composed by John before the destruction of Jerusalem, (see Cave. Hist. Lit. Script. Eccl. T. i. p. 520); and Hippolytus the Theban, a writer of the tenth century, (see Cave. T. ii. p. 96, cf. Bertholdt, p. 19)—all unite in affirming, that John was punished with exile by Nero, who succeeded Claudius in the empire. And this opinion, though not supported by so many witnesses as that which refers

John himself, and be translated as in the second, included in brackets. See Wetstein in N. T. vol. ii. p. 746, and Keilius ad Fabricii Biblioth. Gr. T. iv. p. 788, ed. Harlesii.

^b Eusebius, in Chron. ad A. 14 Domitiani, has the following passage—"He (Domitian) confined John, the apostle sent of God, in the Island of Patmos, where he saw the Apocalypse, as the holy Irenæus relates." Jerome also (de Script. Eccles. c. 10) writes—"In the fourteenth year, Domitian having excited a persecution, the second since Nero's, John being banished to Patmos, wrote the Apocalypse;" and again, in the same place—"Domitian being put to death, and his decrees rescinded by the senate on account of their excessive cruelty, he (John) returned to Ephesus in the reign of Nerva." The others who have maintained the opinion that John was banished by Domitian are quoted by Suicer, (Thesaurus Eccl. p. 1470),—by Lampe, (Prolegg. T. i. p. 71)—and by Fabricius & Keilius, (l. c. p. 789.)

the date of John's exile to the time of Domitian, is nevertheless the most probable. For that the Apocalypse was written before the destruction of Jerusalem, after John had lived some time among the Greeks, may be shown with sufficient clearness by internal arguments. 1st. The Greek style, by no means neat and polished, but every where incorrect; the animated manner, the figures, the poetic ornaments, betray little practice in composition, and a youthful age, in which the fancy is usually keen and glowing. The greater purity of the Greek style of the Gospel, and the very mode of narration pursued in it, are enough to prove that the author had lived longer among the Greeks, and composed the work in his old age. 2d. Those circumstances which, in the eleventh chapter of the Revelation, are related to have happened at the destruction of Jerusalem, did not occur at the fall of the real city; whence it is not probable that John wrote the Apocalypse after that event had taken place. 3d. In Rev. xvii. 10, seven kings are mentioned, five of whom, says the author, have fallen, and one yet reigns. He speaks here of the Roman emperors. Julius Cæsar is counted among the emperors by Roman authors. The five there alluded to are Julius Cæsar, Augustus, Tiberius, Caligula, and Claudius. The one who yet reigns of course must be Nero. If this interpretation be admitted, it cannot be denied that John was banished by Nero, and saw the vision of the Apocalypse in his reign.^k

John, on his recall from exile, governed for many years the church at Ephesus, and the other churches of Asia, and passed the remainder of his life in the defence and propagation of

Christianity, (Clem. Alex. ap. Euseb. H. E. iii. 23; Irenæus adv. hæc. iii. 1.) John died at Ephesus, according to Origen, (ap. Euseb. H. E. iii. 1, 31, v. 24,) and Jerome, (de Script. Eccl. 9.) In what year of his life he departed ancient writers disagree. Almost all, with the exception of Isidoro of Spain, who asserts that John died in his 89th year, unite in the opinion that he died a natural death under the reign of Trajan, in the 91st year of his age. As to the year of Trajan's reign they do not agree.

(To be continued.)

To the Editors of the Christian Journal.

GENTLEMEN,

I take the liberty of sending you the substance of a conversation which I heard, some time since, between a Presbyterian clergyman and an Episcopal clergyman. It made a great impression upon me; and I am confident that I give a faithful account of it, even, I believe, nearly to the letter. It gave rise to some reflections, with which I may possibly trouble you in a subsequent number.

AUDITOR.

Presbyterian. I should be glad to have you come and preach to my people.

Episcopalian. My time on Sundays is so completely occupied as scarcely ever to allow me any leisure.

P. If not, then, on Sunday, I should be gratified if you would give us a discourse some evening in the week.

E. You, perhaps, are not aware, that as an episcopal clergyman, it is made my duty, *before all sermons and lectures, and on all occasions of public worship, to use the Book of Common Prayer, and to use no other prayers than those in that book.** And I ought candidly to add, that independently of canonical obligation, my own deliberate conviction of what is most for the honour of God, and fittest for Christian worship, would enforce the same duty. If I come to your people, therefore, I must bring my Prayer Book with me,

* Canon xxxiv. Gen. Conv. 1808.

^k The ancient writers seem to have known nothing certain with respect to the date of John's exile. For this reason, Origen ventures only to relate that he was banished by the emperor. (Comment. in Matt. p. 417, ed. Huet.)

"The king of the Romans, as tradition teaches, condemned John, bearing witness for the word of truth, to exile in the Island of Patmos." These writers having preferred, each at his will, some one and some another emperor as the author of John's exile, I have preferred the opinion of those who maintain that he was banished by Nero, and, as appears to me, upon sufficient grounds.

and use it. That would, of course, be unexpected to them, and probably displeasing to some of them.

P. I was aware of your obligation in that particular; and as to my people, I would inform them beforehand that you were to preach, and that the episcopal service would be performed. It would, I am sure, be very pleasing to most of them. And then we have several good Episcopalian friends who not unfrequently attend my church. They would bring their books, and so your service might be very well performed. So that I hope you will come.

E. I do not like to accept civilities which I cannot reciprocate. You are probably aware that I cannot, without a departure from the principles and rules of my church, ask you, in return, to my pulpit.

P. I am aware of that, and therefore do not expect it.

E. I thank you, Sir, for the friendship and courtesy manifested by your invitation. But you must allow me to add still farther and weightier reasons for declining it.

P. What are they?

E. In general, I am opposed, from principle, to any official amalgamation of denominations differing in their views, and any intermixture of the services of their ministers. In my humble opinion, the best way to preserve among them Christian love and harmony, is for each to pursue what it thinks the proper course, by itself, and in its own way. In the civilities and courtesies of life, and in the offices of Christian charity and good neighbourhood, difference of religious views should never be allowed to operate. But in every thing relating to religion, the best way is for each to let the other alone; and for none to come into collision with others.

P. But is it not well that the different denominations should become acquainted with each other's views? They may, thus, as has often been the case, see fit to change. Perhaps you might make Episcopalians of some of my people.

E. I wish I could make a good Episcopalian of every one of them. But in order to this, I would not go into your pulpit, even at your request. It

would look too much like a spirit of proselytism. But after all, it is not one sermon, or six, or a dozen, that will give a hearer a full view of the principles of any other denomination. That is to be had chiefly by reading, and by private conversations. Episcopalians and Presbyterians have ample means of becoming acquainted with each other's distinctive principles, without the ministers of either preaching in the congregations of the other. But as far as this last expedient might avail, I should think myself wrong in having recourse to it. I must either preach, in your pulpit, the distinctive principles of my church, or not. If I do, I immediately throw down the gauntlet, and you, if you are faithful to your church and people, must enter the lists with me. Your pulpit, then, becomes immediately an arena for preaching combatants. From which, I presume, neither you nor I would argue any good to the cause of our common Christianity. For these reasons, therefore, I ought not to preach the distinctive principles of my church; and have then voluntarily placed myself in such a situation as to be compelled to keep out of view a portion of what I conscientiously believe to be the truth as it is in Jesus, and inseparable from the purity and integrity of that Gospel, which, woe is me if I preach not, in all its fulness and genuineness. And such, I must candidly add, is my serious and deliberate view of some of the essential points of difference between my church and your's.

P. But you do not think it your duty to dwell always upon every point of what you believe to be included in the Gospel scheme. There are points in which we cordially agree. It surely would be no violation of duty to confine yourself occasionally to them.

E. I grant you, it would not. Indeed, it is of course impossible that I should have meant otherwise. A preacher is to select, from time to time, from the whole range of Gospel principles and precepts, such points as he may think circumstances require to be especially explained and enforced. But every point should have its due degree of attention. And he should never voluntarily place himself in a

situation, where he *must* withhold, on principle, *any* part of what he believes to be Gospel faith or duty. *This* is the dilemma in which I should, of course, be placed in accepting your offer. It is, of course, always my duty to exercise a sound discretion as to the points to be embraced in my preaching. But I never wish to be in a situation where any of them *must be avoided* on principle. Besides, the inconveniences arising out of this interchange of pulpits would be very extensive. The same civility and friendship which has led to the request with which you have honoured me, may lead to the same with regard to ministers of any and every denomination; and thus your people become distracted by the divers doctrines which they would hear from your pulpit.

P. O no. I would not ask any who, I think, are radically wrong, such as Unitarians, Universalists, &c.; but we who agree in the great essentials might, I think, thus interchange services.

E. Perhaps we might not have precisely the same views as to what the great essentials are. I, for instance, believe it to be among the essential articles of evangelical doctrine that Christ died for *all mankind*, and that *all men* may be saved through him.

P. I will agree with you there.

E. I presume, therefore, that you are of that class of Calvinists who are termed Hopkinsians; and who, I believe, unite the doctrine of the universality of Christ's redemption, and the possibility of salvation to all men, with the sentiment that still the actual enjoyment of salvation will be their's only who are brought to it by an eternal personal decree of God, having no respect to their faith or good works, but entirely unconditional. I will, therefore, go farther. I believe it to be an essential and fundamental doctrine of the Gospel, that every human being is *born to be saved*; that God *will* and *intends his salvation*; and that unless it is his own fault, he *will be saved*. The will and intent of God being, of course, in conformity with all his dealings and dispensations towards *men*, by having respect to their moral agency, and being thus coupled with

the condition that they shall accept the salvation offered through Christ, by improving the ability which God gives them to perform the required conditions. Every man, therefore, who perishes resists the counsel and will of God against himself.

P. I do not think that I can go with you as far as that.

E. It appears, therefore, that on one point, at least, we are not agreed as to what are the great essentials. I also consider the doctrine of the necessity of union and communion with the Church of Christ as among the great essential and fundamental principles of the Gospel. May I ask the favour of hearing your views of that duty?

P. I consider communion with the church as a sacred Christian duty; which the regenerate will of-course discharge, and with which others should have nothing to do.

E. Do you not think communion with the church a mean of grace?

P. I cannot say that I like that term, *mean of grace*. It seems to savour somewhat of human merit, and to detract from the sovereignty of divine grace.

E. There does not, to my mind, appear to be the least necessary connexion between a thing being a mean, and merit on the part of the individual who uses the mean. There may be no necessary connexion between the mean and the effect; but only an arbitrary one (if I may so speak) established by him from whom only the effect can come, and who has power to impart it as he pleases. Now I believe that God has been pleased to make union and communion with his church a mean of that sanctifying and saving grace which can come only from him, through Christ. There is no merit in man's using the mean, because its being such, and the use of it being effectual, come entirely of God's mere mercy. By a mean of grace, then, I understand a something which man is to do rightly, and which, being rightly done, God has promised to bless, by conferring grace upon the doer. Take prayer, for instance. Do you not think that a praying man, supposing him to be sincerely and consistently so, is a better

man than one who never or rarely prays?

P. I certainly do

E. Can he be better without the grace of God?

P. Certainly not.

E. Is not prayer, then, the mean whereby he receives grace to make him better?

P. In that view, I do not think I will object to the term, mean of grace.

E. Will you not allow it to be applicable, in the same view of it, to communion with the church? Do you not think that a regular, conscientious, and faithful communicant, is a better man than one who neglects that duty?

P. In the view which you present of it, I will grant that communion with the church is a mean of grace.

E. I presume we will agree that communion with the church is required in Scripture, and is, therefore, a *divinely appointed* mean of grace.

P. I admit that, of course.

E. We both of us agree also, of course, that the doctrine that sanctification and salvation can come only of the grace of God, is an essential and fundamental principle of the Gospel.

P. Of course.

E. Whatever, then, God has been pleased to connect with this doctrine must enter into the great essentials of the Gospel. We both agree that communion with the church is of this character. Will you have the goodness to state what, in your view, is communion with the church.

P. Communion with the church I understand to be communion with any regular congregation of Christians who hold the true faith.

E. In order to bring our views on this subject more fully into comparison, allow me to ask your opinion on a few particular cases. I suppose myself to be a layman, never having received orders in any denomination, and to be a pious and conscientious man. I accustom myself, of course, to devotions in my family, which I conduct as I think right, and add an exhortation, or an exposition of some portion of Scripture. Occasionally a neighbour or two is present at these family exercises. The talent for praying, exhortation, and ex-

position, which I manifest, attracts the notice of my visitors. They ask to be permitted to come frequently. They occasionally bring friends with them. The little family circle is frequently changed to an assemblage as large as my room can accommodate. All are pleased; and I am gratified at an opportunity of making myself useful. A proposition is made that I should preside and officiate at stated prayer meetings held in some suitable apartment procured for the purpose. I agree to it. The meetings thus formed increase to large congregations. Pious people who attend me are conscientiously of opinion that the qualifications which I evince, and the success which has attended my labours in this line, are evidences that I am called of God to the ministry of the Gospel. Upon deep and prayerful reflection, my own mind is brought to the same conclusion; and I clearly see it to be my sacred duty, to renounce secular concerns, and give myself up to the great work to which I conscientiously believe God has set me apart. My friends unite and build me a church. I settle among them as their pastor, in all the duties of the Christian ministry; I, however, having never received ordination from the hand of man; because neither my people nor myself think it necessary; and perhaps, indeed, think that it would be presumptuous to call in the sanction of man, to what we conscientiously believe God himself has done. Would you, now, think that in receiving the Lord's supper at my hands, you were fulfilling the duty of communion with the church?

P. No: for you never were ordained; and I consider ordination as necessary to give the right to act as the minister of religion.

E. I will suppose myself to have been ordained, on congregational principles, by the people of my charge, through a committee appointed to represent them. Would mine then be such a religious society, as that communion with it is communion with the church?

P. No: for your ordainers are only laymen; and I maintain, that ordination by a presbytery, i.e. a number of

ordained ministers, is essential to impart the ministerial commission.

E. Such, I know, is the doctrine of your church. Allow me to go a step farther. I will suppose several congregations in neighbouring parts of the country to have been got up in precisely the same way. Believing, in course of time, that an union and fellowship with each other, upon Presbyterian principles, will be most for their general and individual benefit, they form such an union, and their pastors resolve themselves into a presbytery. They unite, as such, in an ordination. Would the person thus ordained be admitted by you as a minister of Christ, authorized to impart the privilege of communion with the church?

P. Certainly not; because his ordainers, although settled pastors, and calling themselves a presbytery, were still unordained men; and therefore not qualified to impart the evangelical ministry.

E. A religious community, thus formed, continues and increases, on the same principles, for five hundred years. Its ministers are numerous, learned, pious, and successful. Would time impart that validity to their ordinations, which was wanting in the particular ordinations whence their ministry sprang?

P. Certainly not. In order to the validity of the ministry it must be had at the hands of a presbytery, each member of which must have been ordained by a presbytery, and so on, through all the tracts of time between the ordination thus given, and that received from the apostles themselves, who composed the first presbytery.

E. Thus far, then, I believe, we are agreed in the great essentials. We both hold that the grace of God, through Christ, is necessary to sanctification and salvation. We agree that communion with the church is a divinely appointed mean of this grace. We agree that in order to communion with the church we must wait on the ministry of one who has been ordained. We agree that the ordaining power must originate with Christ himself, and have been handed down, through the apostles, to our day.

P. Such are my sentiments.

E. They are, precisely such as I heard expressed, not long since, by an eminent brother of your's; who added, with emphasis, "*We lay as much stress on the necessity of an uninterrupted succession in the ministry as you do.*" I wish I could add that our agreement did not stop here. You believe that this uninterrupted succession is to flow in the line of the presbytery; and our church believes that it must flow in the line of bishops. Consequently, we can no more admit your ministry than you can that of an unordained man, or of one who has been ordained by laymen, or of one who has been ordained in a line commencing, no matter how long ago, in lay ordination. Although, therefore, I trust we shall never like each other the less for this honest difference of opinion, or be at all unchristian in our judgments of each other; we must, I think, admit, that our two churches are not agreed in the great essentials.

For the Christian Journal.

High Church.

I HAVE lately read, in one of the pamphlets of the day, some remarks upon the notions of the high church party of former times in England, which greatly excited my surprise. I had read the writings of many of them, and I confess had formed quite a favourable opinion of their principles. One of them, of a later period, tells us, "To any particular, or national church, all temporal alliances are but momentary considerations, which pass away with the fashion of this world, and the church may be either with them, or without them, as it was in the first ages; for the church itself, under the relation it bears to Jesus Christ, abideth for ever. Mankind might as reasonably presume to make God's world, as to make God's church."

These did appear to me to be sound notions. I am now given to understand that these are extravagant notions of the power and dignity of the church, and in proof of this I am told to turn to the historian Mosheim. Now

I had not supposed that in such matters Mosheim would be, *with churchmen*, very high authority. Being, however, thus referred to him, I took the trouble to read what he has said, and if his doctrines are to become fashionable in this country, it is time to take the alarm. Mosheim is speaking of high churchmen, and does explicitly charge them with "high notions of the authority and prerogatives of the church." But he tells us, too, in what these high notions consisted. "They maintain openly that the church was independent on the jurisdiction of the king and parliament, subject to the authority of God alone, and empowered to govern itself by its own laws. That of consequence the sentence pronounced against those prelates (Sancroft and others) by the great council of the nation, was destitute both of justice and validity, and that it was only by the decree of an ecclesiastical council that a bishop could be deposed." Again, "The church is subject to the jurisdiction, not of the civil magistrate, but of God alone, especially in matters of a religious nature, and that consequently Sancroft, and other bishops, deposed by King William III^d., remained, notwithstanding their deposition, true bishops to the day of their death." And these, Mosheim tells us, are "high notions of the dignity and power of the church"—"proud notions of church power"—"pompous and ambitious conceptions of the authority and jurisdiction of the church, which would raise itself to an absolute independence on all human power." So thought, and perhaps naturally thought, a "chancellor of the university of Gottingen"—but are we of the American Episcopal Church to think so too? The ambassadors of Christ are thus made mere *state officers*, and those who rule the state can create and can destroy them at pleasure. Parliament is in the church "omnipotent" to put down and to raise up—and so if bishops, when deposed by their state sovereign, do not submit to the sentence, why they cause a schism.

Mosheim, too, tells us, that these proud notions are not entirely confined to high churchmen; they are main-
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tained by some who call themselves *low* churchmen. Perhaps he is mistaken. It may be more correct to say that *they* have high and extravagant notions, not of the powers of the church, but of the powers and privileges of the parochial minister, and occasionally exact implicit obedience to laws, and regulations, and dogmas, which the church has never ventured to enact. Mosheim is evidently an admirer of the low churchmen of England in former days. But who having any knowledge of the state of religion in England, while they ruled the church, would wish to see its government again in their hands? But they were distinguished for their *moderation*. They did some civil things to secure the votes of the dissenters; but what was their conduct to the Episcopalians of Scotland? Although the church of Scotland was the Church of Christ, yet not being established by law, their places of worship were *episcopal meeting-houses*, and their clergymen, because out of favour at court, were *illegal* preachers and schismatics, and the government had a right to hinder them from preaching, and subject them to the severest penalties, even transportation for life to any of his majesty's plantations, and for no other crime but that of praying to their God without a license from their king for so doing. In England the episcopal church having good livings, and being the legal church, was the best and the truest; but in Scotland the kirk was more excellent and more true than the episcopal church, and (notwithstanding the cry of "popery," which in England was resorted to on all occasions) in Canada the Roman Catholic religion must be the legal and true church. Now, those who could thus act must have been low, very low churchmen indeed, and still lower Christians.

HIGH CHURCH.

Swearing reproved.

A profane Scotch nobleman, on seeing a large stone in the road which led to his country house, ordered his servant to send it to hell. "My lord," replied the servant, "if I could send it to heaven, I think it would be more completely out of your lordship's way."

For the Christian Journal.

REVIEW.

Sermon, occasioned by the Death of his Excellency De Witt Clinton, late Governor of the State of New-York. Preached in St. George's Church, New-York, on Sunday, February 24, 1828. By the Rev. James Milnor, D. D., Rector of said Church. pp. 26. New-York, Gray and Bunce: 1828.

IN our last, our readers will recollect, we expressed a decidedly favourable opinion respecting the course pursued by Bishop Hobart, as the rector of Trinity church, in this city, in declining to notice in the pulpit the death of the late Governor Clinton, as recommended by the city corporation. The rector of St. George's church, as he had an undoubted right, thought differently, and complied with the request. The result was the interesting and well-written discourse now before us. The bishop's letter to the mayor of the city, containing his reasons for non-compliance with the recommendation of the common council, having been published, was a fair subject of public comment. The same may be said of Dr. Milnor's discourse. We proceed, therefore, to say of it, in the first place, that it is far from furnishing any reason for changing the views expressed in our last.

We object, first, to the principle even of that grade of union between church and state, which consists in recommendations, by the authorities of one, to be acceded to by those of the other.

In our humble opinion, the two should pursue their respective departments entirely distinctly: the church, by all the means with which God has provided it, striving to make good men, and *thus* to secure Christian rulers, and Christian laws; and the state, merely protecting the church in all its civil rights, and interposing, in reference to its spiritual character, operations, and influence, *directly or indirectly*, only to prevent its infringing upon the good order of the community, and the laws of the republic.

On this principle, we have ever been opposed to meetings, or other modes

of obtaining the co-operation, of clergymen, or other ecclesiastical officers, as such, for the purpose of commending any matters to the attention of the civil authorities. The objects thus had in view may be good and important. They should be sought, however, only in the way in which, under our happy civil constitution, citizens, *as such*, may always express and enforce their sentiments. But the instant you bring ecclesiastical bodies, and ecclesiastical officers, to operate in any way, as such, upon the concerns of the state; that instant you violate one of the essential principles of our republic, excite jealousies against our religious institutions, and essentially interfere with that legitimate influence upon the community which those institutions ought to possess, and which all good and reflecting men wish that they should possess.

As the result of the same views, we decidedly object to any interference on the part of the state, even by *recommendations*, with the legitimate peculiar functions of the church. We object to any subject being recommended to the clergy for their pulpit instructions. If one may be, another may be. If public men may be recommended for pulpit eulogiums, so may public measures. Indeed, it is hardly possible to separate them. It is the public measures that make the public man. Every person sees, then, that the principle cannot be admitted in its extent. It would be right, neither for the authorities to recommend whatever they will; nor for the clergy, as a matter of course, to accede to all their recommendations. The pulpit, therefore, unless the general ground is taken that the civil recommendation of subjects will never be regarded, is made to sit in judgment on the decisions of the legislative hall, or the chair of magistracy. It becomes, therefore, necessarily, attached to party. If it accedes to the recommendation, it is on one side. If not, it is on the other. One pulpit is on one side, and another pulpit on the other. Need more be said to either citizens or Christians, to satisfy them, that *obsta principis* is, beyond all compare, the safest rule?

In illustration of the dangers to be apprehended from granting that recommendation by the civil authorities, like that now considered, ought to be regarded, we may simply suppose the case of the death of the present chief magistrate of our country. As conductors of a religious journal, we are of no side in politics. We advert, however, only to the glaring fact, that with regard to that distinguished individual, our citizens are divided by the broadest lines of party. There are those who would regard his demise, especially at this particular juncture, as one of the heaviest calamities that could befall the country. There are those who would regard it, we will not merely say otherwise, but as *quite the reverse*. There are those who look upon his long political career as having largely contributed to the prosperity and honour of his country. There are those who can hardly find terms sufficiently strong to convey their impressions to the contrary. The case, then, is one which admirably serves to illustrate the principle. Suppose that eminent individual to be, at this time, taken off by death. The public authorities recommend to the clergy to take a proper notice, in their pulpits, of the bereavement which the country has sustained. Those who, from principle, object to all recommendations, and will not comply with them, are the only ones who are safe, and preserve their sacred desks from being identified with political party. Those who are known to think that these recommendations may be properly complied with, and yet, in that instance, withhold compliance, at once take side with the opponents of the deceased. Those who comply, but take little or no notice of the individual, and of his claims to public gratitude and esteem, virtually do the same; or, at least, will be regarded in that light by those who think that they have fallen far short of doing justice to their subject. Those, on the contrary, who think that the principle of rendering "honour to whom honour is due," requires a style of eulogium like that which has marked some of the compliances with the recent recommendation of the common council, are at

once pledged on the other side. Can there, now, be a question as to the course of duty in reference to the legitimate influence of the ministry, and the sanctity of the temple and the pulpit?

It has sometimes been asked, Will you, then, refuse compliance with the recommendation of the civil authority as to the observance of thanksgiving days, and fasts?

The cases do not appear to us to be at all parallel. Days of public thanksgiving and of fasting are recognized and required by almost every denomination of Christians. To produce their due effect, there should be an agreement as to the *time* when that is to be done, for which all provide; because a want of a general understanding on this point will produce such a division, and even contrariety of practice, as will deprive those holy observances of much of their invaluable moral effect. And this is the only point, on which, as it is *necessary*, so would it be *proper*, for the civil authority, the only common tie of a community, to interpose a recommendation. They should name no subject. They should propose no views. They should only request that all will engage, *at the same time*, in duties which all hold to be binding; but leave the mode of engaging in them, and the topics to be noticed, perfectly unshackled with even recommendations. This is very different from proposing a great man, and consequently his measures, as subjects of eulogium. It is also very different from the ground sometimes taken even in these recommendations of thanksgiving days and fasts. Our readers may probably, as well as ourselves, recollect instances, especially among some of our eastern governors, where there have been glaring departures from this obviously proper rule, by including, in their proclamations, a recommendation to the clergy of their own peculiar religious views. Against every thing of this kind we protest. It is well and proper to recommend, from time to time, union in the observance of public fasts and thanksgivings; because the duty, as a *public* one, can in no other way be performed. But it is going too far when the exercises of those occa-

sions become subjects of civil recommendation.

But besides on the *general* question of which we have now spoken, we have objections to pulpit eulogiums like that named at the head of this article.

After a few introductory observations, the preacher protests against any design of making the occasion on which he thought it his duty to speak, one of mingling, in the least, in questions of party politics.

"God forbid, that the pulpit should ever be the vehicle of party feelings, or the sacred functions of the ministry be prostituted to an engagement in the fluctuating politics of the day. It is hoped a sense of the dignity of their office, and the responsibilities to which they stand pledged, will preserve the ambassadors of Christ from thus debasing their commission. If there should be any found willing so to dishonour their high and holy calling, I am persuaded, they would soon reap their merited reward in the unqualified condemnation of all the considerate and good." p. 6.

From page 22, we make the following extract;—

"I deprecate the alliance of church and state, of which, in this country, there does not exist, as I believe, the remotest danger. I would, as promptly as any man, deny the obligation of obedience to the mandates of the civil authority, in regard to the performance of ministerial duty."

No one acquainted with the reverend author will hesitate one moment in awarding him the credit of the most perfect sincerity in the remarks contained in the above extracts. And we beg, in general, that what we say may be regarded, as it is intended, as a caution against probable results of a principle, rather than a declaration of fact with regard to the case in hand. Indeed, we have thought that the generally acknowledged removal of this case from ordinary party politics, was the very circumstance which rendered it peculiarly proper to be made the occasion of establishing a general principle. Now a refusal does not imply the most distant influence of party feeling. In the next case it may. And we think we have given good reasons why, in perfect consistency with the purest motives and views on the part of those who have now complied with the re-

commendation of the state, the compliance itself is of dangerous tendency.

In the following sentence, we have a frank avowal of a principle, which, as we said above, must inevitably lead, in its consequences, to setting the pulpit in judgment upon the acts of the civil authority, and therefore, to ranking it in the party favourable, or the party unfavourable, to the existing administration, and its acts.

"Even in the case of a respectful request, such as that made, I have no doubt from the purest motives, in the present instance, by the constituted authorities of the city, I would claim the right of determining for myself on the propriety and expediency of a compliance." p. 22.

Pages 7—10 contain an interesting and well delineated view of our public and national blessings. To the first paragraph, however, on the 10th page, we have an objection. In detailing the means which we enjoy "for spreading abroad the hallowed influence of revealed truth," the preacher confines himself to "Missionaries, Bibles, Tracts, and Sabbath School Instruction." Now there is a mean which we conceive to be at least as extensively efficient as any of those named. We advert to the regular ministrations of the settled pastors of the church, in the word, worship, and ordinances of the Gospel. We think, also, that the devout churchman, who knows and feels the hallowed influence of the services of his own church, and how much her inimitable liturgy has done, and is daily doing, for the glory of his God and Saviour, and the spiritual and eternal interests of his fellow men, would always, when reflecting on the most efficient means of spreading the Gospel, in its integrity and purity, advert, with joy and gratitude, to the pious efforts of those who are sending abroad that liturgy on its errand of grace, mercy, and truth.

The character of the late Governor Clinton, as a scholar, as a civilian and statesman, and as a philanthropist, is well delineated in pages 13—16.

On the last of these pages, commences what was probably intended as a view of Governor Clinton's religious character. This is a delicate

subject; and one which we would approach with the greatest respect and tenderness. Be it known, however, that we express no sentiment of our own. We personally knew little of the late governor. We always admired his pre-eminent talents; and regarded him as one of the greatest and most useful men of his age. We have heard that he was pious. We hope it is so; and know nothing to the contrary. Our business now is not with him, but with the discourse before us. And here we must be allowed very respectfully, but very decidedly, to protest against the manner in which this most important of all the points in the sermon is treated. We consider it an axiom in theology, that there should be, from the pulpit, no commendation of practical religion other than that which springs from a true and living faith in the great doctrine of the Gospel, and from that renovation of heart which can proceed only from the sanctifying influences of the grace of God; and that there should always be a most solicitous effort on the part of the preacher to guard against the error of depending on mere moral virtues, or a partial reception and adoption of the Gospel scheme. And whether practical religion is delineated in theory, or an example is held up to imitation, we consider the line of duty to be the same.

Now what is the delineation given, in the sermon before us, of practical religion?

If what follows be true of any man, there is nothing wanting, for all that this sermon says to the contrary, to his being commended to a congregation of Christians, as all that would be desired.

"He beheld man as a fallen, helpless, being; and with no more than a suitable regard to human agency in the development and application of those collateral instrumentalities for his improvement, which the goodness of God had placed within his reach, it was in the religion of Jesus Christ that he believed were centered the only adequate securities for the happiness, and best interests of man in his present or future state of being.

"In this divine system he avowed both publicly and privately his firm belief: and hence, he was ever ready to give the weight of his personal, and where it was

proper, his official sanction to its institutions. Yes; amid the clamours of infidelity" he "shrunk not from the avowal of his attachment to Christianity; and though immersed in the varied cares of public life, he found a pleasure in affording his countenance and aid to the diffusion of its influence.

"Of that noble institution, the American Bible Society, he was long an honoured vice-president; and on more than one occasion, greatly added to the interest of its anniversaries, by occupying the place of its venerable president."

"At its very last annual meeting, in an address, which the society will delight to preserve on their records, as a memorial of their lamented patron, he pronounced 'its end' to be 'celestial.' 'It looks down,' said he, 'on man for his good, and it looks up to heaven for its blessing,' &c. &c. pp. 16, 17.

"In the same address he took an inspiring view of the events of the present day, as demonstrating, with irresistible force, the superintending Providence of God; of their effect in enabling the new world to reflect back the light which had been radiated upon her from the old; and of the importance of giving a right direction to that archimedian lever, the press, by 'infusing the principles of our holy religion into the movements of a power so mighty and transcendent;' declaring with solemnity, his persuasion, that 'systems of general education, and a diffusive spread of Bible societies, were necessary for the tranquillity, good order, and liberties of mankind.'" p. 18.

"Of Sunday schools, he was a feeling advocate. He has often and earnestly recommended them to the support and patronage of the Christian public, and was rejoiced to attend their anniversary exhibitions." p. 19.

"Missionary and Tract societies had also his decided approbation and efficient countenance; and he publicly expressed his earnest interest in the institutions of the respectable denomination to which he was attached, for assisting destitute pious young men in their preparation for the ministry." p. 20.

Now this is the sum and substance of what our author says on that part of the character of the illustrious deceased, which, to use his own expression, gave it a *peculiar* claim to notice in *that* place, i. e. in the *pulpit*. By this must, of course, have been meant his *religious* character.

We wish most sincerely that we could separate, in the minds of our readers, the name of our late justly esteemed and beloved chief magistrate

from the remarks which we now feel ourselves compelled to make. We solemnly declare that it is not, in the least, in reference to him that we speak. We hope and trust that one who really seemed so sensible of the importance of religion, and who, if we are rightly informed, was an exemplary attendant on public worship, was not uninfluenced by those evangelical principles and affections which must lie at the foundation of all religion, before it can be genuine, or acceptable to God. In the Christian hope, then, of his everlasting blessedness, through the merits of the great atoning sacrifice, we would leave his virtues and his excellencies to the justice which grateful contemporaries, and impartial posterity, will not fail to do them.

A published sermon, however, is public property; and as one from so respectable a source as that now before us, cannot be without its effect, we feel compelled to proceed in our notice of it.

The above, then, is a view of a religious character, of course commended to the regard and imitation of the audience and the reader. And the only notice taken of any thing which makes it fall short of the fulness of that Christian character which has a peculiar claim to notice in the pulpit, is contained in the following general recognition of human frailty and imperfection; of course leading to the inference that nothing was wanting but that perfection which is unattainable:—

"In closing my remarks on the character of this distinguished man, I wish it not to be inferred that it was faultless. Exemption from frailty and infirmity, nay, from sin, is not the attribute of mortal man; but that, in public and private life, his faults were obscured in the constellation of his virtues, will be admitted by those who observed him most, and knew him best. Future generations, in the review of his well told life, will acknowledge that few men have lived so free from merited imputation in his retired or official course." p. 20, 21.

We will repeat the sentiment, that whether in didactic precepts, or in citing examples, a good character is recommended to the attention and imitation of Christians, great care should be taken to guard against the lament-

ably prevalent, and strongly rooted error, of laying undue stress upon moral virtues and attainments, and forgetting the indispensable Scripture requisite of true evangelical faith as furnishing the only sound rule and principle of religion and morality, and of the renewing and sanctifying influences of divine grace, as alone the source of the affections and dispositions necessary to render religion and morality acceptable to God.

Now, we ask, what recognition is there of these cardinal principles in this notice of that department of character (*religion*) which has "a peculiar claim to notice in" a Gospel pulpit? In a former part of the discourse* there is, indeed, a recommendation of "a true faith in the rich mercies of redemption through God's crucified Son;" and at the close, "faith in the sacrifice of Christ," is mentioned as a part of true religion. Still they are separated from the formal delineation of the character of a good man given in the intermediate portion of the discourse. Suppose this character to have been portrayed in the abstract, by a delineation of what is requisite to constitute a Christian. The impropriety and danger of the deficiency would then stand confessed. But are the impropriety and danger less, when a character is exhibited in a pattern, instead of precepts; and especially when no defect is recognized in the pattern, other than may be covered by an apology arising out of the essential imperfection of our nature?

Let us not, however, be mistaken. We have too just and strong an abhorrence of that unfair and unchristian dealing, which judges of the sentiments of clergymen, by a few insulated productions, to have recourse to it ourselves. We are sure that no one will be more ready than the respectable and laborious pastor, of whose sermon we have now felt it our duty to speak, cordially to unite with us in the sentiment that the distinctive principles of the Gospel should be kept in view in all the preaching of Gospel ministers; and especially that whenever they re-

commend practical religion, it should be with its connexion with those principles clearly avowed, and strongly enforced. And this greatly strengthens our objection to funeral sermons, in which any notice is to be taken of the deceased; except in cases of peculiar usefulness to the cause of religion and the church, connected with a faithful and thoroughly consistent discharge of the duties and obligations of members of the church. To notice the faults and defects in the character or life of the deceased, will, of course, not be thought of. And yet not to do it, where that life and character may not be safely commended as, upon the whole, coming up to the Gospel requisitions, is to confirm the people in the dangerous error of thinking that virtue, and that sense of religion, and attachment to it, sufficient, which are presented to their regards and imitation, unconnected with what alone can sanctify them into the indispensable requisite of evangelical holiness. Better, then, far better; leave the deceased unnoticed in those sacred desks which should know nothing but Jesus Christ, and Him crucified.

Thus, also, are we greatly strengthened in our objection to recommendations coming from any extraneous source, on the subject of topics for enlargement in the pulpit. We know that if our author had been left to himself, he would have been among the first to have faithfully warned his people that the profoundest attainments of the scholar, the highest glory of the civilian and the statesman, the most untiring labours of the philanthropist, the most cordial acknowledgment of the excellence of the Christian religion, the most active encouragement of institutions for its advancement, and the brightest moral virtues, must all be brought to the foot of the cross, and be covered with the righteousness and merit of the great atonement there made, embraced by a true and living faith, or they constitute not that holiness without which no man shall see the Lord; and which only, in all its fulness, and with all its requisitions, should be held out as the grand object of attainment. The obvious defects,

then, in this respect, of the sermon before us, and the unfortunate influence which it may have in encouraging the false impression that our clergy are backward in enforcing the great truths of the Gospel, must be attributed to the peculiar circumstances under which the preacher was placed. A strong conviction of the impropriety of placing a minister of the Gospel under such circumstances, and of his suffering himself to be thus placed, has induced us now to express our views. We have done this in a style which we trust will be regarded, as it was certainly our sincere effort to have it, neither disrespectful, unjust, or unkind.

For the Christian Journal.

An Episcopal Visitation, and the Institution of a Pastor.

THE following interesting account of the method of conducting an episcopal visitation, and the institution of a pastor, in our sister episcopal church of Sweden, is taken from an extract in a review of Professor Schubert's *Travels in Sweden*, in the *Foreign Quarterly Review of London*.

"After the usual forenoon service was concluded, during which I was much and agreeably surprised by the fine singing of the congregation, there followed a solemn instalment of the new pastor. The bishop, attired in his official robes, walked up to the altar, with the assistant clergymen around him, while the candidate stood up at a table, on which lay a Bible, and further off was stationed the secretary of the chapter. The prelate then delivered a most eloquent discourse, strictly applicable to the business of the day, but in which he contrived to interweave some affecting and beautiful allusions to the friendship which had subsisted betwixt himself and the candidate in early life. The ceremony of consecration* succeeded, with the usual forms, and the whole scene was very impressive and dignified. Then began a public examination of the community:

* Institution would have been a more proper term.—*Ed. C. J.*

the new pastor, in the first place, catechising the younger persons, especially those who had been confirmed the preceding year. Afterwards, the bishop and his assistants put questions to both old and young, interposing admonitions, remarks, deductions, and explanations. This lasted for some hours, after which he made a long final address, recapitulating all the conclusions he had drawn from this visitation, so that many of the audience were moved to tears, for he appealed to the feelings of individuals in a manner which he rendered irresistible. This discourse being ended, the women retired, and secular business commenced: the bishop addressing queries to the more respectable elders, who, on these occasions, as at the meetings of parliament, are employed to answer for their respective districts. The queries now related mostly to the affairs of particular churches, the poor's rates and hospitals, parish-schools and work-houses, &c. The notes taken on the preceding day, at the private meeting of the clergy, were produced and often referred to. In the course of this morning's examination, a circumstance occurred which threw some light on the peculiar regulations of Sweden, and gave the prelate an opportunity of proving how well he could preserve his temper and dignity. It frequently happens that respectable *lauers* [farmers], who have once been *reichstagsmen*, or spokesmen in parliament, after their duties there are fulfilled, enjoy still a great degree of respect from their brethren, and on that account step forward as leading characters at other public meetings, where they do not hold any office. So it chanced that a farmer or landholder of this description was in the church yesterday, and for some time he alone answered for the whole congregation, so that the bishop at last requested that they would not leave all the responsibility to one man, but speak for themselves. The whole assembly, however, had such confidence in the *reichstagsman*, that for some time he was allowed to proceed just as before, till a fisherman rose to speak, who was immediately stopped by the former, and reminded of the superior privileges of the agriculturalists.

This produced a momentary confusion; the obstinate representative even had the boldness to interrupt the bishop, on which account the latter commanded him to be silent, and when he declared his intention of retiring, gave him some hearty rebukes, and even ordered that his behaviour should be committed to writing. Pehr Pehrson (that was his name) then retired; he was an old man, wearing a silver medal on his breast, given by the Society *pro Patria*, and another gold one for his brave conduct at the breaking out of the Finland war in the reign of Gustavus III. He disappeared, but the bishop's reproofs had not failed to make their due impression, for he returned after a short interval, and continued silent and submissive. The congregation were finally admonished, that if they in their turn had any question to propose, or if any complaint were to be made, they should now speak freely. Some queries were accordingly put and answered; the prelate addressed the people for the last time; and thereafter a landholder (not the humbled representative) rose, and in clear unaffected language expressed, on behalf of the community, their thanks for the benefits conferred on them by this visitation."

Popish Diocese of Breslau—Theological Seminaries.

"AFTER the university, the candidate for orders removes to the clerical seminary.* The examination previous to his entrance is so contemptible as to be considered as a degradation by every person who has made the least use of his time in the university. It lasts half an hour, and is wholly oral. The spirit of the institution is completely monastic. The first discipline is a series of heartless exercises continued for *fourteen days*, to destroy the spirit of the world in the future priest! Morning, noon, and night, what is called devotion is practised in the cha-

* "These clerical seminaries are, in Roman Catholic countries, almost necessary appendages to the episcopal sees. There is an express article (the 8th) for their conservation or erection, in the concordat with Wurtemberg, (June 5, 1817.) And so in the Bull for Prussia directly, and indirectly in that for Hanover."

pel; legends of saints are read in Latin, litanies, meditations, &c. &c. The whole day is frittered away in these heartless exercises, and in attendance on the cathedral service. The only study pursued is the reading a most miserable compend of moral theology, pirated by some rector of the seminary from the Jesuit *Foit's* treatise.* Notwithstanding the decided condemnation of this wretched book by competent judges, it is still persevered in, and an examination in it is the only one required previous to entering holy orders. It is written in question and answer, and a specimen or two will suffice to show its nature, and shock every person of common sense. 'Q. How many kinds of attention are there in using the Breviary? A. There are three; the least is attention to the words, as containing the word of God, and this suffices, as is proved by the case of ruins. (Who must use them without knowing their meaning.) Q. Can the Breviary be used while one is hearing mass? A. According to Cajetan, this is a sin, at least a venial one; and at all events a fraud. Q. Where must the Breviary be used? A. The place is not fixed; for a reasonable cause it may be used while lying down, sitting, or standing.† The council of Treves, in 1549, forbade its being used in a walk of amusement.'—With respect to externals, the pupils are merely taught to go through the church service like machines; and as to instruction in the art of catechising or of teaching others, nothing more is done than sending them for a couple of Sundays to the cathedral school to hear the catechist. The art of preaching is taught by making each student in his turn produce a

sermon, which is read on Saturday during dinner, and preached at the early church service the next day; whether it is his own composition or not, whether his action is good or bad, is reckoned a matter of no moment. Any study of the Bible, any attention to the higher order of studies, is wholly out of the question. Instead of awakening a spirit of devotion by the use of proper books in German, the students are confined to the Latin Breviary, &c. The necessity for such an education as might give the students a proper sense of their station, increased as it is by the rough manners and wild conduct of some of them, is quite forgotten. A scandalous chronicle might indeed be filled with their wild excesses; while smoking, gambling, and singing obscene songs, are among their habitual amusements. The internal arrangements, too, of the seminary, are most objectionable; thirteen sleep in each room, which is without a stove, and no one has a private room, however small; for study and retirement; two rooms only are allotted for the whole to live in, and receive instructions. In this miserable institution, which, be it remembered, is under the especial management of the bishop and chapter, from six to twelve months are wasted, to the regret of the decent students; to them it is most mischievous; and to the stupid and riotous it can give no instruction, but that of acquiring the art of concealing their vices under the mask of hypocrisy."

For. Quart. Rev. I. 520, ss.

Such is the Theological Seminary of the diocese of Breslau!

Reformation in the Roman Catholic Province, Silesia.

"MANY priests in Silesia have introduced changes into the service, and even, in some cases, used the German language. Orders have come from the cathedral against this change, and the name of 'heterodox' is liberally bestowed upon its authors. But these cathedral orders are not observed, even in Breslau. And in many parishes the priests have a written ritual of their own, and have laid aside everything but the Latin mass. The Asper-

* "From the report of the commissioners for Irish education, lately printed, it appears that out of eight parts of the course at Maynooth, five consist of Theologia Moralis."

[† This must have been the rule acted on in an instance mentioned in the *Allgemein Literatur Zeitung* for August. An old canon, who was particular as to his Breviary, (which it is obligatory upon the canons to recite through every day, and occupies an hour and a half of rapid recitation,) and was also very fond of whist, used to play on till the hour for reading arrived. Then he put down a substitute, stood behind his chair, going over the Breviary, and at the same time directing what cards should be played.—*Ed. C. J.*]

ges is in many places given up. The sprinkling with holy water is also often abandoned. The benediction is given in German; and, during the service, German hymns are sung. The evening service and administration of the sacraments are, by many priests, changed both in form and language.

"The *Allgemein Litteratur Zeitung* for August, 1827, informs that a petition has been presented to the Prince bishop of Breslau, by certain clergy of his diocese, praying for a reform of the Missal, the use of the German language; and a proper Hymn-book for the people; and praying, also, that the bishop will issue a commission to inquire into the state of the liturgy, to the members of which, the petitioners will submit their liturgical labours. This has been printed, *it is said* without their knowledge, in Hanover, under the title, 'Erster Sieg des Lichts über die Finsterniss in der Katholische Kirche Schlesiens.*" The bishop has replied in a pastoral letter, dated January 18, 1827, in which he returns an unfavourable and somewhat severe answer to the petition; although he mentions that a Hymn-book is in preparation, and that his attention is turned to the diocesan ritual; but states that it is not in his power to introduce the German language. He discourages further complaints, and threatens all innovations in the established worship with ecclesiastical punishment. This letter has been sharply replied to in a book called "Merkwürdiges umlaufschreiben des Fürstbischofs von Breslau, u. s. f."† printed at Hanover, which examines and refutes the statements made by the bishop, and censures his conduct. Among other things, it mentions that the archpriest Gilge, at Wortha, has been deprived of his office on account of favouring the wishes of the clergy, and would have been worse treated but for the interference of a higher power, perhaps the king of Prussia. It intimates pretty plainly, that if some measures for reform are not speedily taken,

the people may be expected to take the business into their own hands.

"A priest named Gossner, at Munich, published a sermon called 'Primitive Catholicism,' which has gone through several editions, and has been published in French, first at Colmar, in 1821, and again in 1826, at Paris. It is well adapted, as being written by a Catholic priest, to point out to Catholics the corruptions of their religion.

"A Dr. Klotz, priest at Neuheider, in the diocese of Augsburg, has abjured the Romish faith, and published his reasons for so doing, declaring that he did not take this serious step without many years' consideration and study of Scripture.

"A priest named Fischer, a professor in the Gymnasium at Landshut, has become a Protestant, and the king of Bavaria has appointed him a professorship in one of the Protestant universities.

"In 1825, there was published at Paris a book called 'Notice sur la Confession de foi d'Ignace Lindt, Ex-curé Catholique en Baviere,' and another, called 'Notice sur la Conversion de Martin Boos,* Ex-curé Catholique, avec une partie de son troupeau.'

"At a place called Tiefenbros, in the Grand Duchy of Baden, some of the inhabitants have presented a demand to the priest to be admitted to receive the communion in both kinds, declaring, that unless their request be granted, they will separate from the Romish church.

"The new archbishop of Munich (Gebsuettel) published, about the end of 1821, a pastoral letter, in which he stated, that in order to re-establish religious principles, and bring back faith and piety among the laity, a reform must take place among the clergy.

"Wessenberg, the vicar-general of the diocese of Constance, about the same time began, in saying mass, to read the Gospel in German.

* "The first Ray of Light over the Darkness of the Catholic Church of Silesia."
† "A remarkable Circular of the Prince Bishop of Breslau, &c."

[* A very interesting memoir of this man, detailing the progress of his conversion, the difficulties brought on him by his principles, and his remarkable success in the dissemination of the pure doctrines of the Gospel, may be found in the *Christian Observer* for September, 1827.—Ed. C. J.]

"At Warsaw, it appears from the 'Archives du Christianisme,' for February, 1822, that a mass is actually said in Polish in the church of the Canonesses of St. Andrew.

"A priest at Breslau has published a work in 8vo., called 'The Bible not for Priests, but for Kings and People.' Another incumbent in Bavaria, who is also a royal inspector of schools, published at Landshut, in 1810, a work entitled, 'The Public Services of Catholic Christians were originally, and ought again to become, quite different from what they are.'

"Works of a Protestant tendency on the Celibacy of the Clergy, on the Reformation of the Liturgy, on the Catechisms, on the Breviary, and on the Use of the Mother Tongue in Public Worship, by Romish writers, are very numerous."—*Ibid.* p. 557, ss.

Romish Religion in Spain.

"THE Madrid Gazette announces a translation of Cobbett's History of the Reformation into Spanish, by M. Chalmieu de Verneuil, dedicated to the Infant Don Francisco, brother to the king. A most pompous eulogium is bestowed on the original—'the production of Sir William Cobbett, which has produced a most powerful impression in favour of the Catholics throughout all parts of the British empire'!

"M. Inganza, archbishop of Toledo, has lately published an order, prohibiting almost every description of books, prayer books excepted, from entering his diocese. Every work in a foreign language, and every translation, and all the French and English journals, are forbidden *en masse*. He has even prohibited his diocesans from entering the reading-rooms lately established, and from reading the works of Llorente or Sempere on the revenues of the church in Spain. An edition of the Psalms, published last year, and dedicated to the king, has also been condemned, without any assigned cause. The French minister, on the archbishop's interference, has requested the members of the diplomatic corps not to show the journals which they receive from France."—*Id.*

St. David's College.

THE number of students at present in the college is 60; the number it will contain is 64. Six converted Roman Catholic priests are expected to arrive at Lampeter shortly, to reside there, and receive instruction at the college. The present bishop of St. David's has prescribed a course of education at the grammar schools to suit that at the college, and the principal and vice-principal are to visit them annually, and examine the pupils. The following remarks of Bishop Burgess on the object of the college were circulated in 1822, when the first stone was laid:—"The utility of an appropriate course of studies to young men intended for holy orders, and the want of an institution, which should unite, in some considerable degree, the advantages of an university education, by combining a progressive method of theology, literature, and science, with the regularity of moral discipline, first induced the bishop of St. David's, in the year 1804, to propose the establishment of a clerical seminary for the education of future candidates for holy orders in the diocese of St. David's, who could not afford the expense of a university education. The great extent of the diocese, the poverty of the benefices, and the inability of the generality of the candidates for the ministry in it, to pursue their studies at an university, render such an institution peculiarly necessary for that diocese. But though intended chiefly for one diocese, the college may eventually be useful to the other three; and, in proportion as the Welsh clergy are employed in their ministerial duties in England, it may be beneficial to the whole church. It may also relieve the universities, by retaining at home many young men, who might otherwise venture beyond their means to resort to them. The proof which the universities have given of their approbation of the undertaking, by their very liberal contributions, affords a most encouraging testimony of its utility."—*Christ. Rememb.* Feb. 1828.

The Ionian Islands.

THE system of education, which was so laudably introduced by the liberal

efforts of Lord Guildford, has been productive of the following results :—

Names of the Islands.	Inhabitants.	No. of Schools.	No. of Pupils.
Corfu	48,737	— 3 —	239
Paxo	3,970	— 1 —	40
Zante	40,063	— 13 —	363
Cephalonica	49,857	— 2 —	157
Ithaca	8,200	— 1 —	87
Santa Maura	17,425	— 1 —	75
Cerigo	8,146	— 8 —	772
Total	176,398	29	1,733

While to the inferior classes the blessings of education are thus dispensed, colleges have been established for the young nobility, who were absolutely destitute of all knowledge! The Greek Patois, which has hitherto been spoken in the Ionian Islands, is gradually changing into the more elegant and copious language of Continental Greece. A library has also been established by Lord Guildford. Although it has existed but two years, it contains above 30,000 volumes of select authors, most of them contributed by the noble lord.—*Ibid.*

Diocese of Barbadoes and the Leeward Islands.

WE have received information from this diocese respecting the progress made in the work of education, and particularly a report of the branch association established in St. Christopher in aid of the Society for the Religious Instruction of Negroes. The bishop and his clergy are steadily advancing the system of catechetical instruction on the estates which are open to them, and we are glad to observe that the number of those from which they are excluded is daily diminishing; there are some instances, too, of managers affording instruction to the slaves during the intervals which elapse between the visits of the catechists. The usual course adopted is to read a form of prayer selected from the liturgy, and to deliver a plain discourse, generally one of Mr. Harte's lectures on St. Matthew's Gospel; and to examine and instruct the younger negroes in the Church Catechism. In each parish there is a Sunday school, and there is

only one island which has not one or more large day schools in full and effective operation; in this, one will be opened as soon as a proper master and mistress can be provided. In all these schools the free coloured and slave are instructed together; in some the white and free coloured; in others the white, the free coloured, and the slave. These schools afford religious instruction, with reading, writing, and arithmetic, on the national system, and under the superintendence of the clergy, with several active and excellent laymen. At Bridge-Town in particular, there are two excellent schools, one for white boys and girls, and the other for coloured boys and girls; both well conducted, and producing great good: the latter has 200 children. In the Island of St. Christopher, it appears that upwards of 500 children are receiving instruction. In many parishes a week day evening lecture has been established, which is generally well attended if obstacles are not opposed by the managers of the estates.

We subjoin the following statement of the baptisms and marriages of slaves in the Island of St. Christopher for one year :—

Parishes:	Baptisms.	Marriages.
St. George, Basseterre	63	0
St. Peter, Basseterre	39	3
Trinity, Palmetto Point	40	2
St. Mary, Cayon	60	no return
St. Thomas, Middle Island	85	6
St. Paul, Capisterre	no return	
St. Anne, Sandy-Point	no return	
St. John, Capisterre	56	3
Christ church, Nicholas-Town	23	1

The foregoing account needs no comment; it shows that the friends of education have gained a secure footing, and that the lets and hindrances which they have experienced are, though in some instances too slowly, disappearing. It is gratifying, too, to observe, that while the instruction of the negroes is the subject of anxious care, a far greater degree of anxiety is manifested than heretofore with respect to the education of the white population.

The Society for Promoting Christian Knowledge has not been backward in forwarding this good work, and its ample and prompt provision of books, and a liberal grant of money, is gratefully acknowledged by the colonists.

At the last general meeting in Lincoln's Inn Fields, the following resolution was passed:—

"The society is highly gratified at perceiving, from reports and extracts of correspondence now submitted to the general meeting, and from information of a similar nature received during the last year from Jamaica, that so much has been done in a short space of time for the promotion of Christian knowledge in the West-Indies; and will be anxious to assist and encourage the exertions now making by the bishops and clergy, and by many proprietors and managers of estates, for its extension; and *resolve* to grant the sum of £500 to the bishop of Jamaica, and a like sum to the bishop of Barbadoes, to be expended under their lordships' direction, in furtherance of that great object in which the society and the nation at large have long expressed so deep an interest, the general diffusion of religious instruction throughout the West-Indies."—*Ib.*

Society for Promoting Christian Knowledge.

In the course of the last year, the Society for Promoting Christian Knowledge has distributed to its members and the public 54,896 Bibles, 75,547 Testaments and Psalters, 146,668 Books of Common Prayer, 91,897 bound books, and 1,092,844 Tracts. The receipts of the society have amounted to £70,000, and its expenditure to £65,645. Of the latter sum £54,652 have been paid for books and tracts issued from the society's stores; and £7,238 for grants in aid of the foreign operations of the society.

The following tracts have been received upon the society's list:—The Poor Man's Preservative from Popery, by the Rev. J. Blanco White; Method of Preparation for Confirmation, by the Rev. W. H. Hale; Serious Address to Persons recovered from a Dangerous Illness; Abridgment of Law's Serious Call to a Devout and Holy Life; and a translation of Bishop Blomfield's Manual of Family Prayers into Welsh.

The last edition of 5,000 copies of

the society's Family Bible* has been so far exhausted, that preparations are making for a further impression.

The following devout and interesting passage concludes this most valuable report:—

"The society has thus endeavoured to put its members in possession of the principal events which have occurred during the last year. By the blessing of God upon its labours, it is instrumental in promoting Christian knowledge in every quarter of the globe; at home and abroad, among old and young, among the pagans of the east, who have never received the light of the Gospel, and among the new settlers in the forests of North-America, who are in danger of forgetting its existence. And all sorts and conditions of men are assisted upon the same principle—namely, by furnishing them with copies of the Holy Scriptures, by forming and supporting schools for the religious education of their children, and by distributing books of instruction, exhortation, and devotion, adapted to general use. This simple and efficacious system may now be considered as distinctly recognized, and after long experience approved in all corners of the British empire. The blessed word of God; the exposition of it provided by the church of England in her liturgy and homilies; and the application of its contents to the understandings and consciences of men by distinguished and popular writers; these are the weapons of the society's warfare—the lessons which she wishes to inculcate in the infant mind; and the truths which she endeavours to unfold to those by whom they are still unknown, or to recall to the recollection of those by whom they have been heard and neglected. The sublime object of its manifold labours is to promote the glory of God, and the temporal and everlasting happiness of mankind. While this object is pursued with humble mindedness and sincerity, a fervent hope may be entertained of the continuance of that Divine favour, without which no

[* Mant and D'Oyley's, the same as edited by Bishop Hobart, and published and for sale at the Office of the Christian Journal.—Ed. C. J.]

human institution can prosper. The society, therefore, requests the prayers of its numerous members and friends for the permanence and increase of this invaluable blessing."—*App. to Christ. Obs.* 1827.

Irish Society.

THE object of this highly useful society is to promote the education of the native Irish, through the medium of their own language.

The operations of the society relate to the progress of its schools, and the distribution of books.

The entire number of schools at the last quarterly inspection was 264; and in these 10,953 pupils passed examination, of whom 8,946 were adults.

The number of books distributed during the year is as follows:—New Testaments 752, portions of ditto 3,959, Psalms 240, other portions of the Old Testament 95, books of Common Prayer 102, Elementaries 7,116, Irish Vocabularies 1,676, Dictionaries 16. The octavo edition of the Bible, in the Irish language and character, was expected to be finished before the close of the year.—*Ibid.*

For the Christian Journal.

New-York Bible and Common Prayer Book Society.

THE annual meeting of this society was held in Trinity church, in this city, on Tuesday, February 26; when the eighteenth annual report of the board of managers was read; and the following gentlemen elected to be associated with the bishop of this diocese, and the clergy of the Protestant Episcopal Church in this city, as the board of managers for the ensuing year, viz. John Onderdonk, John Slidell, Henry Rogers, George Dominick, Isaac Carrow, Richard Whaley, Henry M'Farlan, Richard Platt, David Clarkson, Thomas W Ludlow.

At a meeting of the board of managers, on Friday, February 29th, the Rev. Benjamin T. Onderdonk, D D. was elected secretary; Thomas W. Ludlow, treasurer; and Henry M'Farlan agent.

The following is the report:—

The eighteenth Annual Report of the Board of Managers of the New York Bible and Common Prayer Book Society.

As stated in former reports, the extensive operations of the Auxiliary New York Bible and Common Prayer Book Society, have so occupied the field and means of usefulness in this department of Christian enterprise, that the managers of the parent institution have, for several years, principally confined themselves to the care and proper application of its permanent fund. Within the last year, this has been entirely the case. The greater number of our subscribing members are deceased, or removed from the city. We were unwilling to divert the public patronage from the truly meritorious, and eminently useful auxiliary society, by efforts to increase our subscribers. In this state of things, the now pending project of uniting the two societies was formed. In anticipation of its successful issue, the few subscriptions of the past year, being principally those of gentlemen who are also contributors to the auxiliary institution, have not been collected. Our receipts, therefore, have been confined to the interest of the permanent fund; and have amounted to \$482. The fund has increased, by donations, \$35, and amounts now to \$5,486 37, together with about \$50 of interest due on deposits in the Savings' Bank.

The following report of the agent shows the distribution of Bibles and Prayer Books for the past year:—

"The agent of the New-York Bible and Common Prayer Book Society begs leave to report—

"There have been distributed during the past year, to the different congregations in the state, 306 Bibles and 696 Prayer Books of the appropriation of 1827; also 26 Bibles and 16 Prayer Books of previous appropriations; making a total of 332 Bibles and 712 Prayer Books, delivered out of the depository since the last annual report.

"There have likewise been delivered to subscribers, upon the terms of sub-

scription, 13 octavo Prayer Books from the society's plates.

"HENRY M'FARLAN, *Agent.*
"New-York, Feb. 5, 1828."

The aggregate amount of Bibles, New-Testaments, and Common Prayer Books, distributed by the society, since its establishment in 1809, is 15,447.

In the month of August last, the board of managers had the melancholy pleasure of uniting with similar boards of the several sister institutions of our church in this city, in a meeting called, at the suggestion of a few of their prominent and active lay members, for the purpose of expressing our respect for the memory of our then recently deceased associate, the Rev. Cornelius B. Duffie; and our sense of the loss sustained, in his death, by religion and the church. The removal of such men, so suddenly, and in the very prime of life, from more than ordinarily faithful and active exertions in the service of our God and Saviour, conveys to us, indeed, a most solemn lesson. We would derive from it ourselves, and earnestly and affectionately commend to the regards of our fellow-members of the church, a serious warning to do what our hands find to do of the work of the Lord, with all our might, and with no delay which our means and opportunities will enable us to avoid.

Signed by order of the board of managers.

J. H. HOBART, *President.*

Attest.

B. T. ONDERDONK, *Secretary.*
New-York, Ash-Wednesday, }
February 20, 1828. }

For the Christian Journal.

*Protestant Episcopal Society for the
Advancement of Christianity in
South-Carolina.*

EIGHTEENTH ANNIVERSARY.

THE eighteenth anniversary of this excellent institution was held in Charleston, on the feast of the Epiphany, January 6, 1828. The printed report of the board of trustees has just reached us; but, though it is full of interest in a local point of view, we find but little

of a general nature sufficiently important to extract. It appears from it, that the number of life members and annual subscribers had not increased in the ratio of some former years. This is much to be regretted, since the objects of the institution are of the first importance to the well being of man, both in his temporal and eternal state: seeing too that the field of its operations is widening, so that an increased patronage becomes necessary for the supplying of the means to meet the calls upon the society.—The board having stated, that though they "have sometimes contemplated with painful apprehension, the probability of their being obliged, in a considerable degree, to contract their scheme of operations, for want of funds adequate to their wonted expenditure," yet, in reference to the English publication of Bishop Dehon's sermons, noticed at p. 255 of our last volume, they remark:

"Happily, for the present, they are encouraged to waive such apprehension, by the considerate liberality, which has made the society a sharer upon very favourable terms, of the profits arising from the editions, which have been made in England, of the sermons of the late beloved and lamented Bishop Dehon. While they have derived high gratification from the honour in which the reputation of their late excellent first president has been held, by their brethren of the parent church, the board have not been wanting in the sentiment to which this generosity at their hands was entitled; and have taken measures to convey their grateful sense of it to those to whom they have been led to consider themselves chiefly indebted for so liberal a kindness. The amount received from this source into the treasury of the society, is \$ 1560 90."

The report states that the board have not been able to add any new mission to those existing at the last anniversary. And it gives extracts from the reports of three only of its missionaries, from one of which, that of the Rev. Edward Neufville, who had been the society's missionary in Prince William's parish, but called, on the death of the Rev. Abiel Carter, to the church at Savannah, Georgia, we make the following extract:—

"In presenting to you the report of my proceedings, as missionary of the Protest-

ant Episcopal Society for the Advancement of Christianity in South-Carolina, and as minister of Sheldon church, it affords me pleasure to say, that the prospect of the church in this section of it, continues to be highly flattering. Having been instrumental, under God, in restoring to Prince William's, the worship and privileges of the sanctuary, it is my sincere desire and earnest prayer, that these blessings may be continued, in the regular ministrations of the ordinances of the Gospel.—Called upon, by Providence, however, to enter upon another field of usefulness, it must devolve upon some one of my brethren, to enter into my labours, and to continue the work which has been so successfully begun, and thus far advanced."

The total number of books and pamphlets distributed during the year, is 1137.

From the Gospel Messenger and Southern Episcopal Register for March, 1828.

Address of Bishop Bowen, delivered to the Convention of the Diocese of South-Carolina, on Thursday, the 14th of February, 1828.

Brethren of the Clergy and Laity,

According to the duty imposed on me; I proceed to lay before you such statement of transactions and occurrences, affecting the condition of the church in the diocese, as is annually usual, and to offer, at the same time, such reflections and advice, as may be suitable to the relation which I hold to the churches, of which you are here the representatives.

Early after the adjournment of the last Convention, I visited St. Bartholomew's parish, and, assisted by the Rev. Mr. Delavaux, consecrated a new chapel erected at Walterborough. The erection of this chapel is the result of the experience which had shown both the minister and people of the parish, the inconsistency of the use in common, by congregations of different denominations, of the same place of worship, with the edification or comfort of either, as well as with the brotherly kindness and charity which, notwithstanding difference of religious sentiment and conduct, it is the sacredly bounden duty of the minister of our church, "as much as in them lieth, to maintain and set forth among all Christian people."—At the same season, I visited officially, St. Luke's parish, Prince William's; St. Helena's, Beaufort; and St. Helena's, St. Helena Island. At a little later period of the spring, Prince George, Winyaw, and All Saints', Waccamaw, were visited; as also the church at North-Santee, and St. John's church, Colleton. In July, Grace

church, Sullivan's Island, was visited, when I witnessed a generous effort of pious zeal, in a subscription of individuals, for the relief of the church from embarrassing and oppressive debt; and in November, in returning from an absence from the diocese of some months, it was permitted me to visit St. David's church, Cheraw; Trinity church, Columbia; Claremont church, Stateburg; St. Mark's parish, Clarendon, and St. Stephen's, Santee. At the two latter, due previous notice not having been forwarded, divine service was not held on my visiting them. By the mention of St. Mark's, Clarendon, I am reminded of the melancholy intelligence, yesterday conveyed to me by letter, from the vestry, of the loss, by fire, of the parsonage of their parish. The worthy rector of the parish, and his family, are thus dispossessed of their residence, and of much of their substance. It is painful to consider the sympathy of their brethren, in the afflicting dispensation, all that can be extended to this distressed minister and congregation. May we not hope, that some able friends may be raised up, equal to the day of their necessity?

During the absence from the diocese, to which I have just adverted, it became my duty, after an anxious consideration of the objections which had been opposed to it, to bear a part in the important transaction to which, circumstances had given an interest, diffusing itself alike throughout our communion, of the consecration of the assistant bishop of Pennsylvania. Should those who were adverse to the investiture of the elected bishop with this office, be generally disaffected to his administration of it, or his succeeding to that of their diocesan, it will be for us to lament the evil thus to be perpetuated. But a long acquaintance with this, now Right Rev. person, and a strong and entire persuasion of the soundness of his claim, upon the esteem and confidence of all to whom he may be ecclesiastically related, induce me fondly to entertain the hope, that experience will soon convince the many, that there is no sufficient reason for the continuance of a strife, from which the church can derive no benefit, and by which it may be greatly injured and dishonoured.

Confirmation has been administered within the year, at St. Paul's church, Radcliffeborough; at St. Luke's church, St. Luke's parish; at St. Helena's church, Beaufort; at Sheldon church, Prince William's parish; at All Saints', upper parish church; at St. John's, Colleton; at St. David's church, Cheraw; and at Trinity church, Columbia. The whole number of persons confirmed, is considerably less than usual, amounting only to 88. The frequency with which the rite is administered among us, prevents that the number

of the subjects of it, should, on any one occasion, in any place, be great. Perhaps, at the same time, the clergy may not, in all instances, maintain that pastoral influence with the younger portions of their congregations, which is indispensable to the effect of their persuasion of them to the duty of submitting themselves to this rite. It is a principal character of an effective ministry, they must be aware, that it induce men to *fear the Lord from their youth*. There is little hope, in general, to be entertained, that they will ever become sound members of the church, and followers of the Lord, to their best happiness and good, who are not early impressed with religious truth, and early led to incorporate its modifying and controlling counsel, both with the purposes of the will, and the affections of the heart. To the instruction of the young, therefore, by regular seasons of catechising, and in careful habitual preparation of them, for the voluntary assumption of the obligations of the Christian character and life, I would affectionately beseech my brethren in the ministry, to attach the utmost importance. I must not be supposed to consider myself, individually, in any worthy degree, their example in this essential particular; but I would refer them to an example which, from its nearness to me, is better known than any other, of judicious fidelity, zeal, and industry in it, of which I would earnestly supplicate the Spirit of Grace to make them all to profit in the conduct of the ministry, at St. Philip's church, in this city. They to whom I allude, will not, I am sure, consider me as having any motive to a reference, which may bear to them an aspect of indelicacy, but the anxiety I feel, that the pastoral office in this most important circumstance, should, in all cases among us, be fulfilled. Were I acquainted with a better model of the conduct, from which the best results for the church may always be expected, a mention of them, by which they cannot be personally gratified, should have been withheld.

The ordinations held within the year, are as follows:—Mr. Thomas J. Young was ordained a deacon, in this church, in March; and the Rev. P. T. Keith, a priest, in Prince George's, Winyaw parish church, Georgetown, in April. The Rev. Edward Neufville, was also admitted to priest's orders in May, and Mr. John S. Field, to deacon's, in December.

The indefinite suspension from the exercise of the ministry, of Mr. Motte, which was reported to you at the last convention, has since given place, consistently with his own express desire, agreeably to the provisions of the 7th canon of 1820, to the displacement of him from his grade in the ministry.

Vox. XII.

Only one person has been received as a candidate for orders within the year, viz. Rev. M. W. Huxford. Mr. Buswell, who was named to you last year, having been taken from it by death, the number of candidates now belonging to the diocese, is five. Mr. Buswell had exhibited good promise of usefulness, and is deservedly lamented. In the sorrow of his relatives for his death, we who knew and esteemed him, although entirely strangers to them, have cordially sympathized.

We have been called, in the course of the year, to lament the loss by death, of only one of the clergy of the diocese, viz. the Rev. Philip Mathews, for many years rector of the church on St. Helena's Island. Of the particulars of his death, no information has been received. The Rev. Mr. Field, recently admitted to deacon's orders, is serving the church, which has thus been made vacant.

Other changes which have taken place in the diocese, consist in the removal of the Rev. Mr. Thomas from the station which had been created by missionary services at Greenville, to the pastoral care of the churches on Edisto Island; and that of the Rev. Mr. Neufville, in Christ church, Savannah, made vacant by the sudden and lamented death of the Rev. Mr. Carter; the resignation by the Rev. Mr. Lance, who had for many years faithfully and usefully served it, of the rectorship of Prince George's parish, Winyaw, and the election of the Rev. Mr. Keith to fill that vacancy; and the discontinuance of the services of the Rev. P. Gadsden, at Christ church, in consequence of the desire of the congregation of St. Paul's parish, Stono, that his services might be wholly had by them, and provision made accordingly, for defraying the expenses of his residence among them. The Rev. Mr. Young has served the church at Greenville for several months, since the removal from it of Mr. Thomas; and there is reason to hope, that by the services of both these ministers, the interest of the church there, has been much promoted. It is earnestly to be desired, that the benevolent attention of the members of the church in this diocese, may be extended to this necessitous mission; and that the few members of the church there, who are able to contribute to such an object, may be encouraged to expect assistance adequate to the completion of the building which, having been commenced as a place of our church's worship, remains unfinished for want of means to justify the vestry in contracting with workmen to proceed with it. Mr. Young, in his report to the trustees of the Protestant Episcopal Society for the Advancement of Christianity, whose missionary he was, expresses the opinion, that \$500 would be sufficient to

defray the expense of finishing this building. It were, indeed, to be regretted, that so small a sum should not be obtained, for a purpose so reasonably claiming an interest in the feelings of the members of our communion.

The church at Claremont, the charge of which had been resigned by the Rev. Mr. Barlow, is now served by the Rev. Mr. Converse, warmly recommended by the ecclesiastical authority of the diocese of New-York, to the confidence and esteem of that of this.

I should do injustice to the feeling with which the death of Mr. Carter had affected me, were I to add nothing to the cursory mention which I have made of that melancholy event. Mr. Carter was an eminently respectable and useful minister. Qualified for his calling by a liberal education, to which much industry of study had superadded very considerable acquirements of theological science, and still more by peculiar graces of temper and disposition, wrought by cultivation and care, into efficient principle of religious and professional character and conduct; he was in all respects an ornament to the ministry. I knew him well; and in the affectionate esteem in which I held him, was justified by the sentiments of all who knew him; and especially of a numerous, respectable, and enlightened congregation, who mourn in his death the loss of an able, affectionate, diligent, and most faithful pastor. Separated, for a few days, from the excellent and beloved partner of his domestic life, of whom Providence had, with an awful surprise bereaved him, he was called to follow her to the rest of the blessed, before he had become able, yet to lift up his head from the sorrow with which it had pleased the Lord to bow it down. The sorrows of the weeping people, friends; and relatives, thus mournfully bereaved, have been deeply felt among us; and to myself individually, it has seemed that in the death of this excellent friend and brother, it has been my lot to sustain real personal calamity.

The claims of the society for the Advancement of Christianity in South-Carolina, continue to merit more favour than they receive. Of this every member of the church will be satisfied, who will look at the list of its members, published with the report of its trustees; copies of which are on the table of the secretary. I can scarcely persuade myself, that any members of this body, whose names are not in it, will remain satisfied that they should not be. The little sum required, can scarcely be more judiciously appropriated to any other object, beyond the claims which the necessities of the church where we are immediately interested in the sup-

port of its offices, may have on our pious beneficence. The state of the funds committed in trust to the society, by the convention and by vestries, may be inspected in the accounts of the treasurer, laid on the table for the purpose.

It was grateful to me to be permitted, during my absence from the diocese in the summer, to witness the accomplishment to so great an extent, as it has attained, of the design of the General Convention, always so fondly patronized among us, as to the institution of a seminary of theological education. It has not often occurred to me, to be affected with glad and happy emotion, in the contemplation of objects of solicitude, connected with the interest and honour of our church, in the degree with which I saw this work, in the founding of which my excellent predecessor bore so conspicuous a part, so far advanced towards its completion, as to exhibit itself among public objects of interest, to every friend of Christianity and the church, visiting the city in which it is placed. The building which has been erected for the uses of the seminary, is a handsome and commodious structure, in all respects advantageously situated on the banks of the Hudson; having in it suits of apartments for the residence of some of the professors, and lodging rooms for the students. To see these in the actual occupation of such a building, regularly attending the recitations held in it by a learned, accomplished, and pious faculty, and having access to a well-furnished library, suitable for the institution, conveniently disposed in its appropriate apartment, in the same building, was to enjoy a gratification of long cherished wishes, not easy to be expressed. Of your animated sympathy in the feeling with which I bring this subject to your notice, I am confident. Nor can I be mistaken in expressing it as a subject of regret, at least equally felt by you as by myself, that any deficiency should yet exist, of means adequate to the expense, which, by the enterprise of the acting trustees of the seminary, has been incurred, in carrying its design to so happy a degree of accomplishment. May I be permitted to entreat that we fail not to fulfil the purpose so readily taken up in this body at our last meeting, as to the claims of this great object of our common anxieties, as members of the Protestant Episcopal Church in the United States.

A no less important interest of our church, great as is reasonably the satisfaction with which we contemplate the prosperity of our seminary for clerical education, is the conduct under its own auspices, of the *academic education of its youth*. On this principle we may rejoice to see the indefatigable bishop of Ohio

proceeding in the erection of his college; and under the influence of the same principle, I feel myself warranted in once more recommending to the preference of those who *must* or *will* seek education for their sons out of the state, Washington College at Hartford, of the able and judicious conduct of the education at which, I am fully satisfied; and the Episcopal College at Geneva, in New-York, at present under the superintendence of the learned, pious, and amiable minister of our church, with whom you are generally well acquainted.

It may be expected, and I have seen it to be proper that I should at this time remind you of matters made by the last General Convention of our church, subjects of your consideration, preparatory to the next meeting of that body.

In the constitution of the church, it was proposed that the 8th article be altered, by the insertion of the words "or the articles of religion," in the second clause of that article, after the words "or other offices of the church." The object of the proposed amendment, is simply to provide that alterations be at any time made in the *articles of religion*, shall be as well secured from hasty and inconsiderate adoption, as in the Book of Common Prayer. It is only, I conceive, when objection is entertained to proposed alterations, that any order is necessary to be taken in relation to them in the state conventions.

On the subject of the proposed alterations in the *rubric* of the Book of Common Prayer, and in "the order of confirmation," it seems to me incumbent that I should now freely express to you my sentiments.

In referring to this subject, at the last convention, I stated that "in most of the particulars, the alterations proposed had, in the *spirit*, if *not* in the *letter*, previous to the proposition of them, received my cordial assent." In explanation of this, it will be sufficient to mention, that at an interview had with the individual member of the house of bishops, on whose motion the proposition of the alterations was adopted, and whose solicitude to preserve our liturgy free from all needless or injurious change, it is impossible to question, I had expressed, before the meeting of the General Convention, my assent, in general, to the expediency of such alterations as he suggested, with the exception of a particular, which was subsequently withdrawn. With that exception, I expressed my perfect willingness to have the matter offered for consideration, although I could not estimate the reasons or merits of all the particulars of it, in a manner altogether satisfactory to myself, until I should have the opportunity of further thinking and conversing of them. Circumstances, at that season, disengaged

me from all the business of the convention; and I have since, not until within a few months past, given the subject the attention which was due to it. I now freely declare myself to you, convinced of the expediency of the alterations proposed, even as they appear on the journal of the convention. As that journal is not probably in the hands of many members of this body, I will recite them to you from its pages.

[Here follow the resolutions of the last General Convention, relative to the liturgy, printed in page 385 of our vol. x.]

I should now proceed to state to you, the reasons which have induced me to wish that these alterations of the *rubric* of our *Common Prayer*, and in the *language* of the order of confirmation, should be adopted. But, apprehensive that I might thus be placed in the disagreeable attitude of controversy, with some much esteemed brethren in the ministry, whom I know to be opposed to them, I prefer to reserve what has occurred to me in their favour, to be expressed only when it may seem to me more obligatory. Perhaps our sense of this matter had better be determined without discussion—and the General Convention be considered as the only proper scene of its discussion. I will only beg leave, in passing over the subject, to remark, that to this project of alteration, I should be utterly opposed, if it implied change, in a sense admitting of either the transposition or omission of any essential part of the service; if it extended the discretion to be given, to the leaving out of lessons from the Old and New Testament—or of any portion whatever of the Psalms—or of the liturgy, or of the deacon's, epistle, and gospel. But it is worthy to be noticed, that it admits not of either of these omissions, and consequently leaves the order and structure of the liturgy perfectly unimpaired. It *licenses the reader by an alteration in the rubric, or directions for the conduct of morning and evening prayer, only to shorten the lessons and the portions of the reading psalms*, so called. In this, I see no mutilation of the liturgy tending to invite innovation more and more upon its venerable excellence. I do not think that danger of this is to be apprehended, notwithstanding some crude and fantastical suggestions of reform, that have appeared in some of the periodicals of the day. The spirit of outrageous or adventurous innovation will never, I am persuaded, find countenance from any considerable portion of the members, either clerical or lay, of one house of our General Convention: and in the other, in which the proposition of the alterations before us originated, as a dictate of that sense of the good, and necessities of the church, which experience and observation in the

prosecution of the peculiar duties of the episcopal office, in scenes to which the generality of the clergy are strangers, had given, there will always, I must fondly hope, be prudence and firmness enough to resist effectually the passage of the whims of inconsiderate and inadequately informed innovators into law.

It is chiefly, however, in the hope, that by a reasonable accommodation, such as this proposed measure contemplates, to the alleged necessity of abbreviating in other circumstances, we may put away from the church the evil of omitting the ante-communion service, become in some places so prevalent, that I am on this ground in favour of its adoption. It is, I believe, rather because the omission of it takes from the time that the morning service occupies, than that the language of the rubric, at the end of this office, is considered as designedly leaving the obligation of reading it *on all Sundays and other holy days* not imperative, that the practice referred to has to so great an extent obtained. The alterations proposed, while they contemplate the liberty to be given of reading the whole of the lessons ~~or part~~, and of the regular portions of the Psalter, at the same time embrace a modification of the language of the rubric at the end of the ante-communion office, which shall make the reading of this impressive, instructive, and beautiful office invariably obligatory, according as the appointment of it is in the Book of Common Prayer. I would not, however, be supposed to regard the rubric, as it now stands, as of ambiguous construction; although I cannot question that it is so to some honest minds. And although it may seem here not to be called for, I will take occasion to state what has, to my own mind, always put away the possibility of doubt as to the construction of the language of the church's authority in this place. The rubric prefixed to this office, in the third paragraph of it, provides, that it shall be said on all occasions on which the sacrament of the Lord's supper is to be administered. "*The table, at the communion time,*" &c. Then, at the end of the office, it is provided, that "*upon the Sundays and other holy days (if there be no sermon or communion) shall be said all that is appointed at the communion, unto the end of the gospel.*" Now, why this direction was here subjoined I have always found it impossible to conceive, unless it was to guard against the otherwise probable mistake, that only when the table was prepared for the administration of the Lord's supper, as directed at the beginning of it, the minister should be understood to be required to read this service. Again, the language of the direction given at the end of this office is, "*if there be no sermon or*

communion." Now, if it may be omitted when there is a sermon, consistently with this language, may it not be, by the precisely same rule, (the conjunction or evidently putting the sermon and communion on the very same footing,) omitted also when there is communion, the contrary of which is expressly provided by the rubric prefixed to the office? Has this latter rubric any authority at all, I then confidently ask, if the other is not as imperative as it, as to the use of the decalogue, epistle, and gospel? If they may be omitted when there is a sermon, may they not be omitted also when there is a communion—and, therefore, contrary to the evident pains of the church in providing this part of her liturgy, be omitted altogether?

To the changes proposed in the order of confirmation I gave my assent, on the suggestion of them by the esteemed individual before referred to, without any hesitation. They were such in substance, and almost in their very words, as I had gone to the General Convention with a determination to propose. I will not detain you upon them; satisfied, that by a comparison of the language of the preface, and of the prayer before the laying on of hands, which it is proposed to omit, with that which it is proposed to insert in those parts of this office, (which is the same as that of the form for the administration of this rite in the church of England, where only the young are ever supposed to be subjects of it,) the alteration will at once approve itself as necessary and desirable.

I now dismiss this subject, with the expression of my earnest wish, that any difference of sentiment in relation to it which may be found to exist among us, may be so entertained, and so expressed, as that our harmony and love as brethren may not be impaired by it: and that I may be understood neither to expect or desire any weight to attach to my opinion, as now expressed, other than it may seem entitled to as that of an individual who has given the subject no slight consideration; because bound to act with respect to it, should occasion be afforded, and to seal his opinion with his vote.

I should prefer, indeed, that a revision should be instituted of the lessons, by a committee of the General Convention, instructed to propose, in some instances, more suitable, and in others, shorter lessons than the present, for all occasions of divine service, both stated and occasional—and as to the reading psalms, to prepare an additional number of selections of them, and some, shorter than any of the present ones. But as there seem to me difficulties opposed to the hope of a result, such as might be wished, of a motion for such a course, more insuperable than any which obstruct the passage of the alterations of

the rubric now proposed, into a law of the church, as I cannot but esteem it desirable that something should be done, and I cannot easily persuade myself, that any thing better than that which is now in hand could be effected, I therefore confess my wish, that the measure, as proposed, may have the sanction of those who shall compose the house of clerical and lay delegates of the General Convention of 1829.

It is probable that you will entertain a wish contrary to that which I have thus freely expressed to you. I consider you as free to express as to entertain it. Satisfied, however, that its source will be the veneration in which you reasonably hold the liturgy, and an anxiety to preserve it as nearly as possible, such as we have received it from the parent church, I shall regard the opposition among you to the measure proposed, should it prevail, with pride and satisfaction; and should I still think myself right in entertaining the opinion which I do, I shall have the happiness to believe that you are also right—right in the principle at least of your determination, even if in my estimation not so in the determination itself which it had influenced.

The peculiar pious charities of our church claim some mention from me on this occasion; but your time will permit me only to recommend, as I have felt it my duty before to do, that discrimination in their favour which will enable you most effectually to promote them. The various modes of promoting and propagating Christian truth, with all its happiness and benefit, which are in hand among all denominations of Christian people, may all be, more or less, entitled to our respectful consideration: nor should our prayer be withheld, that whatsoever is in honest zeal undertaken for the glory of God, may be blessed to the attainment of the end so laudably had in view. But there is merit reasonably attaching to the claims of designs which, within our own communion, and with its peculiar sanction, are set on foot, which may consistently be expected to give them our decided preference. To propagate sound and efficient Christianity, for instance, among those who are without its knowledge and ministrations, is eminently our duty, according to the ability and opportunity which we may thus exert and improve, consistently with the more imperious demand of the necessities of our own household of faith immediately about us. Our church has instituted for us a way in which we may do this; and it peculiarly claims to be used by us rather than any other. And, in short, in whatever way within our own institutions the sober, sound, scriptural Christianity which we have received in the venerable formularies transmitted to us from the earliest

age of the reformation, may be promoted in such, it becomes us to be ready and desirous chiefly to promote it, and certainly with a more generous beneficence than has yet characterized our's, in comparison with other communions, regardless of the inconsiderate and misapplied reproach and dissatisfaction which, either ignorantly or perversely, may attach the name of *bigotry* to any thing short of such a liberality as would unconditionally surrender all that we conscientiously hold to be true, sacred, and obligatory.

I cannot close this address without complying with a request which some of my brethren, clerical and lay, have made of me, to express my opinion in reference to a matter of some interest to the church, although not admitting of being here made a subject of legislation. Of the propriety of compliance with a request so made, I am satisfied, whenever I am persuaded that my opinion, in the diocesan relation which I hold to you, is entitled to any weight, and when, in the expression of it, I can see the *least* probability of good to interests which I am appointed and pledged, to the utmost of my power, to guard and promote. The subject alluded to is, that of lending churches for use not in correspondence with their sacred intent. I think I may expect the concurrence of all serious members of our communion in the sentiment, that it is in general desirable that our churches should not be lent for any use which is not that of the Protestant Episcopal Christian worship and instruction, to which they are dedicated. Hitherto they may, by the prudence of those who have used the right of lending them, on application, for occasions of political celebration, have been preserved from profanation and dishonour; but the increased, and increasing frequency, of such occasions, may perhaps suggest to the minds of some the danger of their losing, in unhallowed association, the reverence that is due to them, as places sacred to religion, and its influences upon the heart, if some restraint is not put upon the facility with which the use of them is obtained. There are occasions, I am aware, which may seem reasonably to claim to be excepted from any general rule of exclusion which it might be deemed proper to adopt; I mean especially such as those to which, ever since the establishment, by the successful close of the revolutionary war, of the independence of the United States, some of our churches have been annually opened, and on which religious service has always been deemed an indispensably proper circumstance of political celebration.

Unwilling to detain you, my brethren, a moment longer, I yet cannot forego the present opportunity afforded me, of en-

treating that we may all earnestly apply ourselves to the service of the church, and the promotion and security of the important interests which are deposited in it to the utmost, that our ability and opportunity, in the several spheres assigned us, as its members, will permit. It is unhappily evident, that in some portions of the diocese, where a goodly scene of ministration had been opened, a decline of religious interest had taken place, and a relaxation of effort in its behalf. My brethren of the laity will permit me, in the spirit of affection, to suggest the question, whether all that is most reasonably dear and important to them in their personal, domestic, and social estate, may not thus be put imminently at hazard: and whether any difficulties or embarrassment, arising from the diminution of temporal means, or any mortification or offence, from occurrences, falsifying their confidence, and frustrating their attention and liberality, may be adequate reason for indifference to matters in which it is impossible for them, as Christians, not, our affection, to perceive the best interests of their being to be involved.

To my brethren of the clergy also I will, on this occasion, as on others, earnestly address the feeling with which I am unceasingly possessed, bidding me to desire that we may all, with one mind and one heart, with unwearied vigilance and energy, watch and strive for the house of our God, and the offices thereof. When a spirit of indifference to religious things is any where abroad among us, it is surely for us of the ministry to be then most anxiously and actively alive to them; devoting ourselves to their interest by all that is our duty, "by pureness, by knowledge, by long-suffering, by kindness, by the armour of righteousness on the right hand and on the left; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Above all is it, in such circumstances, most especially our duty, to endeavour that "we may give no offence in any thing, that the ministry be not blamed." The scandal which any carelessness or violation of obligation on our part may occasion to the church, it is for us to deprecate with horror. While we desire and expect from our brethren of the laity indulgence for human infirmity or error, to which we partake with them a common liability, let us be understood to desire and expect no more than this. Of their disposition in general liberally to extend this, I am well persuaded—as well as of their willingness in general to afford us encouragement and countenance in the prosecution of the high objects of our calling. The time has passed, I think, in which a spirit of cap-

tious jealousy of our order, perpetually liable to the ideal alarm of the power of the clergy, was inseparable from their conduct of ecclesiastical business; and it were difficult now, perhaps, to find an individual among them, not fully recognizing the demand which, under our constitution of civil government, common sense so decidedly enforces for the dismission from their minds of all other sentiment towards our office but that which bespeaks for it their consideration and help, for the sake of the moral welfare of society, as well as of the spiritual interest of themselves, as individuals professing the religion of the Bible as transmitted in our indisputably apostolic church, no less than of their children and their friends, which, with no other earthly support or help, it is looked to the ministers of Christ to promote.

NATHANIEL BOWEN.

Munificent Donation.

JOHN JARRATT, esq., a rich and benevolent individual of Doncaster, England, has vested in the hands of respectable trustees, the sum of 13,000*l.** for the erection and endowment of a new church; thus adding at once a splendid ornament to the town, and increasing the spiritual comforts and welfare of its people. We would also state, that for the sake of proving their sense of the public obligation to him, of endeavouring to do some justice to such munificence, and helping forward so righteous an undertaking, the corporation of Doncaster have determined upon the assignment of an eligible plot of ground for the church and the churchyard; persuaded, at the same time, that by reason of the increased and increasing population of the parish, an additional place for divine service has become strictly necessary.—*Christ. Rememb. August, 1827.*

Places of Worship in the Metropolis.

EPISCOPAL churches and chapels, 200; Independent chapels, 66; Wesleyan Methodist ditto, 36; Baptist, ditto, 32; Calvinistic Methodist ditto, 30; Presbyterian (Scotch and Unitarian) ditto, 16; Roman Catholic ditto, 14; Quakers' Meetings, 6—Total, 400. Calculating the average attendance at 500, and that one in three only can be present at divine service on account of age, sickness, &c. the number of persons provided with accommodation in that way in London will amount to no more than six out of every thirteen of the inhabitants! The churches of the establishment are calculated for only three out of every thirteen!—*Id.*

Musical Manuscript.

A very valuable musical manuscript, by

* Nearly 58,000 dollars.—*Ed. C. J.*

Guillaume de Machault, who was valet-de-chambre to Philippe-le-Bel, in 1307, has been discovered in the royal library at Paris. It contains several French and Latin anthems, ballads, &c. and concludes with a mass which is supposed to have been sung at the coronation of Charles the Fifth, in 1364, and which proves, that at that time they were acquainted with the art of composition in four parts.—*Id.*

Cure for the Sting of Wasps.

It has been found by experience, that the best remedy for the sting of wasps and bees, is to apply to the part affected common culinary salt, moistened with a little water; and even in a case where a person has accidentally swallowed a wasp in a draught of any kind of liquor, and been stung by it in the pipe, the alarming symptoms that ensue, may be almost immediately relieved by swallowing repeated doses of water saturated with salt.—*Id.*

EPISCOPAL ACTS.

In the Eastern Diocese.

THE episcopal church lately erected in Saco, Maine, was consecrated on Tuesday, November 20th, 1827, by the Right Rev. Alexander V. Griswold, bishop of the Eastern Diocese. The society, who have engaged with much unanimity and ardour in the erection of this church, was formed early in the spring, and has become respectable in its numbers, and in the character of its members.

In the Diocese of Pennsylvania.

In St. Thomas's church, in the city of Philadelphia, on Sunday, the 23d of March, 1828, the Right Rev. Bishop White admitted the Rev. William Levington, a coloured man, deacon, minister of a coloured congregation in Baltimore, to the holy order of priests.

In the Diocese of Ohio.

In St. John's church, Worthington, Ohio, on the Festival of the Epiphany, January 6th, 1828, Mr. Nathan Stem was admitted to the holy order of deacons by the Right Rev. Bishop Chase.

Institutions.

On Thursday, March 6th, 1828, the Rev. George Upfold, M. D., was instituted into the rectorship of St. Thomas' church, in this city, by the Right Rev. Bishop Hobart, assisted by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York, acting as instituting minister. The morning prayer was read by the Rev. William Creighton, rector of St. Mark's church, New-York, and the lessons by the Rev. John Brown, rector of St. George's church, Newburgh, and St. Thomas's church, New-Windsor, Orange county, New-York; and the sermon preached by the bishop.

On Saturday, March 8th, 1828, the Rev. Levi S. Ives, A. M., was instituted into the rectorship of St. Luke's church, in this city, by the Right Rev. Bishop Hobart, assisted by the Rev. George Upfold, M. D., rector of St. Thomas' church, New-York, acting as instituting minister. The morning prayer was read by the Rev. Jonathan M. Wainwright, D. D., rector of Grace church, New York, and the lessons by the Rev. William Berrian, an assistant minister of Trinity church, New-York; and the sermon preached by the Rev. William Creighton, rector of St. Mark's church, New-York.

Obituary Notices.

The Rev. GEORGE OTIS.

DEPARTED this life on Monday evening, the 25th of February last, at Cambridge, Massachusetts, the Rev. George Otis, rector of Christ church in that place. Already he had become known as an able professor of the university, and as a zealous and most disinterested pastor. The death of such a man, at the early age of 30, is a public calamity.

SARAH FURMAN.

Died, in this city, on Saturday, March 1st, 1828, in the 69th year of her age, Sarah Furman, wife of Gabriel Furman, esq. Mrs. Furman was distinguished for much strength of mind and purity of life. Ardently attached to her church, she was a constant and devout attendant on its services, and never failed, even at the risk of health, to participate at its altar of the consecrated elements of a dying Saviour's love. Afflicted for many years with a complaint which at length terminated her existence, she bore the ravages of disease with patience and fortitude, possessing even a cheerful mind amid all the severity of pain, and performing to the last the duties of parent and wife with exemplary fidelity.

She had long been resigned to the dispensations of Providence, and had sought from religion, and in the observance of its duties and the enjoyment of its sacred ordinances, those consolations which they never fail to impart to the suffering and the contrite. Sympathising from her own infirmities in the bereavements of others, she endeavoured to alleviate the bed of sickness, and especially where suffering was aggravated by the want of many comforts. Her memory will long be cherished by the hearts of the humble and afflicted who were within the sphere of her usefulness. Her constant prayer had been, that when no longer able to bear up against the malady under which she laboured, her time of suffering might be short, and her Heavenly Father granted this request.

An accident on the day preceding her death suddenly accelerated the effects of her disease, and with a serene mind and a reliance up on the merits of her Saviour, she yielded up her spirit without a struggle.

Aid to Missionaries.

The treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following sums, collected after a sermon preached by the Rev. George Upfold, M. D., rector of St. Thomas's church, New-York, viz.

At St. Stephen's church, Sunday morning, 31 February	\$ 83 32
At Christ church, afternoon of the same day	54 00
At Grace church, Sunday, 10th February	203 98
At Trinity church, Sunday, 24th February	157 00
At St. Paul's chapel, 30th March,	\$ 167 75
Received in a letter through the post-office, to be added to this collection	25 00—192 75
And also on the 13th March, for the disposable fund, in a letter through the post-office, from "A Friend to Episcopacy"	50 00
Likewise, on the 22d March, for the same fund, from "A Friend" by the hands of John L. Wheaton, esq.	42 56

\$783 61

BENJ. M. BROWN, Treasurer.

The following is a copy of the letter above referred to.

"Mr. Benjamin M. Brown,

"Sir,

"The enclosed fifty dollars you will be pleased to apply to the disposable fund of the Missionary Society of which you are the treasurer. As this amount falls short of an intimation expressed in a former communication, and much more so of my wishes, I think it proper to say, that it proceeds from a just regard to other obligations, and not from any change in my views of the importance, or diminished attachment to the objects of your institution; being fully persuaded that the best interests of religion in our country, and especially at the present juncture, are closely, if not essentially, connected with the extension, and preservation in its integrity, of the Protestant Episcopal Church.

"A FRIEND TO EPISCOPACY.

"New-York, 12th March, 1828."

For the Christian Journal.

The Race of Time.

Time and I set off together,
Time went on 'mid wind and weather;
While ev'ry blast, and ev'ry shower,
Kept telling of the passing hour.

Time still goes on with steady pace,
While I, unequal to the race,
Must lay me down, that others may
Take up the race from day to day.

But after ev'ry passing hour,
The day will come when time no more
Shall tire me on this fleeting earth—
For Time itself must end in Death;

And Death itself yield up the sway:
Then I shall rise in endless day,
And look, and think on Time that bore
Me where I ne'er shall tire me more.

J. R.

For the Christian Journal.

Devotion.

[Selected article communicated by A. C. E.]
How dear to pious souls the day,
Which bids them to the church repair;
How sweet to cast their cares away,
And meet their heavenly Father there.

O how I love that place of rest,
Where, mingling with the peaceful train,
Devotion fills the yielding breast,
And soft emotions bless her reign.

If such the happiness that springs
From prayer and praise in union sweet,
What must we feel when angels' wings
Shall waft us to the Saviour's feet.

Calendar for May, 1828.

1. St. Philip and St. James.
4. Fourth Sunday after Easter.
9. Pinckney Lecture, Charleston, S. C.
11. Fifth, or Rogation Sunday.
12. } Rogation Days.
13. }
14. }
15. Ascension Day.
18. Sunday after Ascension.
25. Whit-Sunday.
26. Monday in Whitsun-Week.
27. Whitsun-Tuesday.
28. }
30. } Ember Days.
31. }

Ecclesiastical Meetings in May, 1828.

7. Mississippi Convention meets.
15. Virginia Convention meets.
20. Pennsylvania Convention meets.
28. New-Jersey and Vermont Convention meet.
29. North-Carolina Convention meets.

☛ Reminiscences—No. II., will be inserted in our next.

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 5.]

MAY, 1828.

[Vol. XII.]

For the Christian Journal.

Introduction to the Gospel of St. John:

(Translated from Kuinoel.)

[Continued from page 100.]

§ II.—ON THE AUTHENTICITY OF ST. JOHN'S GOSPEL:

THAT the Gospel which bears the name of John is genuine; and was written by him, may be proved by many arguments both internal and external. For instance, the circumstances which are recorded in this book of the form of the Jewish and Roman governments in the time of Christ, of the situation of places, of the peculiar and usual manners and opinions of the Jews, (as is evident from the writings of Heathens, Jews, and Christians, who treat of or touch upon the same matters,) clearly show that the author was an inhabitant of Palestine, and contemporary with the transactions he relates. It is, again, no small argument for the authenticity of this book, that the time and place of certain events are frequently more accurately determined than in the other Gospels and circumstances added which are omitted by the other Evangelists. And hence it may be inferred that the author was an eye-witness; that he was John, the beloved and most intimate disciple and constant companion of our Lord. An appeal may also with propriety be made to those discourses (chap. xiv.—xvii.) which the author relates that Christ delivered to his disciples just before his death. For those discourses exhibit so clearly the deep sense of piety which Christ entertained towards God, the exalted greatness and constancy of his mind, and the tender love which he felt for his disciples, that every impartial judge will immediately acknowledge that they must have been caught from the lips of Christ himself. The style of the author does not differ

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materially from that of the other writers of the New Testament, and agrees with that of the First Epistle of John, the authenticity of which is established by very weighty arguments. In both the Gospel and Epistle there occur the same forms of speech, the same repetitions of ideas and words, the same substitution of the abstract for the concrete, in a word, the same complexion of speech throughout, and not only this, but the same mode of argument, and the same account of doctrine. But how greatly do the Apocryphal books of the New Testament differ both in style and matter from the Gospel which bears the name of John! Whence could an impostor in a later age have learned so accurately that Hebraistic Greek style which none of the Christian writers used after the second century? How could he have avoided the slightest trace of an age more modern? A later writer would have disputed in a widely different manner from that of the Gospel under consideration, respecting the sublime and intimate union of Christ with God: Internal arguments therefore prove, that this is not to be counted among the spurious books, but must of necessity be attributed to John.

To these internal arguments may be added many external proofs of various kinds. And, in the first place, the ecclesiastical writers who lived in the second and third centuries are to be brought forward, who have quoted passages of his Gospel, sometimes adding and sometimes omitting the name of the apostle. Justin Martyr, who flourished about A. D. 140, (Cave, Script. Eccl. T. i. p. 60,) in his Second

† Even those who deny the authenticity of the Gospel acknowledge its close resemblance to the Epistle, and are thus driven to deny the authenticity of both.

Apology, and in his Dialogue with Trypho, frequently quotes from John; as in Apol. II. p. 74—"The Son is the word which, after a certain manner, was made flesh and became man," from John i. 14; and in Dial. with Trypho, p. 316—"To whom he also cried, I am not the Christ, but the voice of one crying," from John i. 20, 23; and in his Second Apology, p. 94—"Christ saith, Unless ye be born again ye cannot enter into the kingdom of heaven. But that it is impossible for those who have once been born to enter again into their mother's womb is manifest to all," from John iii. 3: compare also Dial. with Try. p. 319, ss., where he speaks of the brazen serpent and the sign of the cross, with John iii. 14, ss. There is a fragment of Justin, contained in Grabe's *Spicilegium Patrum*, vol. II. p. 191, to the following effect:—"And he permitted them to handle him, and showed them the places of the nails in his hands," to which compare John xx. 27: and with another preserved in the same place—"As he said, That our habitation is in heaven," compare John xiv. 2. Calbergius has shown, in his Dissertation on the most ancient testimonies of the fathers to the authenticity of John's Gospel, that Justin recognized and embraced the doctrine of John with respect to the Logos, or "Word." Theophilus of Antioch, who flourished A. D. 169, (Euseb. H. E. IV. 20, Cave. p. 69,) plainly calls John the author of the Gospel, (ad Autolyc. L. III. c. 22,) and quotes some passages from the first chapter—"Wherefore," says he, "the Holy Scriptures teach us and all inspired men, one of whom, viz. John, says, In the beginning was the Word, and the Word was with God," &c. Irenæus, the bishop of London from A. D. 179 to A. D. 202, whose persuasion of the authenticity of John's Gospel rests on the testimony of the churches of Ephesus and Smyrna, and of his preceptor Polycarp, the disciple of John, has quoted many passages from John's Gospel, (see Iren. III. 3; Iren. epist. ad Florinum ap Euseb. H. E. V. 20, & Fragm. deperd. Iren. opp. ed. Grabii, p. 463,) and in his Treatise, adv. hæres. III. 11, & III. 1, after having spoken

of the Gospels of Matthew, Mark, and Luke, he goes on to say—"Moreover, John, the disciple of the Lord, the one upon whose bosom he leaned, also published a Gospel while living at Ephesus, in Asia Minor" Clement of Alexandria, who flourished A. D. 192, (Cave. p. 88,) was of opinion, according to Eusebius, (H. E. VI. 14,) "that John last, conscious that bodily things were manifested in the Gospels, being encouraged by his friends, and divinely guided by the Spirit, composed a spiritual Gospel." "So far Clement," is the appended remark of Eusebius. He has also frequently quoted passages of the Gospel of John, omitting the author's name. (Compare John x. 11, with Stromata, Lib. I. p. 351, ed. Sylb.; and John xx. 29, with Strom. L. II. p. 362; and John xv. 11, 12, with Strom. L. II. p. 391, &c.) Tertullian, who lived A. D. 192—211, writes, concerning the Gospel of John, (adv. Marcion, L. IV. c. 5)—"The authority of the apostolic churches is sufficient to authenticate the other Gospels which we have received through them, and after their manuscripts, I mean the Gospels of John and Matthew." See also his work adv. Marcion, L. IV. c. 2. Origen, born at Alexandria A. D. 185, (Cave. p. 112,) the most learned of the fathers, who therefore was not precipitate in acknowledging the canonical authority of sacred books, pronounced our four Gospels "the only indisputable ones in the church on earth," (Euseb. H. E. VI. 25,) and wrote a commentary on John, the greater part of which, however, has been lost. See Eusebius, H. E. VI. 24. Eusebius, that most faithful historian of Christianity, reckons the Gospel of John among the universally acknowledged books of the New Testament, (H. E. III. 25.) The ancient writers of the church, therefore, since they were careful investigators of all that related to the Christian religion, and were not apt rashly to receive those books whose authenticity was denied by any; since, also, they approached in the time in which they lived so nearly to the period when John published his Gospel, that they could easily examine into its origin; and since no passage can be

found in any of their writings which charges the Gospel of John with spuriousness, are entitled to decisive authority in what they have affirmed respecting its canonical authority.

In the second place—To prove the authenticity of John's Gospel, I would adduce Heracleon a Gnostic, a disciple of Valentinus, or at least his friend,^m who flourished in the second century, about A. D. 126, and wrote, most probably in Egypt, a commentary on the Gospel of John, many fragments of which, preserved in the works of Origen, Grabe has collected in his *Spicilegia Patrum*, Tom. II. p. 85, ss. From the fragments of this commentary, it may be seen how much pains Heracleon had bestowed in reconciling his own doctrines with the obvious declarations and opinions of the Gospel of John. Can we believe that he would have done so, if that Gospel had not in that age been attributed to the apostle? The heresy of the Montanists, which prevailed in the second century, also contributes to strengthen the proofs of the integrity of this Gospel. For the Montanists endeavoured to prove their doctrines in relation to the extraordinary effusion of the Holy Ghost on others as well as the apostles, from those passages in the Gospel of John in which mention is made of our Saviour's promise of the Comforter. If at that time the authenticity of John's Gospel had not been established, the adversaries of the Montanists would not have admitted it. And though some did reject it on this very account, (Iren. adv. hæ. III. 11, 9,) yet the Alexandrians, the keenest opposers of the Montanists, acknowledged its authority. So that it would appear, that towards the close of the second century, the authenticity of the Gospel of John was acknowledged by the universal church both orthodox and heretic.

Thirdly—Celsus, Porphyry, and Julian, the enemies of Christianity, may also be made to contribute to the proof of authenticity, since they acknow-

ledged that the Gospels were written by the disciples of our Lord, though at the same time they contended that these writings had been interpolated; whence Chrysostom observes, in his Sixth Homily on the First Epistle to the Corinthians, that Celsus and Porphyry are very weighty evidence of the authenticity of the sacred books, since they had never contradicted what is affirmed in them, had not the books themselves existed in their times. Against Celsus, who lived in the middle of the second century, Origen wrote eight books, in which he has preserved fragments of the work of Celsus, which was entitled "The True Word." Origen has preserved many of the attacks of Celsus (who had declared that he would refute the Christians from the writings of Christ's disciples) upon the Gospel of John. See Origen contra Celsum, Lib. II. 31, with which (compare John i.); II. 9, (comp. John viii. 59); II. 13, (comp. John xviii. 4); II. 36, (comp. John xix. 34); II. 37, (comp. John xix. 28); II. 55, (comp. John xx. 27.) In Origen contra Celsum, Lib. II. 32, are these words—"Is it certain that an angel came to this man's tomb at all? for some say that one came, and some two, who answered to the women that he was risen," (comp. John xx. 12.) (See Lardner's Jewish and Heathen Testimonies, Vol. IV.) Porphyry, a most sagacious enemy of Christianity, born A. D. 233, as appears from fragments of his works which have reached us, (Millii Proleg. §. 702, 703, Lardner, Vol. IV.) attacked various passages of the sacred books, and of John's Gospel among others, with critical and philosophic arguments,ⁿ but did not call in question

ⁿ Origen against Celsus, II. 13—"Next, the Jew in Celsus remarks, 'Though I have many things to say concerning the affairs of Jesus, both true, and different from what his disciples have written, I willingly pass them by.' In the same work, II. 74—"And to all this the Jew of Celsus adds, 'And these things are proved against you from your own Scriptures, besides which we desire no other testimony; you are convicted by your own witnesses.'"

^o See Theophylact, Comment. Ev. Joh. p. 558. Jerome (adv. Pelag. L. II. comp. John vii. 8) has the following remarks:—"He refuses to go up to the feast of tabernacles with his brothers and kindred;" and afterwards it is written: "but when his brethren were gone

^m Clement of Alexandria calls him "the most prominent of the school of Valentinus," (Strom. L. IV. p. 502); and Origen entitles him simply "the friend of Valentinus," Comment. in Joh. p. 60.

its authenticity. Julian the apostate, born A. D. 331, (Caye. T. I. p. 346,) wrote seven books against Christianity, of which Cyril has preserved some fragments. It is manifest from the remains of his work that he never doubted the authenticity of the sacred books; on the contrary, he quotes the writings of Matthew, Mark, Luke, John, Paul, and Peter, and seeks in them objections against Christianity.

But although so many arguments both internal and external may be produced to prove the authenticity of John's Gospel, yet some critics have lately arisen who have endeavoured to deprive it of the name and authority of the apostle. 1st. Vogel contends that some Jewish Christian at Alexandria, or in Asia-Minor, compiled this book. 2d. Horstius is of opinion that this Gospel was composed from various sources by some person unknown, at Alexandria, about the end of the first or beginning of the second century. He supposes Polycarp, when he came to Rome about the middle of the second century, to have taken counsel with its bishop, Anicetus, how to compose the strife which existed between the Jewish and Gentile Christians. There happened (he supposes) to have been brought to Rome not long before by some traveller from Alexandria, a book bearing the name of John, and written with the design of confirming, by the testimony of the apostle who not only favoured the circumcision, but was especially beloved of his Master, what Paul, the apostle of the *uncircumcision*, had taught respecting the divinity of Christ. Having read this book, (he goes on to suppose,) and finding its design admirably adapted to the purpose which they had in view, and perceiving that its style was wonderfully suited to please the Gnostics, they both adopted it. Polycarp taking it with him into Asia, recommended it as a genuine production of John to the

churches of the East, while Anicetus did the same to the churches of the West. And so (according to the suppositions of this very ingenious author) it was easily brought about by their joint authority, that this supposititious book should be generally received as the Gospel of John.⁴ 3d. Cludius affirms that the Gospel under discussion was written by a Jewish convert, but interpolated by a Gnostic and a Judaizing Christian. Against this it is enough to remark, that but one and the same mode of thought and expression is found throughout from the beginning to the end of the book, and that it must therefore be attributed to a single author. 4th. Bretschneider, a modest and learned theologian, has endeavoured to show that neither John, nor a Christian of Palestine, nor one born of Jewish parents, was the author of this Gospel, but that it was written by some other Christian addicted to the philo-

⁴ On this hypothesis Griethuysen makes the appropriate remark—“As many facts almost as words.” “For that Polycarp (he continues) treated with Anicetus on the union of the churches generally, is an assertion which is entirely destitute of the testimony of the ancients, and deficient even in a show of probability. Polycarp went to Rome to endeavour to bring about an agreement as to the time of keeping Easter. That they also conversed on other topics is both probable in itself, and is affirmed by Eusebius, (H. E. V. 24.) who adds, however, that respecting them these men came to no agreement. The same thing happened as to the affair for which Polycarp undertook his arduous journey. But in so slight a matter they differed in opinion, who will believe that they agreed in founding the system of Catholicism? Who will believe that for this purpose they would use a book, not specially favouring the hierarchy, and confessedly so drawn up as, by accommodating in appearance at least to various sects, to afford a perpetual handle to contention? Besides, although their authority was great, was it so great as this? Could it force a book unknown after a lapse of fifty years, as the work of John, upon those very persons in whose city it must have been written, and many of whom were acquainted with its alleged author? For it is said without proof, and is not true, that the Christians of that age were little solicitous respecting the authenticity of books which bore the names of the apostles. And how had these men attained their authority but by the integrity of their lives? Is it at all credible that they would abandon their integrity and endanger their influence by a deliberate forgery? Who indeed will believe that Polycarp, the disciple of John, and his successor at Ephesus, either could have been deceived by a spurious book, or would, to please the Roman bishop, have deceived others?”

up, then went he also up unto the feast.” “He denies that he is going; and then does what he had formerly denied,” barks Porphyry, accusing him of inconstancy and change.

Jerome, ep. 83, tom. IV. p. 655—“Julian Augustus, while on his Parthian expedition, composed forth seven books against Christ.” Three of these only were known to Cyril.

sophy prevalent at Alexandria, and compiled in the second century either from written or unwritten traditions.

These various hypotheses have been confirmed and refuted by numerous authors. We shall only select the principal arguments of those who impugn the authenticity of John's Gospel, and answer them as briefly as possible. The author of a book entitled "*der Evangelist Joh. u. s. Ausleger vor dem jüngsten Gericht*," a production sufficiently scurrilous, asserts, "that the authority of ancient tradition is not sufficient to establish the authenticity of sacred books, since the fathers of the church, Irenæus, Clement of Alexandria, Tertullian, Origen, and Eusebius, frequently received apocryphal and spurious books as genuine and inspired." It cannot be denied that these fathers sometimes quoted spurious books, and attributed to them a certain degree of authority, but it does not thence follow that they were negligent and incautious readers of the ancient writers, and that their authority is of little weight in establishing the authenticity of the books of the New Testament. For that they were not negligent investigators of the truth, although they admitted some spurious books, is evident from the fact, that they did not acknowledge as genuine all the apocryphal books that came to their knowledge, and from the further fact, that they rejected the greater part of them, and did not attribute the same authority even to those which they admitted, as to the books "universally acknowledged;" but, on the contrary, plainly confessed that these books were by some rejected. Besides, they could not so easily mistake in the examination of books "universally acknowledged," as in that of apocryphal books, whose authors were unknown or uncertain, and concerning which it did not appear at what time and place they had been written. Almost all the Epistles admitted into the Canon had prefixed to them the name of the author, and mentioned the churches or persons for whom they were destined. Evidence of authenticity might easily be found in those churches or individuals. As to the other "universally acknowledged"

books, which mention neither the name of the author nor the church for which they were written, the ancient fathers could easily discover, so close was the union of Christians in the second century, whether they were admitted and esteemed genuine by each church, and by its ministers, who lived nearest to the times of the apostles. In fine, it appears from the accounts of the fathers themselves, that they examined with far more diligence and accuracy the books called "the universally acknowledged," than they used towards the apocryphal books, and admitted the authenticity of none except on historic evidence. Therefore, all those books are to be esteemed genuine to which all the ancient fathers, or the greater part of them, attach authenticity, and in which nothing can be found to excite a just suspicion that they were written, not by those whose names they bear, but in a later age. For these reasons the Gospel of John must be accounted genuine, which, as we have seen above, the most ancient fathers admitted, which Origen (Euseb. H. E. VI. 25) has numbered among those writings "which are undisputed in the Church of God on earth," and in which nothing can be found to render it suspicious.

2dly. Vogel asserts that many sects of Christians rejected the Gospel of John, viz. the Alogi, the Gnostics, Marcion, the Ebionites, and Nazarene Christians. But it has been conclusively shown by many writers, that those heretics rejected this Gospel not on the ground of want of authenticity, but because it did not agree with their doctrines.

3dly. Horstius and Bretschneider attack the authenticity of John's Gospel

He has not proved, nor can he, that the Gnostics rejected the Gospel of John. He has quoted Tertullian to that effect, but has not produced the passage. On the contrary, it is plain from Irenæus, (see page 10,) that not only the disciples of Valentinus, Heracleon, Eulomæus, and other Gnostics, used the Gospel of John, but (what Bretschneider denies) that Valentinus himself used it. Irenæus (adv. hæc. III. 11) has the following words—"But these, who are of Valentinus, freely using the Gospel of John in proof of their mystic unions, by that very Gospel are shown to be in the wrong." See also I. l. 18. III. 3. p. 203. III. 12. p. 227. IV. 14. p. 300.

with similar arguments. They are as follows. A.) "The Marcionites, as appears from Origen's Dialogues against them, reproached the orthodox with giving too much weight to the Gospels of Matthew, Mark and Luke. The Gospel of John is not mentioned, and hence it is evident that it was not known to the orthodox." But in these Dialogues, of which it is exceedingly doubtful that Origen was the author, Marcionites are introduced as speaking who lived in the third century, at which time it is impossible that any one should have been unacquainted with John's Gospel, as Horstius himself has elsewhere admitted, (Heukii Mus. p. 70, p. 110.) The passage of Origen is in the first volume of his works, at page 806, ed. Bened., which Horstius does not seem to have examined.¹ In that no mention is made of the Gospel of Matthew, which, however, could not then have been unknown. B.) "Barnabas, Polycarp, Ignatius, disciples of John, Hermas, Papias, Justin Martyr, Hegesippus, Dionysius of Corinth, and Tatian, make no mention of this Gospel; they would have mentioned had it been written, and had they esteemed it genuine; from their silence, therefore, it appears that in their times it did not exist." In the Epistle of Barnabas (who was one of the seventy disciples,

and of whom mention is made Acts vi. 29. xi. 24. xiii. 2) which remains, no passage is quoted from John's Gospel it is true, but he has also omitted to quote from every other book of the New Testament. Besides, Barnabas, if the Epistle indeed be genuine, wrote it about the same time as John wrote his Gospel, or perhaps before. How then could Barnabas quote from a book not yet published, or at least unknown to him? As to Polycarp, the bishop of Smyrna, who by the way wrote later than Ignatius, as he relates the martyrdom of Ignatius, we have nothing left of his writings except a short Epistle to the Philippians, whose authenticity is doubtful.¹ Granting it, however, to be genuine, could or ought Polycarp to have quoted, in a short Epistle of a hortatory nature, all the passages of all the books with which he was acquainted which had a bearing on his point? And in writing to the Philippians, he would more readily have had recourse to the Epistles of Peter and Paul for authority, as he himself indirectly proves, when he passes so high an eulogium on the excellence of the apostle Paul. Nor is it rash to suppose that Ignatius and Polycarp were not much versed in letters, pursued the usual course of persons of their stamp, and were little curious to read a Gospel which, they were persuaded, contained nothing that they had not already learned from the lips of John himself. In the Epistles which Ignatius is said to have written A. D. 112 or 116,² whose credit however is but slender, the Gospel of John is not indeed quoted in so many words, but many passages

* A Marcionite and an Orthodox believer are there introduced as speakers. Marcionite. "From the Gospels themselves I show them to be false. Christ had no such disciples as Mark and Luke, and hence you are convicted of falsehood. Why did not the disciples write them whose names are recorded in the Gospels, instead of those who were not disciples? Who are Luke and Mark? It cannot be that such nameless fellows ever saw Paul." Orthodox. "I will show that the apostle himself gives testimony to Mark and Luke." Marcionite. "I have no faith in your false copy of the apostle's writings." Orthodox. "Produce your own, then, mutilated as it is, and I will show you that Mark and Luke lent Paul their aid. I read Col. iv. 13, 14, 'Mark salutes you—Luke salutes you.' You see, then, that the apostle himself bears them witness." Marcionite. "I will show on other grounds that the Gospels are false. For the apostle says there is one Gospel, (Rom. ii. 16. xvi. 25. Gal. i. 7, 8, 9.) you say four. I will show that there is but one." Orthodox. "Who wrote the Gospel which you call the only one?" Marcionite. "Christ." Orthodox. "Did the Lord himself write thus—'I was crucified, and I rose again on the third day'—did he write thus?" Marcionite. "The apostle Paul added this," &c.

¹ The authenticity of this Epistle has been established and admitted by men of at least equal learning and ability with our author, who has perhaps asserted in the heat of argument what cooler reflection would not justify. See (Cotelierus, Vol. I. pp. 186—191) Lardner, 8vo. ed. Vol. II. pp. 86—100. See also the Apostolic Fathers, by Archbp. Wake.—Tr.

² There are two editions extant of the Epistles of Ignatius. The one containing what are called the "greater" Epistles, which are generally admitted to have been interpolated, the other containing what are called the "lesser" Epistles. The genuineness of the latter is established by two independent and authentic manuscripts as well as by weighty historic evidence. See (Cotelierus, Vol. II. pp. 11—42) Lardner, Vol. II. pp. 65—85. See also Archbp. Wake.—Tr.

occur from which it would appear that he had read the Gospel, and in them alluded to it. In his Epistle to the Romans, § 7, is the following passage—"By the bread of God I understand the heavenly bread, the bread of life, which is the flesh of Jesus Christ, and by the cup of God, I mean his blood," compare John vi. 31, &c. In his Epistle to the Philadelphians—"The Spirit—he knew whence it cometh and whither it goeth," comp. John iii. 8. In § 9 of the same Epistle, he says—"He (Christ) is the door (of the fathers) by which Abraham, and the Apostles, and the Church enter in," comp. John x. 7, 9. In his Epistle to the Magnesians, § 7—"As the Lord without the Father did nothing," comp. John v. 30. In the same—"On one Jesus Christ, who came forth from one Father, and who is one with him, and goeth unto the same," comp. John xiii. 3. xvi. 28. In § 8 of the same Epistle—"Of Jesus Christ his Son, (God's) who is his eternal Word," comp. John i. 1. But even though we should admit, as Horstius and Bretschneider affirm, that Ignatius in these passages made no allusion to the Gospel of St. John, but drew from his own opinions, or from other sources, an admission for which we see not the least necessity; still it could not be gathered (as has been done by those authors) from the silence of Ignatius, (as we have already shown in the case of Polycarp,) that he had never read the Gospel of John. For whence can it be shown that Ignatius necessarily ought to have quoted it? He might, it is true, have done so; but because he did not, it by no means follows that the Gospel was unknown to him. Horstius insinuates that he ought to have quoted the Gospel in defence of the divinity of Christ. But the controversy of Ignatius is with the Docetæ, and not with the adversaries of the doctrine alluded to. He is sparing throughout in quotations from the New Testament. The Epistle of Paul to the Romans was known to him, (see Ignat. Ep. Ephes. § 15,) nevertheless, in his own Epistle to the Romans, he makes no mention of it, though he might have quoted it to advantage. It is not known who Hermas

was, whose book, entitled the "Shepherd," written in the beginning of the second century, has reached us in a Latin translation. Bretschneider, Hemsen, and Olshausen unite in asserting, that no traces of an acquaintance with the Gospel of John can be found in his work. The contrary is plainly shown by the following passages, Book III. ix. § 12: Hermas seeing a rock and a gate, asks—"Lord, this rock and this gate, what are they? The Son of God is this rock and this gate, (John x. 9.) Why then is the rock old and the gate new? Hear. The Son of God is older than all creation; so that he was present in counsel with his Father at the building of creation, (John i. 1, 2, 3.)—No one shall enter into the kingdom of God unless he has received the name of the Son of God (in baptism.) For if you wish to enter a city, and that city be surrounded by a wall, and have but a single gate, could you enter that city by any other than by the only gate it has? The gate truly is the Son of God, who is the sole access unto the Father," (John x. 1, 9.) In v. 3, is the following passage—"If thou observe these commandments, with thy children and thy whole house, these being kept, thou shalt be happy. And whosoever shall keep these sayings, they shall be happy, and shall obtain whatsoever they ask from the Lord," compare John xv. 7. Nor can an appeal with propriety be made to the silence of Papias. Of his five books of a "Narrative of the Sayings of our Lord," Eusebius has quite accidentally preserved only a few fragments, stating him at the same time to have been "silly in mind," and one who preferred "the living and abiding voice" of oral tradition to all the written monuments of the history of Jesus. Undoubtedly an opportunity of inspecting the Gospel of John was afforded to Justin in his various journeys. Once, and once only, has he mentioned the Apocalypse in connexion with the name of its author,* (Dial. Tryph. p.

* The following are Justin's words:—"To us a certain man, whose name was John, one of the apostles of Christ, prophesied in a vision which befel him, that those who believed in our Messiah should spend in Jerusalem a thou-

179, ed. Benedict.) From this it does not follow that he would also, had he been acquainted with the Gospel, have quoted it, and mentioned the author's name. Justin did use the Gospel, though with the omission of the author's name, as has been shown in the beginning of this chapter. Tatian, the disciple of Justin, according to Irenæus, (adv. hæres. I. 31,) had read the Gospel of John. Indeed, this would appear from his own oration against the Greeks, p. 152, where he writes—"the soul in itself is darkness, and there is no light in it, and this is that which was said, The darkness comprehendeth not the light;" and a little after—"all things were made by him, and without him was not any thing made." Besides, his Gospel called *Diatessaron* (i. e. "of four") was beyond a doubt composed of the four Gospels of the universal church, and must therefore have contained the Gospel of John. Of the writings of *Hegesippus*, who flourished in the end of the second century, only a few fragments are preserved in Eusebius, H. E. II. 23, III. 19, 20, 32, IV. 8, 22. In these fragments there is no reference to the Gospel of John. But Eusebius has not asserted that no such reference was made in his works, and how can such an inference be drawn from those few fragments? And granting that he made no mention of the Gospel, is the positive evidence of Theophilus, Irenæus, and others his contemporaries, for that reason false? The writings of *Dionysius of Corinth*, the contemporary of *Hegesippus*, have been lost. Eusebius briefly reviews his various Epistles, H. E. IV. 23, II. 25. It does not appear from that review that he ever had occasion to quote from the Gospel

of John, or to appeal to his testimony. The argument, therefore, against the authenticity of John's Gospel from the silence of Polycarp, Ignatius, and the rest, falls to the ground. That it may be seen how it comes to pass that there are not more testimonies of authenticity, more traces of this Gospel in the writings of the ancient fathers, we remark, that not all, nor even the greater part of the writers of the first two centuries have reached us, but only a very few, and those for the most part mutilated; that the Gospel was written in the very close of the first century; that at that time manuscripts were not transmitted with the same celerity into distant countries as books in our age; and that the later origin of this book was the cause of the other Evangelists obtaining an earlier and greater authority. Calmbergins has treated more fully of these subjects in his Dissertation on the most ancient testimonies of the fathers to the authenticity of the Gospel of John, p. 14, &c.

C. Bretschneider also contends that the testimony of Celsus is uncertain, and that the authority of Irenæus, the disciple of Polycarp, is of little value, since he saw his Master only in his extreme youth, when he would naturally have but little capacity for perception and judgment; that Theophilus of

that he must have been acquainted with Paul's Epistles. Yet he has not quoted them with the author's name. That he used them, however, is shown by a passage in his Exhortation to the Greeks, p. 40, where the words "hatred, variance, emulations, strife, wrath, and such like," are taken from Galatians v. 20, and just before the words, "be ye therefore as I am, for I was as you," from Galatians iv. 12. Nor is the observation of Uiner to be overlooked. "The fathers were accustomed, and Justin among the rest, to insert passages of Scripture not from inspection, but from memory, as the apostles had given them example. Thus it happened that they quoted only the sentiment, some of the words being sometimes changed, and sometimes omitted, or abbreviated passages, or combined in one many passages which lay widely separate in the original work, or were taken perhaps from different authors."

¶ To this is opposed what Irenæus has asserted of himself (*Frag. deperd.* opp. Iren. ed. Grabil, p. 463) in his Epistle to Florinus:—"For I have seen you (Florinus) in my boyhood in company with Polycarp in Lower-Asia, when you lived splendidly in the palace of the magistracy, and endeavoured to approve yourself to him. Matters which then befel I retain better in my memory than those which

sand years, and that after this the general and, in a word, the final resurrection of all men of one accord at one time, should take place, and the judgment."

* So in his first Apology, p. 33, where he quotes from the fifth book of Plato de rep., he does not mention the author, but says generally, "some one of the ancients has somewhere remarked." And in his Exhortation to the Gentiles, p. 19, and his second Apology, p. 90, he quotes two passages from Isaiah xlv. 6, and Lamentations iv. 30, without mentioning whence they are taken. No one who is acquainted with the circumstances of his life, will deny

Antioch is entitled to but slight consideration, as he was imbued with the Alexandrine philosophy, and held the doctrine of the Logos, and therefore might well admit as apostolic a Gospel which countenanced his own opinions; that the authenticity of the Gospel is not proved by the heresy of the Montanists; and that Heracleon illustrated the fourth Gospel by a commentary, not on account of its authority with others, but because of its agreement with the Gnostic doctrines, in which it surpassed all the apostolic writings. In reply to these assertions see above, pp. 10 & 11.

D.) "The author of this Gospel, who designed to instruct his readers more accurately with respect to the person of Jesus Christ, and declare more fully his divine majesty, is often inconsistent with himself, whence it is manifest that John was not the author of the Gospel, but some person unknown, who drew his materials from various and contradictory originals. The contradictory passages may be distributed into four classes. 1st. In many places it is shown that the connexion of Christ with God was only *moral*, John v. 19.

Have happened lately. (since what we learn when boys coalesce with the mind and becomes inherent,) so that I am able to describe the place where Polycarp sat when he discoursed, his goings out and comings in, the manner of his life and the appearance of his body, in fine, the sermons which he delivered to the multitude, the intimate acquaintance which he described himself as having had with John, and others who had seen our Lord, and the manner in which he was accustomed to repeat their sayings—I can relate, I say, the things which he had heard of them concerning the Lord; his miracles and doctrines, the things which he had received from those who had themselves seen the Word of Life, and how he used to recite them, all in exact accordance with the Scriptures. These things by divine aid I heard at that time with diligence, inscribing them not on paper, but on my heart; and now, by the grace of God, I am enabled to revolve them continually and exactly in my mind."

It cannot be proved that Theophilus, bishop of Antioch, was infected with a blind attachment to the Alexandrian philosophy. The fathers of the church, who came from the school at Alexandria, were marvellously pleased with the allegorical mode of interpretation, but Theophilus never affected it. Nor is it to be passed over in silence that Theophilus, according to the testimony of Jerome, (Ep. to Aglaum, Quest. 8.) "condensed the sayings of the four Evangelists into his work."

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iii. 2. vii. 16. 29. viii. 16. xvii. 8. 11. 16. 21. xviii. 37, &c. 2d. In others it is said to be *natural*; that the Word, a pre-existent substance of the same essence with God the Father, was most intimately united with the Saviour, John i. 1—14. viii. 58. xvii. 5. 24. 3d. In some places Jesus attributes the efficacy and success of his doctrines, and the miracles exhibited in evidence of them, immediately to God the Father, declaring the Father to be and to dwell in him, John xiv. 9. 10. 11. x. 30. 4th. Sometimes the Word seems to signify the same with what is elsewhere called the Spirit of God, John i. 32. iii. 34. But to these are plainly contradictory the passages xiv. 16, &c. xv. 26. xvi. 7, &c. where the Spirit is not the Word, but a substance of itself." Many learned men have endeavoured in various ways to remove these doubts suggested by Horst. They have used arguments of this sort. Most interpreters are of opinion that the passages John v. 19. xvii. 11. 16. 21. 24. xiv. 20. 23. are more properly understood as describing a *natural* connexion with God. But if it should be granted that these passages treat only of a *moral* union, yet in the other places cited vii. 16. 29. iii. 2. xvii. 8. viii. 16. v. 36. xviii. 37. xvi. 28. in which Jesus is said to have come, to have gone forth, to have been sent from the Father, a *moral* union of Christ with God is not directly signified. However this may be, those passages are not contradictory to the second and third classes. For if it be held, that John used the word Logos in the sense of Philo and the Alexandrian Jews, (as many have maintained,) and understood by it a substance which, before the creation of the world, proceeded by emanation from the Father, most near to God, and united with Jesus, it then becomes obvious that there is nothing contradictory in the first three classes. Nor is there any inconsistency in them, if with Horst we understand by the Logos the second person of the Godhead. For where the Logos is, there also is the Father. And Jesus, though united in a peculiar manner with God, yet being altogether man, might as such, and by reason of this very union affirm, that

in his way of thinking he was like God; that he was sent by him; that by his command and aid he came as a teacher; that his Father was greater than he, (John xiv. 28); that all the works which he did must be attributed to the Father, (John v. 19); and that all his authority was derived from him, (John v. 26, &c.) As to the passages of the fourth class, Horstius is of opinion, that by *the Spirit* (John xiv. 16. xv. 26. xvi. 7, &c.) is meant an independent substance separate from the Logos. But others, whom Horstius has not refuted, interpret the Spirit in these passages as meaning the Divine aid, by the co-operation of which the Gospel was propagated; others, again, explain it in this way, not only in these passages, but in i. 32. iii. 34, and grant that the Logos and the Spirit signify one and the same thing. See hereafter, § 7, on word Logos. But if we grant that "the Spirit," i. 32. iii. 34, is synonymous with the word Logos, and John xiv. 16, &c. is an independent substance separate from the Logos, nevertheless no inconsistency can be inferred, but it only appears that John, like the other writers of the New Testament, used the word "Spirit" in various senses. But "the Spirit" and "the Word" differ. For the phrases, "was made flesh," John i. 14, and "descended and abode upon him," i. 32, are not of equal and the same meaning. For John i. 14, teaches, that "the Word" was made man, (compare 1 John iv. 2. 3. 2 John vi. 7. Heb. ii. 14) was united to Jesus before his baptism, he could not therefore mean to assert when he says, i. 32, I saw "the Spirit" descending, and it abode upon him, that not until his baptism was "the Word" united to him. Besides, in the first chapter, such things are attributed to "the Word" as are never attributed to "the Spirit." For instance, "the Word," verses 14 & 18, is called "the Only-begotten," an appellation never given to "the Spirit."

E.) Bretschneider supports his opinion especially by internal arguments. And, first, he appeals to the divinity of this and the three former Gospels. But no contradictions can be found, and there is a vast difference between contradic-

tion and mere diversity. This very diversity plainly shows, (comp. § 4,) that the book was not written by an impostor of the second century. For such a man, to whom the three former Gospels could not have been unknown, to escape detection, would have used them freely, would have carefully avoided every discrepancy, and would have been afraid to strike out a new path. *Secondly*. He alleges that the Jews of Palestine, in the days of Jesus, neither used the term Logos in a metaphysical and doctrinal sense, nor were acquainted with the Alexandrian doctrine of the Logos. And though John lived the last years of his life at Ephesus, and there became acquainted with the Alexandrian philosophy, yet it is hardly probable that, at so advanced an age, when men are accustomed to approve of novelty neither in words nor things, he would have embraced so strongly a philosophy of foreign growth, as to follow it in his very instructions. But that there was a resemblance between the doctrine of Philo concerning the Logos, and the opinions of the Jews of Palestine respecting the Messiah, see hereafter, § 7, on the Logos, Letter D. § 5. But though it should be admitted that the doctrine of Philo was unknown to the Jews of Palestine, (although it seems by no means improbable that some among them became acquainted with it, by their frequent and familiar intercourse with the Alexandrian Jews,) and that the author of the Gospel closely followed the doctrines and the language of Philo and the Alexandrians, I cannot see how it could thence be proved that the Gospel was written in the second century, when Philo himself flourished A. D. 40. That John passed only the last years of his life at Ephesus is asserted, but not proved; nay, the testimony of the fathers shows that John lived there for a long series of years. Nor was it necessary to enable him to accommodate the doctrine of the Logos and the term itself to his own purpose, that he should have become acquainted with the whole system of Alexandrian philosophy. For the experience of all ages clearly shows, that many of the doctrines, and the terms used to ex-

press them, which at any time have become most prevalent among philosophers, may easily pass by degrees into the discourses and controversies of men, who, though not themselves philosophers by profession, nor adherents of this or that school, are yet somewhat imbued with a taste for letters. We doubt not that this might happen with respect to the doctrine of the Logos, especially since the religious philosophy of Alexandria was spread far and wide into every neighbouring country, with the exception perhaps of Palestine. *Thirdly*. He observes that certain forms of speech occur in this Gospel, which a native Jew would not have employed. For instance, the feast of the Passover is called, John ii. 13, 23, "the Passover of the Jews," and the feast of Tabernacles, vii. 2, is styled "the Jews' feast of Tabernacles." A native Jew would have said simply "the Passover," and "the feast of Tabernacles." The addition of "the Jews," is a proof that the author regarded those festivals as something foreign and peculiar to the Jewish nation. But these words are used in a similar manner in Matt. xxviii. 15. Mark xv. 12. Luke xxiii. 51. Acts iii. 25. x. 22. Bretschneider next proceeds to say, "in John xviii. 17, Jesus is introduced as saying to the Jews, 'in your law,' as if he himself were not bound by the same law; and in like manner to his disciples, xv. 25, 'the word which is written in their law,' namely, the law of the Jews, as if the law of Moses were the national law neither of himself nor his disciples." But in viii. 15. xvii. 25, Jesus is introduced as opposing himself directly to the Jews; and in v. 45, the very connexion of the discourse shows the propriety of the expression, "in whom ye trust." *Fourthly*. He remarks that the author, in the illustration of Jewish antiquities, has every where grievously erred, as in ix. 7. xi. 49. i. 28. iii. 23. iv. 5. vii. 52. For a defence of these alleged errors, see the commentaries on the respective passages. *Fifthly*. He adds, that the author has erred in his narration of the Paschal supper. See my note on Matt. xxvi. 17. *Sixthly, and lastly*.—He subjoins, that the singular manner in which the author has

distinguished himself in the Gospel, and the solicitude which he has shown to establish his credibility, render him liable to suspicion; that he has not declared his name, though the addition of a name would have given the greatest authority to the book, but, for the sake of strengthening his credibility, has described himself under the periphrasis, "the disciple whom Jesus loved," and has most solemnly asserted his own veracity, xix. 35. xxi. 24. In reply to this, see § 1. note.c. of the present treatise.

(To be continued.)

For the Christian Journal.

Valid Ministry.

Messrs. EDITORS,

As you have admitted my account of the conversation between an Episcopal and a Presbyterian clergyman, I hope that I may expect the same indulgence for a few remarks suggested by that conversation.

It was conducted, on both sides, with the utmost good feeling, and in the most Christian manner; and strengthened the sentiment long entertained by me, that controversy is by no means essentially connected with unkind or unchristian dispositions and feelings. While men honestly differ, every one should honestly wish and endeavour, in the spirit and temper of the Gospel, to have his views clearly understood, duly appreciated, and as far as may be, adopted.

The conversation, too, which I have detailed, increased my previous conviction that the subject matter of it, although it is very fashionable to rank it among the non-essentials, and hold it as of little or no importance, will not be so regarded by the serious Christian, who gives to it proper attention. If there is truth in the word of God, the ministry is of God. There are men, and God intends that to the end of the world, there shall be men, holding the office of his ambassadors, and whose peculiar right and duty it is, to preach the Gospel, and minister in holy things. Now there are two men before me. One is a Christian minister. The other is not. What constitutes the

difference? They are both faithful pious Christians. Faith and piety, therefore, cannot make one of them a minister, when the other is not. From this single postulate, then, *A. is a minister, and B. is not*, springs an argument necessarily leading to the conclusion, that there is a something wanting in B.; because of which deficiency, he is not a minister; and because A. possesses that something, he is a minister. Without that, therefore, be it what it may, no man is a minister. He may pretend that he is. He may honestly think that he is. Of necessity, however, he is not. What this something is, cannot, surely, be an indifferent subject of inquiry to one who loves the Lord Jesus Christ in sincerity; and wishes, in the true spirit of the Gospel, to receive and adopt *his* religion as *he* has imparted it.

I hear a worthy clergyman of my own, or of any other denomination, regret that so much should be said about the orders of the ministry; because that is a point of very inferior moment. I ask him, When you have administered the Lord's supper to one of your people, will you, on the next occasion, receive it from his hands? Or will you, in your absence, appoint one of the members of your church to administer that ordinance to his brethren? He is surprised at the question, and replies, Certainly not. I ask him, Are you, in administering this sacrament, assuming to yourself, as an exclusive prerogative, what of right belongs to all God's people? He replies, No: it is the right of God's ministers, and not of his people. Why, then, do you claim to be a minister any more than any other good man in your church?—Here, again, is necessarily opened the subject of that something, without which a man cannot be a minister. It is, therefore, of an importance proportioned to the value of the ordinances of the Gospel, and the sanctifying and saving grace of which God has appointed those ordinances the means and pledges.

A few questions, if you please, Messrs. Editors, to those who think it so very uncharitable to talk about exclusive *claims*, and valid and invalid *ordinations*, and consequently ministrations.

Are you, the minister of any denomination, uncharitable, because you cannot own, as a validly commissioned minister, one who officiates as such simply on the ground of a conviction of duty in his own mind, without any outward call or ordination?

Are you, the member of any denomination, uncharitable, because you cannot believe that such an one has a right to baptize your children, or administer the Lord's supper to yourself?

Are you, the Presbyterian clergyman or layman, uncharitable, because you cannot admit as valid the ministrations of one who has been ordained only by laymen?

If not—Why?

A candid and understanding answer is all that is necessary to screen those who advance what, on this subject, are denominated *high church pretensions*, from the charges of uncharitableness, bigotry, and intolerance, which, with such unchristian profusion, and in a temper so little like the mind which was in Christ Jesus, are heaped upon them.

Again. We often hear it said, *Es-pouse your own sentiments as you will, but let others alone. Because you are satisfied of the superior excellence of your own church, it is not necessary to say any thing about others.*

Now, as far as this is a caution against unkindness or uncharitableness towards others, I unite in it with all my heart. But I have yet to learn how the duty of earnestly contending for the faith once delivered to the saints, can be truly and efficiently discharged, without a notice—not of the *motives, dispositions, and intentions* of others—but of those sentiments of others which are in contrariety to what I honestly think the truth. It is a very fair, and not an uncharitable, mode of illustrating the strong foundation which the blessed doctrines of the atonement, and of the renovating, sanctifying, and saving influences of the Holy Spirit, have in the word of God, and of their value as practical principles, to compare them with the claims, in these respects, of systems which either reject or lightly regard them. I will not speak evil of those who hold these sys-

tems, or treat them otherwise than with Christian courtesy and charity; but their systems I will and must bring to the test of truth and sufficiency.

The same principle applies to every grade of error. Its being error makes it the duty of every conscientious man to hold no communion with it; and to endeavour, by all proper means, and in a proper spirit, to disabuse of it those who maintain it, and to prevent their number from increasing.

What God has joined, no man should put asunder. Besides moral principles to be cherished, and moral duties to be discharged, God requires of us certain religious services, and the maintenance of the faith of the Gospel. Be a man, then, ever so moral, if he fails in Gospel piety, he is in an error; and no charity for his moral worth, should deter the true and sincere Christian, and especially the Christian minister, from warning him of it, and cautioning others against it.

Besides proper religious sentiments to be held, God requires the performance of certain religious duties. Now, however correct a man's religion may be in theory, unless he is a man of prayer, he is in an error to which no charity for him should blind the sincere friends, and especially the authorized advocates, of the religion of the Gospel.

There is a church of God in the world; that church has a ministry, on the services and instructions of which it is man's duty to attend; and that ministry is intrusted with the dispensing of sacraments and ordinances which are divinely appointed means of grace, and conditions of salvation. Now, however moral a man may be, however correct in the articles of his faith, and however observant of certain religious duties, if his religion falls short of the full requisitions of the Gospel, as thus embracing true faith, sound morality, and a devout observance of all the commandments and ordinances of the Lord, he is in an error, of which it is the reverse of uncharitableness to speak frankly and decidedly, in order, at least, that others may be warned against it. We ought not to judge him, his motives, and dispositions, or pre-

sume to charge him, directly or indirectly, with wilful error, and much less to pronounce on his acceptableness with that gracious Being who only knows when error is a fault, and when a misfortune. He may be sincere in thinking that there is no visible church of Christ, that there are no external sacraments and ordinances of which it is his duty to partake, that there is no ministry which he should receive and own as Christ's, or that this ministry is truly held by this, that, or the other good man, who undertakes to discharge its functions, without regard to the authority by which he has been appointed thereto. I say, in all this, he may be sincere; but if there is truth on earth, it lies in but one view of these important points. If that view is not taken, there must be error; and no enlightened friend of truth can be indifferent towards it, afraid to speak of it, or unwilling to bring the truth into contrast with it.

No one who possesses the true spirit of the Gospel of Jesus Christ, and governs himself by it, need ever fear ill consequences from the frank and candid examination of error, in order more fully to illustrate the strength and value of the truth.

I trust, Messrs. Editors, I shall not be suspected of a desire to advocate or encourage a controversial spirit among Christians. Nothing is farther from my views or inclinations. I would only wish to avow the sentiment, that the apostolic duty of earnestly contending for the faith, should embrace every point of departure from that faith in all its fulness and genuineness.

AUDITOR.

For the Christian Journal.

Remarks on the Religious Education of Children.

Messrs. EDITORS,

IN reading the American Journal of Education for February last, among many articles very valuable for the light they elicit on the subject of intellectual education, I was sorry to meet with the following paragraph.

"The first stages of religious instruction are too important and of too

delicate a nature to be intrusted to a book of amusement. Written words are cold expressions of the delicate and tender sentiments which we wish should mingle with the first development of the mind, and give a devotional cast to the whole being. There are, indeed, a thousand objections to putting religious instruction into the little books which are given to very young children. *Words by rote about God are the most effectual hindrances to real conceptions of him*, and images which written words and figurative expressions are too apt to convey, remove him to a distance, almost necessarily—besides alarming the imagination. When the rationale of the finite virtues is explained, then let the imagination be conversing with finite beings—and the immortals not be brought into serious situations, until the mind of the little reader can go without danger on the long track of immortal notions.”

Now, as far as the experience of the writer of this communication—who has for more than twenty years been carefully engaged in watching the progress of opening intellect in a number of children—as far as the experience of the writer extends, the conclusions of the author of the preceding paragraph are incorrect. He would have no objection, it is supposed, to have “the little books” written so, as to inculcate application to study, improvement in science, obedience to parents and preceptors, &c., *because these are the requisites of finite beings in order to procure them respectability among their fellow finites*. But, should we add that all the above mentioned dispositions and habits should be cultivated *because they are pleasing to God*—should we teach the infant mind that He alone can enable it to attain to any degree of virtue—that His blessing must attend it in its studies in order to make them profitable—that His Almighty arm is always ready to support and bless it in its endeavours to do aright, and to observe and punish it when it does amiss—then we should confound the understanding by “bringing the immortals into serious situations!” I admit that religious instructions, and narratives embodying religi-

ous knowledge, and (as a species of narrative best adapted to the capacities of very little children) pictures explanatory of the truths of religion, ought to be very carefully prepared. But I do believe that when they are so, they may be made most powerful instruments, in the hands of patient instructors, to lead the infant mind to God. Where is the little child, who has received even an ordinary degree of instruction, that is not interested in the representation of our Redeemer’s blessing the little children? How frequently will they turn over the page to look again, and to hear, or read, his gracious invitation—“Suffer little children to come unto me, and forbid them not!”—But they must wait till they increase in age and size—till their minds are strong enough to receive “immortal notions.”—Believe me, *very* little children, with the careful teaching of pious parents, will early learn to comprehend that they are *not* merely “finite beings”—that they have an immortal principle within them, given by a good and holy Being, who made them for eternal happiness, if they will love and serve him. I know a child three years of age, who has been thus taught. He will sit, without any weariness, for an hour together, listening with delight to the endeavours of his mother to explain to him some of the first principles of our religion, as suggested by Scripture histories represented in some small engravings. In his general conduct, a naturally lively and volatile disposition sometimes leads him into faults, yet on such occasions it is hardly necessary to do more than suggest to him the light in which such behaviour must be regarded by his heavenly Father, and he endeavours to restrain himself. Once the little boy had seriously offended his mother by saying something that was not strictly true. She reasoned with him, and recalled to his memory the truths he had already *long before* been taught—that his heart was bad—that he must pray, and that *she* would pray to God *for* him, that he might be forgiven—and that, in that case, God would help him to be better. The child was seriously and understandingly attentive, and

very penitent. At the family prayers that evening, in the midst of the prayers, he was heard to repeat over and over to himself, "O God, give me a good heart. Make me a good boy." There is nothing uncommon in this instance. Doubtless many, very many, equally pertinent, might be brought forward to convince such parents as may be willing to commence betimes to instil "immortal notions" into the infant mind, that "their long track" is not "above its reach." The command is on record in the sacred volume—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Though first addressed to the Israelites with reference to their divinely instituted law, by parity of reason this extends to all believers in revelation, and inculcates on them the duty of affording to the children with whom the Lord has blessed them, instructions respecting the goodness and mercy of their great and immortal God. These principles once firmly fixed in the infant mind, we may confidently implore a blessing on our endeavours to cultivate the understanding in "finite" wisdom. The testimony from experience of Augustin, Hooker, Hall, and Newton, and a host of worthies, might be brought to show that *early piety* is the firmest base for every other acquirement, and the surest pledge of a consistent and steady religious life. This, in the ordinary course of events, can only be expected as the result of *early*, assiduous, and persevering instruction from the parents to whom the Almighty has committed the trust of preparing an immortal soul for heaven, or the awful responsibility of suffering it to run the smooth and easy road to self-destruction.

M. A.

We have much pleasure in inserting the foregoing communication. The paragraph which has occasioned it, had not escaped our notice, but we scarcely deemed its jargon of "finites," and "immortals," and the "long track of immortal notions," admitting or de-

serving of reply. Facts, however, are the strongest reasons; and it will be difficult to maintain the fallacy of a course which has produced, and will produce, results of which the example given by our correspondent is a remarkable, but by no means solitary, instance.

For the Christian Journal.

The Difficulties of the Ministry—A Sermon.

2 Cor. ii. 16.—"And who is sufficient for these things?"

IN this interrogatory the apostle expresses his sense of the magnitude of his sacred office, and his fears lest he be found unequal to the discharge of its duties. He is alive to every circumstance that can give interest and weight to the ministerial character with which he is invested; and he feels how naturally incompetent he is to surmount the difficulties that, in a course of unshrinking fidelity to his Master, he must necessarily encounter. He perceives that he is sent, not to one particular rank or condition of men, but to *all* the guilty children of *apostate Adam*; that he is called to conflict with passion, prejudice, and corruption, under all the modifications and endless diversities that the frailness and inconstancy of fallen nature can produce; that his *message* is the same to the rich and the poor, the ignorant and the learned, the weak, the powerful, the foolish, and the wise. He perceives, too, that the consequences of his ministry find not their termination in the silent grave, but will pursue the immortal spirit through the countless ages of its future being; that *time* is the scanty period in which he is summoned to act; that *eternity* alone can measure the happiness or the woe that must follow his labours. With such views and convictions, who can wonder that the awful weight of sacred responsibility should force from him the pathetic exclamation—"Who is sufficient for these things?"

Had the great apostle of the Gentiles reason thus to exclaim? Had the renowned disciple of Gamaliel, who was made meet for his high vocation by the

immediate and miraculous impulses of the power of God, and called to it by a voice issuing from the everlasting throne; had he, who was blest with the noblest of mental endowments, and the richest of apostolic gifts,—who was so mighty in labours, so magnanimous in sufferings, and so abundant in successes; had *he*, in short, who was taken from the lofty eminence to which divine grace had raised him, and exalted to the third heavens, where, wrapt in the visions of the Almighty, he beheld those glories which mortal eye cannot scan, and heard those *unspeakable words* which mortal tongue must not essay to utter; had *such an one* just reason to employ, in relation to his own insufficiency for the work of God, this awakening language of our text? Surely, then, I shall not be considered as departing from the sentiments most appropriate to the present occasion, nor as guilty of an affected display of humility, while in view of the appalling difficulties of my ministry, I inquire with deep solicitude—“Who is sufficient for these things?”

What minister of the Gospel does not feel the appropriateness of such an inquiry, while contemplating the *greatness* of his mission contrasted with his *own insufficiency*, and the awful and difficult character of his mission considered in connexion with the people to whom he is sent?

1. The difficulties of the ministry appear from a consideration of the *greatness* of its objects viewed in relation to the inadequacy of the instruments employed to effect them.

The causes which seem to render difficult among men, the due performance of any official duty, chiefly depend upon the *importance* of that duty. The more ordinary avocations of life are assumed by *all* with very little hesitation, or dread of failure; from the fact, that such avocations involve consequences of a comparatively private and transient character; but, when an individual approaches a station of high and responsible trust, he ponders, (if he be a man of reflection) he ponders his steps, and proceeds with fearfulness and self-distrust to the discharge of its *momentous duties*; as he feels that a

failure here would not confine its results to himself alone—but sweeping far beyond the narrow circle of his own sublunary interests, might touch in its disastrous course the life and welfare of his fellow, or bear away the prosperity and the happiness of unborn millions.

The husbandman goes to his honest, unanxious labour, with a freedom and tranquillity of thought peculiarly *his own*; for if he have strength to sow the seed and cultivate the earth, he trusts in the goodness of that gracious Being who has promised, “that seed-time and harvest shall not fail,” and he entertains no dread that any ruinous catastrophe will arise from his own imprudence or unskilfulness. But with what different feelings and apprehensions does the faithful advocate enter upon the defence of suffering innocence, or the injured laws of his country?—Or the benevolent physician proceed to the chamber of sickness, and perhaps of death, when it is with a consciousness that upon his own judgment and skill may be suspended, not only the life of a fellow being, but also the hopes, and the fears, and the earthly expectations of an extended circle of sorrowing friends! And as we advance a step higher to view the judicial and executive offices of the land, we shall at once perceive how the difficulties of a public station increase around the individual who fills it, in proportion to the greatness and extent of his responsibility. But if there be fearfulness and solemnity attendant upon vocations that bear only upon the fleeting interests of time; if man should tremble for his insufficiency, as he goes forth *to act*, under the *brief authority of man*; what, I would ask, should be the emotions of that individual who is entering the field of labour under the awful mandate of Jehovah;—and with a perfect conviction, that the consequences of his ministry, with regard to himself and to thousands, will exist and operate “when the heavens and the earth shall be no more?” Indeed, my brethren, the duties of Christ’s ambassadors are fearfully great! And there is almost infinite difficulty in keeping the mind of a frail, finite being sufficiently elevated

properly to appreciate and to fulfil them. The thoughts of the most pious and devoted minister are so divided and trammelled by their necessary connexion with things earthly and secular, as to require a constant struggle in order to keep them in a suitable degree alive to the vast concerns of an immortal state! With so much around us calculated to detach our minds from that spiritual pursuit which should engross them, it is truly difficult to feel at all times that we are *ambassadors for Christ*, placed *between the living and the dead*, to assuage the wrath of an avenging God!

Such, and the like impediments, are obtruded upon the path of ministerial duty by an engrossing world; but there are others incident to the very nature of the sacerdotal functions.

It is by most persons supposed, that the sacred employments of a Gospel minister can hardly fail to exert the most happy influence upon his affections and life; that his condition affords peculiar facilities to advancement in personal holiness; that, encompassed as he is by the pure and refreshing atmosphere of religion, his spiritual health, if there be no radical defect, cannot be otherwise than sound and eminently vigorous! And indeed this *ought* to be the fact; and we feel the confession to be truly humiliating, that, without the most constant and active vigilance and prayer, it is not so; that, owing to a common infirmity in human nature, we are peculiarly liable, from the very character of our employments, to receive an injury to our souls:—liable, from our necessary intimacy with holy things, to imbibe a spirit of familiarity that frequently degenerates into indifference, and thus proves highly prejudicial to those feelings of awe and of interest that must ever accompany a due performance of religious duty. Besides, as the vocation of a Gospel minister obliges him to be unremittingly engaged for the spiritual good of his fellow men, he is in imminent danger of becoming too regardless of his individual *growth in grace*,—of suffering his thoughts to be so much engrossed with the interests of others, as seldom to revert to the state

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of his own heart, and thus substituting the performance of public religious acts for the important, the indispensable exercises of private prayer and self-examination. Nothing can secure him against this danger, but the most guarded and wakeful posture of defence. Indeed, the ambassador of Christ here meets a difficulty of truly an alarming character. and it is the more so, as he is seldom apprized of its magnitude till sinking beneath its weight.

The nature of the ministerial functions presents still other difficulties.

If we were called in our ministry but to *one* class of duties, and if, to *that one*, we were at liberty to direct all our energy and concern, we might escape much of the embarrassment to which we are now subject. But *various and complicated* are our duties, and the difficulty lies in not being able, under all circumstances, so to apportion our labours as to give to *each duty* its appropriate share of our attention. There are the ordinary services of the house of God, instruction of the younger members of our flock, attention to the sick, the dying, and the poor, and a general intercourse among the people of our charge, all which claim, and (if we be faithful) must receive a portion of our labours. But it is not an easy thing so to pursue these involved and various duties as not to betray a partiality for *one*, to the too great discouragement of another.

The minister of Christ, if he *study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*, must not fail to apply himself assiduously to the attainment of both divine and human knowledge: as such failure can only be followed by the ultimate dissatisfaction of all intelligent hearers. For should he be guilty of it, his productions from the pulpit must soon become empty, vapid, and unprofitable. While, on the other hand, there is great danger of his becoming too much engrossed by the cold pursuits of literature, and too much immured within the walls of a study. To minds accustomed to investigate, books present an almost irresistible charm. Men of let-

ters frequently contract a kind of mania for study and seclusion, that in a little time amounts to an absolute mental disease:—and this has oftenest happened where there has been seriousness of disposition, and a disgust with the follies and vices of the world. The Gospel minister, therefore, must guard against a spirit which, when too much indulged, leads to such unhappy results, and to the influence of which he is very peculiarly exposed. He goes into the world, and as he there witnesses the noise, and strife, and contention of its busy votaries, he is disgusted, and desires to flee from such scenes, and to gain relief within the silent precincts of a study, and in the enjoyment of a certain “mild delirium” of thought, admirably called by a great moralist “the invisible riot of the mind, that secret prodigality of being, secure from detection and fearless of reproach.” But this he must not do; he must not confine himself to his closet. *True*, he must *read* and *think*, but he must likewise *act*. His life should be eminently a practical one; otherwise it will be in a great degree useless. He must mingle with his flock; acquaint himself with their diversified wants, and be much in prayer for their salvation; or his preaching will become merely theoretical and irrelative. He may please the fancy, but he will not touch and warm the heart. His discourses may excite transient emotions of delight, but they will not penetrate the inmost soul, and leave deep and salutary impressions. He may be the favourite of *all*, and finally prove not a *savour of life* unto *any*. He may stand forth the object of general admiration, but he will stand like a palace of ice in the regions of the north, “the work of vanity,” brilliant with artificial lustre, but cold and desolate, and soon to disappear without leaving a trace of its existence.

From this partial view of the weakness, and the many infirmities of our nature, and of the greatness and diversified character of our vocation, you may perceive something, *Christian brethren*, of the danger and the difficulty to which we are exposed. *Great indeed must be the deficiencies of*

that Gospel minister, who does not enter with the deepest feeling into the sentiment of the apostle, when, with such concern, he inquires—“Who is sufficient for these things?”

II. These difficulties of our ministry greatly increase upon us as we proceed to consider them in their relation to the people to whom we are sent.

The sacred truths we are commissioned to promulgate are usually unwelcome to a great proportion of our hearers. Who of you, brethren, are willing cheerfully to receive from us that unfavourable and humiliating account of yourselves, as fallen creatures, which we are alone warranted in giving? What impenitent, careless sinner, is willing to be told that he sleeps on the verge of woe? What unrenewed man, that he is at enmity with God? What hypocrite is ready to be stripped of his mask, and to be placed before the world in his real character? Which of the votaries of sense is prepared to believe that he is pursuing the visions of a diseased and infatuated mind, and that his career of worldliness is awfully perilous to his everlasting wellbeing? Which of the proud sons of wealth or of ambition are willing to admit, that in order to their salvation, they must bow as low, at the footstool of Jesus, as the humblest child of poverty; and that all their mighty distinctions here will prove, in relation to eternity, *lighter than the small dust of the balance*; and that sin has the *same atrocity*, in the eye of an immaculate God, whether it be practised in the thoughtless circles of fashionable impenitence, or in the debased and disgraceful scenes of riotous vice? Who, that is *at ease in his possessions*, is prepared to be directed in his contemplations to the mansions of suffering and woe, and to be assured that his own habitation may soon be like them? Who, that is now pursuing the frivolities of youth, just entering upon the opening scenes of life, will readily submit to have his thoughts familiarized with death, and with the scenes of dread reality beyond the grave? In fine, which of the impenitent and unholy, in our congregations, are prepared to listen with suitable feelings of in-

terest to the solemn, the unequivocal declarations of Scripture—"Except ye repent, ye shall all likewise perish;" "for without holiness no man shall see the Lord;" "he that believeth on the Son hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him;" "God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honour, and immortality, *eternal life*; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath*." Here, then, is the ground of our discouragement. We are commanded to teach you the corruption of your nature; the necessity of repentance, of faith, and of self-denying obedience; the utter vanity and fleetness of things temporal; the awfulness of death, of judgment, and of eternity. But these subjects are disagreeable to the feelings, the prejudices, and pursuits of a vast majority of you. Notwithstanding, we must not deviate from the strait line of duty. We have received our message, and must deliver it, "*whether you will hear, or whether you will forbear*." And we must do it with uncompromising fidelity. We must do it, though at the hazard of incurring your displeasure; for our message has regard, not so much to your present feelings, as your eternal hopes.

Upon this point, however, I wave for the present further remark; and proceed to notice another impediment to the success of our ministry, arising from the difficult, and delicate task of properly administering the discipline of the church.

The ambassador of Christ is commissioned, not only to teach and premonish, but likewise to *rebuke with meekness and patience*. He is placed on the walls of the spiritual Zion, not only to drive the enemy from its gates, but likewise to defend its altars from the polluting touch of the profane. This duty is urged, upon him both by the word of God, and the requisitions of his church; and nothing perhaps is calculated to inflict a more serious injury upon the interests of that church

than want of fidelity here; for let this be apparent, piety is wounded, and iniquity scoffs and triumphs. But however imperious or important may be this duty, it is one of very difficult performance; one which demands, perhaps more than any other, that we possess the mind of Christ, *possess the wisdom of the serpent, and the harmlessness of the dove*. For, amid the evils and miseries of the fall, that surely is not the least, which is evinced in our impatience under restraint, and our disinclination to reproof; in that proud, refractory spirit, which so often explodes, at the slightest touch of authority, and spurns in its rage the gentlest application of salutary discipline. It was this ruinous, this mistaken feeling of independence, that led the first human pair to rebellion; and it is the same which now prompts the ungodly to tread beneath their feet the high commands of Jehovah. It is this spirit, brethren, that the minister of Christ is called to encounter in that part of his duty which requires him to counsel, admonish, and reprove. *How difficult the task!* How difficult to attain that perfect control of self, that rare, but noble temper of meekness, forbearance, and love, which can alone insure success in the application of reproof. Alas! *who is sufficient for these things?*

Another difficulty arises from the diversity of views and feelings that must, to a certain degree, prevail in every congregation. The differences to which I allude are such as usually relate to some private disagreement, or to some clashing of religious sentiment. In either case, they tend to raise walls of partition between members of the same communion, and to place the minister of the Gospel in an attitude at once disagreeable and embarrassing—as each party is desirous of receiving his countenance; and of identifying him in some measure with its own interests and views. What prudence and circumspection is *here requisite!* How truly difficult the part of a peace-maker! Yet this is the character for which every minister of the religion of Jesus should most assiduously strive, and in the attainment of which there is the highest reward—Blessed are the peace-

makers, for they shall be called the children of God.

Another difficulty arises from the diversity of opinion, prevalent among *those who, call themselves Christians.* While the minister of our church, in the presence of God, and at his holy altar, promises *to drive away from the church, all erroneous and strange doctrines* contrary to God's word; he, at the same time, declares, that *he will set forward, as much as in him lies, quietness, peace, and love, among all Christian people.** The fulfilment of this sacred duty is at all times most difficult. It is so in an age of *bigotry and intolerance*; when the arm of vengeance and extermination is raised against any who may dissent from the dominant party. It is so in a peculiar degree, when the advocate for *distinctive principles* is stigmatized as a fierce and narrow-minded bigot; when those who contend earnestly, but meekly *for the faith once delivered to the saints*, are looked upon as rending the bond of universal charity, and as dissipating those energies which ought to be aimed, with united power, against the prince of darkness. It is difficult for the minister of Christ, at such a period, to maintain with firmness and constancy the doctrines and institutions of the Gospel, as received by his communion, without incurring the charge of disregarding that part of his solemn vow, to *promote, by every lawful means, "quietness, peace, and love."* Still these duties must go *hand in hand.* The faith and order of the church *must be preserved*; and, at the same time, be preserved without giving just ground of offence to any Christian community. The minister of Christ (if he would be faithful) *must not shun, boldly and unreservedly, to declare what he conceives, to be the whole counsel of God.* But he must do it, not as the advocate of a party, but as the conscientious and devoted ambassador of the Prince of Peace; do it without forgetting his own liability to err; without sacrificing that *charity which suffereth long and is kind, which rejoiceth not in iniquity, but rejoiceth in the*

truth; do it, not to triumph over an adversary, but to save the sinner. Even then he must often be content to receive from a guilty and criminating world the cheerless reward of censure and misconstruction!

Brethren—I *crave* your indulgence while I close with a brief notice of a difficulty in our ministry which, more than any other, is attended with anxiety and apprehension. It is that which we meet at the bed of death; summoned to the dying apartment of our parishioners; to those for whose salvation we have prayed and laboured without ceasing; to one, perhaps, who has withstood our most pressing overtures of mercy, and is now on the verge of a dark and endless futurity, without hope, and without sensibility; or to another, who, having relied for salvation upon a compliance with the mere decencies of religion, has, for the first time, opened his eyes upon his guilt and misery, upon the frailness of the hypocrite's hope; and is now, from the very borders of the grave, crying out, in all the wildness of frenzy, and beseeching us to stay the wrath of the Avenger; or to another still, who, merged in the darkness of despair, insists that his eternal torments are already begun! O! it is then that we feel how awfully difficult are the duties of our ministry. Alas! "Who is sufficient for these things?"

With such difficulties in view, Christian brethren, what minister of Jesus can proceed without trembling? With such difficulties in view, God of mercy, who can go forward without the light of thy countenance, and the strength of thy grace? "O Lord, in thee have I trusted, let me never be confounded!"

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For the Christian Journal.

General Protestant Episcopal Sunday School Union.

THE Christian Observer for December last, among an unusual number of notices relating to the religious affairs of the United States, contains the following, which we transfer to our pages as a gratifying proof of the light in which the promising institution in question is regarded by our brethren in England.

* Office for ordaining priests,

"United States' Episcopal Sunday School Union.

we believe, gratuitous*), had connected themselves with the 'Union.'"

"We feel much pleasure in announcing the formation of this institution, which we doubt not will prove, by the blessing of God, of great spiritual utility among our transatlantic Episcopalian brethren. The members of the Anglo-American church have long taken a warm interest in the establishment of parish Sunday schools, but hitherto without due efficiency or concentration. They will now be united in one common bond, and be able to procure books and tracts, not only at a trifling cost, but of such a character as they may consider adapted to their own principles. Hitherto, it is stated, that some difficulty has existed on this subject; for even many of our best religious tracts, written by English clergymen, are greatly altered by the committees of revision who prepare them for the American press. Even our revered and now sainted friend, Mr. Leigh Richmond's justly popular Dairyman's Daughter, has, we understand, undergone this process, so as to have altogether lost its characteristics as a Church-of-England tract. Another publication, giving an account of some villagers attending church on Sunday with their Prayer Books in their hands, and of the beneficial effects upon a poor man of a tract written by a clergyman, procured by the curate of the parish, and put into his hands by the clerk, is denuded, at a stroke, of the church and the clergyman, the clerk and the curate; the man receives the tract from some person belonging to a 'Sabbath school,' the 'Prayer Books' are converted into 'Psalm Books,' and the whole machinery of the tale loses every vestige of its original episcopal relation.—The conductors of the New Sunday School Union are certainly justified in selecting or composing tracts adapted to their own principles, or restoring others which have been wrested from them; we only exhort them to beware that they do not oppose 'sectarianism' in a sectarian spirit. The episcopal church in the United States must win its way to the public regard, not by lofty assumptions, which will only be ridiculed and despised, but by true piety, and prudence, and the meekness of wisdom, and the patience of hope. Among other instruments of benefit, the project for instructing its own juvenile members, and all who can be induced to avail themselves of the same privilege, by means of a Sunday School Union, is highly important, and we trust will insure the general concurrence of the friends of the episcopal church. At the very commencement of the plan, sixty-two schools, from thirteen states, containing more than eight thousand children, and superintended by six hundred teachers, (mostly,

It will be perceived that the writer of this notice seems to entertain some darkling apprehension of the prevalence of a "sectarian spirit." Now, in the sense which, from our knowledge of the established principles of the Christian Observer, we are led to presume that its editors would attach to those terms, we confidently trust that our Union will never either cherish or display a particle of "sectarian spirit." If there is a situation in which bigotry and a spirit of hostility to men of different opinions and principles can be more odious and destructive than in any other, it is in the government of institutions for the formation of the character of youth, and more especially in the conduct of schools to which the day of peace and rest is to be devoted. But if by "sectarian spirit" we are to understand a decided purpose to set forth fully and in its due importance, and to inculcate sedulously and exclusively, the system of doctrine and discipline maintained by the church to which we belong, then we hesitate not to express our ardent desire and prayer to God, that such may ever be the spirit of the Protestant Episcopal Sunday School Union. *Sectarian*, in the evil sense of the term, it is not, we trust it will not be. But *Episcopal* is its name; and when the character of its proceedings shall have changed one single shade from strictly Episcopalian, it will have deviated in the same proportion from its only honest and upright course, and from its duty to the church by which it has been originated and fostered, and to the oracles of God, which, next to the authorized ministry, are committed to its trust.

"The Episcopal Church in the United States," says the Observer, "must win its way to the public regard, not by lofty assumptions, which will only be ridiculed and despised, but by true piety, and prudence, and the

* Our readers need not be informed, that the qualifying reservation in this clause was unnecessary. Our church, and, we believe, our country, knows no Sunday school teachers of any other character.—Ed. C. J.

meekness of wisdom, and the patience of hope." We have cause to bless God that the Episcopal Church in the United States has *not* yet "to win its way to the public regard." If there is a denomination of Christians which stands already high in that regard—in the confidence and respect of the thinking public of our country—it is—we say it fearlessly, but not, we trust, in the spirit of pride or boasting—the Protestant Episcopal Church. And why? Because, at the same time that it has, to the letter, followed the judicious and kind advice of our English brethren, it has also never abased itself to truckle for popularity by giving up the peculiar claims which it derives from the plain word of God, the universal practice and opinion of the church in its best and purest ages, and the free suffrage of the wisest and best of every age. The question how far these claims ought to be advanced and defended, will of course, if brought into play at all, be but very slightly connected with the management of our General Union. It will teach the infant mind in the *first* place the grand truths of Christianity, "the corruption of human nature, the gratuitous offer of salvation through the merits of Christ alone, the necessity of daily renewal by that Spirit which helpeth our infirmities, the obligations to personal holiness of heart and action," and the necessity and efficacy of that faith in a crucified Redeemer, which worketh by love. *Next*, it will point the young aspirant for salvation to the only authorized channel through which it may be expected, connexion with the body of which Christ himself is the head, the branches of the church universal are the members. *Of this* it will teach him, that he is to be a living member, "holding" by the bond of faith, and the covenant tie of the means of grace, duly administered and rightly received, "the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." That he may be able to give, to himself or others, "a reason of the hope that *is in him*," he will be instructed, as far as his capacity will admit, in the claims

which the church in which he is bringing up has to be considered as a member of the body of Christ—a branch of his universal church. That he may join with the spirit and with the understanding also, in her public services, he will be instructed in the use, design, and fitness of her offices, and with a view to his preparation for bearing a part in them, but far more for the purpose of imbuing him with the true Christian principles of faith and holiness which they contain, will be rendered as intimately as possible acquainted with their contents.

Such, in our humble opinion, is the course to be pursued by our General Union. These things it will be its duty to inculcate, and more than these we do not conceive to come within its province. Whether such a course will be considered by any as "lofty assumption," we know not: but of this we are quite sure, that none can be better calculated to cherish and to spread, in "the meekness of wisdom," "true piety" and the great "mystery of godliness."

For the Christian Journal.

Convention of South-Carolina.

THE 40th annual convention of the diocese of South-Carolina, the printed journal of whose proceedings has just come to our hands, was held in St. Michael's church, Charleston, on the 13th, 14th, and 15th days of February, 1828. There were present the Right Rev. Bishop Bowen, and 18 clerical and 24 lay delegates. Morning prayer was read by the Rev. Francis H. Rutledge, rector of St. Thomas and St. Denis; and a discourse was delivered by the Rev. Patrick H. Folker, rector of Trinity church, Columbia. The sacrament of the Lord's supper was administered by the bishop. The Rev. Dr. Dalcho was unanimously re-elected secretary and treasurer.

Christ church, Greenville, was admitted into union with the convention of the diocese; and the Right Rev. Bishop Bowen delivered his address, which was inserted at p. 120—126 of our last number.

A communication from the secreta-

ries of the house of bishops, and of the house of clerical and lay deputies, in relation to proposed alterations in the liturgy,* and in the constitution of the church in the United States, was laid before the convention, and, together with so much of Bishop Bowen's address as related to the same subject, referred to a committee, who subsequently reported resolutions respecting the same, the consideration of which resolutions was postponed until the next convention.

The resolution† offered by Mr. C. C. Pinckney at the last convention, and inserted on the pages of its journal for the consideration of the present one, was called up, and unanimously passed in the words following, viz.

"Resolved by this convention, That it be recommended to the vestries of all churches in this diocese to discourage, and, if possible, interdict, the use of the churches under their care for all *unhallowed, worldly, and common purposes.*"

On motion, the president appointed the following gentlemen the standing committee:—The Rev. Christopher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Allston Gibbes, the Rev. Christian Hanckell; David Alexander, Keating Simons, Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

And also on motion, the president appointed the following gentlemen delegates to the next General Convention:—The Rev. Christopher E. Gadsden, D. D., the Rev. Allston Gibbes, the Rev. Paul T. Gervais, the Rev. Christian Hanckell; William Heyward, the Hon. William Drayton, Thomas Lowndes, Charles C. Pinckney.

The committee on the General Theological Seminary reported the receipt of \$ 542 towards the building fund of that institution.

The funds of the *Bishop Bowen Scholarship* were reported to amount to \$ 1,340. And the funds of the *Bishop Dehon Scholarship* were stated at \$ 3,830 11; out of which \$ 540 had been paid to the beneficiary for three

years' expenses at the General Theological seminary.

The bishop's permanent fund was reported to amount at cost to \$ 9,440 30.

The parochial reports that were received furnish the following aggregate. From some of the parishes, however, no reports were handed in.

Baptisms (white adults 10, coloured adults 43, white children 200, coloured children 53) 306—Marriages (white persons 92, coloured persons 34) 126—Burials (white persons 152, coloured persons 19) 171—Communicants (white persons 1,443, coloured persons 440) 1,883—Non-communicants (white persons 2,387, coloured persons 260) 2,647—Sunday school, (white teachers 101, white scholars 706, coloured scholars 211) 1,018—Families (white persons 1,276, coloured persons 21) 1,297—Confirmed by the bishop (71 white persons, and 4 coloured persons) 75—White children catechised 323, coloured children 58—White children under 14 years of age 1,635. The white communicants being 1,443, the non-communicants 2,387, and the children under 14 years of age being 1,635, makes a total of 5,465.

In many of the churches Sunday schools are in successful operation. The "System of Instruction" recommended by the General Protestant Episcopal Sunday School Union has been adopted, and will be gradually introduced into the schools.

The report from St. Philip's parish states, that the "Gregorie Society," (composed of ladies who meet weekly, and give the proceeds of their fancy work to missionary purposes,) have contributed to the funds of the "Society for the Advancement of Christianity," \$ 150. Other reports make very favourable representations; and, on the whole, we notice with much satisfaction a progressive state of improvement in the church throughout the diocese.

The next annual convention is to be held on the third Wednesday in February, 1829.

The church in this diocese consists of the bishop, 26 priests, 5 deacons, and 42 congregations.

* See Christian Journal, vol. x. p. 385.

† See Christian Journal, vol. xi. p. 133.

For the Christian Journal.

REMINISCENCES—No. III.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

"I shall, therefore, give a summary view of the particular state of each colony when the society engaged in this work, beginning with the most southern colony on the continent: this is South-Carolina, extending in length on the sea-coast 300 miles, and into the main land near 200 miles. It was granted by patent from the crown in the year 1663, and settled soon after, containing in the year 1701, above 7,000 persons, besides Negroes and Indians, and was divided into several parishes and towns. Yet, though peopled at its first settlement with the natives of these kingdoms, there was, until the year 1701, no minister of the church of England resident in this colony; though great numbers of the inhabitants were very desirous of having ministers of the church of England; and with very few teachers of any other kind; neither had they any schools for the education of their children.

"The next colony, North-Carolina, extending on the sea-coast above 100 miles, and into the land about 100, was divided into several townships, and peopled from England. It contained above 5,000 inhabitants, besides Negroes and Indians, in the year 1701, all living without any form of divine worship publicly performed, and without schools for the education of their children in the elements of learning and principles of religion.

"In the year 1703, Mr. Henderson Walker, a gentleman of that country, describes the state of it thus to the bishop of London: 'We have been settled near these 50 years in this place, and I may justly say, most part of 21 years on my own knowledge without any minister of the church of England, and before that time, according to all that appears to me, much worse; George Fox, some years ago, came into these parts, and by a strange infatuation did infuse his Quaker principles into some small number of people.'

"Nay, in the year 1712, Mr. Gale, a gentleman of figure in that country, wrote to England to his father: 'That since he had been an inhabitant of that country, which was about eight years, religion continued in a very low ebb, and the little stock the settlers had carried over with them, was in danger of being totally lost, without speedy care of sending ministers. The country had been, ever since it was settled by the English, without a minister residing, and all the children under 18 years of age (from the time the last minister was there) continued unbaptized, many of which had been cut off in a massacre committed by the Tuscarow Indians.' This account was by that gentleman's father here delivered to the archbishop of York, (Dr. Sharpe.)

"The next colony, Virginia, the most ancient of all in America, was in a much better condition; this had not only the advantage of being planted first, but also of being settled by a corporation or company of noblemen and merchants in London, who acted with a more public spirit and purse than the few proprietaries and adventurers in the other plantations could: the first settlers here were for the most part members of the church of England, and as soon as the colony was established beyond the fear of common calamities, they began to provide for their souls as Christians, as well as to take care of their temporal concerns as merchants; accordingly, in the year 1712, the whole country was laid out into 49 parishes or townships, and an act of assembly made, fixing a salary upon the minister of each parish. A church was built of timber, brick, or stone, in each parish, and many other chapels of ease, all decently adorned for the celebration of public divine service. For some years at first, they wanted a great many ministers for vacant places; but have, since Dr. Bray's being appointed commissary there, had church matters put in a more orderly method. A regular clergy, with the advantages of some parochial libraries, hath been established, and many schools have been erected for the education of their children. The society therefore did maintain no ministers in Virginia, as think-

ing the people able to make a sufficient provision for their support themselves, though they have on some occasions made gratuities to clergymen there.

"The next colony, Maryland, a spacious country, and like Virginia, perhaps the best watered of any in the world, abounds with numerous commodious harbours. The first settlement made here was in the year 1633, consisting of about 200 English, the chief of which were gentlemen of good families. By the good conduct of the first governors, the colony grew up and flourished soon, and religion now is pretty well established among them. Churches are built, and there is an annual stipend allowed each minister by a perpetual law; which is more or less according to the number of taxables in each parish, and is levied by the sheriff among other public revenues: yet notwithstanding these advantages, no where else to be found in the English America, except Virginia, they wanted several more clergymen for their parishes; but since the beginning of the late Governor Nicholson's time, the face of affairs is much mended, and the churches are now crowded with persons duly attending divine service; the number of Papists who went over there hath decreased, Quakerism hath lost ground, and true religion made considerable advances. The society have sent no missionaries hither, though this colony required a large number of clergymen; because there hath hitherto been a loud and urgent call for all their fund could give by the following colonies, which were, until supplied by the society, entirely destitute of a ministry.

"Pennsylvania is the first of these, a large country, extending above 120 miles in length, and in some parts of a great breadth; settled first by some Dutch and Swedes; the Dutch plantation fixed on the freshes of the river Delaware. The Fins, or some inhabitants of Finland, composed the Swedish colony; the Swedes applied themselves to husbandry, the Dutch to trade; the latter grew soon too powerful for the former; and though the king of Sweden appointed formerly a governor here to protect his subjects, yet, in the year 1655, the Swedish governor, John

VOL. XII.

Rizeing, made a formal surrender of the country to the Dutch governor. But the English fleet, in the year 1664, having obliged New-Amsterdam, now called New-York, to surrender, and the English also making themselves masters of the adjoining plantations on the continent, both parties in this country, the Dutch and Swedes, peaceably submitted to the English. Mr. Penn, the proprietary, who had the grant of this country, called it from his own name, Pennsylvania. There were but few English in this colony before this gentleman carried over a considerable body of adventurers, about 2,100 persons, all Quakers, who were more readily disposed to venture with him, as being reputed the head of that sect of people in England.

"This spacious country was thus settled by people of several nations, and of various opinions in religion; the Dutch were Calvinists, the Swedes, Lutherans, the main body of the English, Quakers; but a few years after the Quakers settled here, persons of several other persuasions in religion came over, and some members of the church of England. The Quakers also divided among themselves, on account of some different sentiments in religion, and set up separate meetings. The other inhabitants followed each what was good in his own eyes. The public worship of God was generally neglected, and the whole people lived without the instituted means of grace and salvation; though a great body of men, amounting now to near 10,000 persons, settled in several commodious towns for trade and husbandry. But they have since approved themselves a worthy and industrious people, and have of late years, since the church of England worship hath been set up among them, by voluntary contributions, built several churches, erected schools, reformed their lives and manners, and made considerable improvements in trade, husbandry, and industry of all kinds.

"The next colony is New-York government, formerly called Nova-Belgia, or New-Netherlands, because first settled by the Dutch; the soil is said to be exceeding fruitful, and the climate

the most healthy of all the British America. The first bounds of this country, when possessed by the Dutch, were Maryland on the south, the main land as far as it could be discovered westward, the great river Canada northward, and New-England eastward. The East and West-Jersies were afterwards taken out of it, and given to under proprietaries, by the duke of York, who had the grant of the whole. The Jersies were first settled by Swedes and some Dutch, afterwards by English inhabitants; however, as New-York and the Jersies are now under one governor, the reader may consider them as one country, extending near 400 miles in length on the sea-coast, and in breadth 120. A very spacious country, enriched with two noble streams, the Hudson and Delaware rivers, running several hundred miles, and navigable up above a hundred into the main land by ships of great burden, and both falling into the sea, with commodious harbours. I must not omit mentioning here Long-Island, a considerable branch of this government. It is situated opposite to the New-York coast, an island above 100 miles long, and about 12 broad, first settled by the Dutch, and afterwards by some English from New-England, now a populous country, exceedingly fruitful, having on the east part ten English towns, who were computed to have above 800 families in the year 1701, and on the west part nine Dutch towns, reckoned to contain above 500 families. The people were of various sects and denominations, chiefly Independents and Quakers, who had removed from New-England, together with many others not professing any sort of religion.

“The whole body of this government, Long-Island, Staten-Island, the counties on the continent, and both the Jersies, had no public worship duly settled; a great variety of sentiments and schemes in religion obtained every where, and the Dutch who remained there under the English government lived in the most orderly and Christian manner. I shall give a description of the religious state of this country in the words of an excellent person, Col.

Heathcote, a gentleman who had a considerable fortune there. He wrote thus to the society in 1704—‘Being favoured with this opportunity, I cannot omit giving you the state of this country, in relation to the church, and shall begin the history thereof from the time I first came among them, which was about twelve years ago. I found it the most rude and heathenish country I ever saw in my whole life which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort. Sundays were only times set apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness, that it was intolerable. I having then the command of the militia, sent an order to all the captains, requiring them to call their men under arms, and to acquaint them, that in case they would not in every town agree among themselves to appoint readers, and to pass the Sabbath in the best manner they could, till such times as they could be better provided, that the captains should every Sunday call their companies under arms, and spend the day in exercise; whereupon it was unanimously agreed on through the county, to make choice of readers; which they accordingly did, and continued in those methods for some time.’ This description, given by that worthy person, who proved afterwards highly instrumental in settling religion both here and in the neighbouring countries, was confirmed by many accounts from other hands.

The reader will, in the sequel of this piece, have the pleasure to see the face of things in this colony exceedingly changed for the better; and that since the society have sent missionaries hither, the inhabitants have thrown off all their former rudeness, and become a religious, sober, and polite people, and, as traders to New-York assure us, resemble the English very much in their open behaviour and frank sincerity of spirit.

“The next colony is New-England, almost deserving that noble name, so mightily hath it increased, and from a small settlement at first, is now become a very populous and flourishing govern-

ment. The capital city, Boston, is a place of great trade and wealth, and by much the largest of any in the English empire in America, and not exceeded but by few cities, perhaps two or three, in all the American world. It is foreign to the purpose of this treatise to describe its ancient division into four great districts or governments; the whole country, New-England, extends above 400 miles on the sea-coast, and near 200 miles into the main land westward, in some places. This colony was first settled in the year 1620, by Protestant dissenters of many denominations, but chiefly Independents, Brownists, and Presbyterians. They did at their first settling contend with, and by their great constancy, at last surmount exceeding difficulties; and have, through their industry, raised a plentiful and delightful country out of a barren and waste wilderness: it ought to be owned, to the just honour of this people, that the first settlers who left their native country, England, appear to have done it out of a true principle of conscience, however erroneous. As soon as they had fixed the civil magistracy, they did establish a public worship of God; and suitable to this prudent, as well as religious procedure, the colony throve apace, and hath now far outstripped all the others. But when the Independents found themselves fixed in power, they began to exact a rigid conformity to their manner of worship. Men of all persuasions but their own were styled opprobriously sectaries, and though they had declared at first for moderation, and a general liberty of conscience, they notwithstanding banished and drove out of the country the Quakers, the Antinomian, and Familistical parties. However, there are many circumstances which alleviate and soften some particulars which might seem rigorous in their administration. New-England was at the beginning harrassed with various sectaries, who, under the umbrage of liberty of conscience, took a great licentiousness in all religious and civil matters. I shall mention a few of the chief from their own historians. “*The

Antinomians, who deny the moral law of God to be the rule of Christ to walk by in the obedience of faith. The Familists, who reject the sure written word of God, and teach men to depend upon new and rare revelations for the knowledge of God’s electing love towards them. The Conformitants, or Formalists, who bring in a form of worship of their own, and join it with the worship God hath appointed in his word. The Seekers, who deny all manner of worship, and all the ordinances of Jesus Christ, affirming them to be quite lost, and not to be attained till new apostles come: besides these, there were Arians, Arminians, Quakers;’ with these New-England swarmed, and their own best writers give us a very melancholy account of their enthusiastic behaviour.

“ But the most impudent sectarists, a sect heard of in no other part of the world, were the* Gortonists, so named from their vile ringleader, one Gorton, who set up to live in a more brutal manner than the wild Indian savages; in defiance and contempt of any means for instructing themselves in the knowledge of God, and without any civil government to restrain them in common humanity and decency. This blasphemous fellow had his followers, and was with difficulty suppressed by the civil power, in Governor Dudley’s time, in the year 1643. Yet, though the civil magistrate could stop the progress of this iniquity, so far as to prevent its being an allowed and tolerated faction or party; yet still, down to this day, there have continued a succession of people, who have not been ashamed to own and maintain his impious tenets, commonly called now Gortonian principles.

“ After these sectaries had rose and fallen, another sort of people appeared, professing themselves members of the church of England. These too were looked upon as sectaries, with what degree of modesty or truth the reader must judge. It is true, indeed, at the settling of the country, as hath been before observed, Independents were the first planters, who removed from

* Hist. of New-England, printed 1654, p. 24.

* Hist. of New-England, printed 1654, p. 185.

England from what they thought persecution; but since that time, great numbers of people, members of the church of England, have at different times settled there, who thought themselves surely entitled, by the very New-England charter, to a liberty of conscience in the worshipping of God after their own way. Yet the Independents (it seems) were not of this sentiment, but acted as an establishment. The members of the church of England met with obstructions in setting up that form of worship, and therefore a great number of the inhabitants of Boston got an humble petition to be laid before his majesty, King Charles the Second, by Dr. Compton, then bishop of London, praying that they might be allowed to build a church at Boston, and to perform divine worship according to the church of England. This petition was granted, a church was soon after built, and frequented by a numerous congregation; upon this occasion, the members of the church of England in many other towns in New-England, declared their desire of the like advantage of worshipping God after that way, wrote very zealous letters to Bishop Compton for ministers; and now it appeared they were a very considerable body of people."

"This is the description of the religious state of the colonies. I shall contract the whole into a short view, as the Honourable Governor Dudley, Colonel Morris, and Colonel Heathcote, have represented it in their memorials. 'In South-Carolina there were computed 7,000 souls, besides Negroes and Indians, living without any minister of the church of England, and but few dissenting teachers of any kind, about half the people living regardless of any religion. In North-Carolina, above 5,000 souls without any minister, any religious administrations used; no public worship celebrated, neither the children baptized, nor the dead buried in any Christian form. Virginia contained above 40,000 souls, divided into 40 parishes, but wanting near half the number of clergymen requisite. Maryland contained above 25,000, divided into 26 parishes, but wanting also near half the number

of ministers requisite. In Pennsylvania (says Colonel Heathcote) there are at least 20,000 souls, of which not above 700 frequent the church, and there are not more than 250 communicants. The two Jerseys contain about 15,000, of which not above 600 frequent the church, nor have they more than 250 communicants. In New-York government we have 30,000 souls at least, of which about 1,200 frequent the church, and we have about 450 communicants. In Connecticut colony, in New-England, there are about 30,000 souls, of which, when they have a minister among them, about 150 frequent the church, and there are 35 communicants. In Rhode-Island and Naragansett, which is one government, there are about 10,000 souls, of which about 150 frequent the church, and there are 30 communicants. In Boston and Piscataway government, there are about 80,000 souls, of which about 600 frequent the church, and 120 the sacrament. In Newfoundland, there are about 500 families constantly living in the place, and many thousands of occasional inhabitants, and no sort of public Christian worship used. This is the true, though melancholy state of our church in North-America; and whoever sends any other accounts more in her favour, are certainly under mistakes; nor can I take them (if they do it knowingly) to be friends to the church; for, if the distemper be not rightly known and understood, proper remedies can never be applied."

From the (Auburn) Gospel Messenger for March 15, 1832.

The Village Church.

— The first ten years of my life had passed before I remember to have been within an episcopal church. It was winter, but that did not lessen the pleasure with which I received the first permission to "go to church," although that pleasure was to cost a cold walk of a mile and a half across the "snow-clad" fields. Arrayed in woollen gloves and an ancient tippet, I did not greatly mind the cold. Amply was I gratified with the impressive view of the congregation, the clergyman in his

robe, and a thousand other (to me) strange things. And then to hear them all read, and pray, and sing *together*—O! it was, to my unpractised eyes and ears, altogether enchanting. Yet there was nothing remarkable in this same church and congregation. If my memory is faithful, the sacred edifice was simply covered and floored; rude benches were the only seats of the humble worshippers; and a plain, un-garnished desk, the only place provided for the officiating priest, rendered it necessary that the sermon should be content with the same unassuming level with the humble liturgy.

In such a building began my early attachment to the animating worship of our church. Often was I deeply impressed, and

“Time but th’ impression deeper makes,
As streams their channels deeper wear.”

The swift-winged years in their flight have borne me on through many changes, but they have not separated me from the recollection of many a solemn, many a rapturous hour spent in *The Village Church*.

The zealous liberality of the first two or three who were gathered together for the pious purpose of building a temple to the Most High, was afterwards imitated and aided by others in the unity of the same faith and spirit, until its walls, its pulpit, and its galleries, were neatly finished; a handsome organ swelled the note of praise, which rose prompted by grateful hearts; and the consecrated edifice became the pride and delight of the little assembly that once kneeled upon its rough and dusty floor. Then, as each successive Lord’s day morning brought upon the ear the cheering and inviting sound of the “church-going bell,” it was pleasant to mingle with the cheerful groups of early worshippers, and, while contemplating the beauty of these courts of an earthly temple, to feel with them that it were better to be a door-keeper in the house of our God, than to dwell in the most magnificent tents of ungodliness.

At the altar of this church it was granted me to kneel, and, when I had “renewed the solemn promise and vow of my baptism,” to receive the blessing of our venerable diocesan, and hear in-

voked for me the defence of the Omnipotent, that I might “continue his for ever.” At the same altar it has frequently been my happy lot to commemorate the love of the Divine Saviour in the celebration of the Lord’s supper, that most sacred, most impressive of all religious rites.

My visits to this hallowed spot, however, are becoming less frequent. The business and the duties of life are fast making me familiar with other churches, and endearing to me the circles that kneel around other altars; yet I cannot cease to cherish the recollection of those early scenes of deep-felt devotion—of those first-formed impressions of love and regard to sacred worship, which have “left a relish and a fragrance upon the mind, and the remembrance of them is sweet.”

LINUS.

Christ Church, Oswego, New-York.

THE success which has crowned the attempt to raise funds, by subscription, for the erection of an episcopal church in this small but very flourishing village, has been such as to call forth the most devout thanksgiving to that gracious Being, who hath put it into the hearts of his servants to contribute so liberally to aid this pious undertaking.

Already more than \$4,000 have been subscribed for this purpose. On this subscription the vestry of this church have determined to commence the immediate erection of a plain but neat Gothic edifice of stone, 74 feet by 56, with a projection of five feet in front for a tower, making the whole length 79 feet. The entire cost of the building is estimated at \$5,000, and confident expectations are entertained of being able to raise that amount by the time it is completed.

The vestry intend to have the church finished and ready for consecration in the month of November next.

Oswego, Feb. 22, 1828. [*Aub. Gosp. Mess.*]

Ascension Church, New-York.

THE ceremony of the laying of the corner stone of the church of the Ascension, to be erected in Canal-street, in this city, took place on Tuesday, April 5th, 1828. The stone was laid, with appropriate religious rites, by the Right Rev. Bishop Hobart, and an address, adapted to the occasion, delivered by the Rev. Manton Eastburn, the rector of the parish, which was organized in October last. A large number of the clergy, and of the wardens and vestrymen of the different parishes in the city, was present on this interesting occasion; which also, the weather being

peculiarly favourable, drew together a large and respectable number of spectators. The model adopted for the church is that of the ancient temple of Theseus, the chastest and most perfect specimen of Grecian architecture extant. The portico is to be surmounted by a pediment, resting upon six fluted columns of the Doric order; and will be rendered conspicuous, it is hoped, not only by its situation, but by its architectural beauty and simplicity.

We heartily bid God speed to this sacred undertaking, and pray that the very respectable minister and members of our communion who are united in rearing this new parish, may have their fondest anticipations of its instrumentality in promoting the glory of God, and the spiritual and eternal welfare of men, fully realized.

New-York Protestant Episcopal Sunday School Society.

THE eleventh anniversary of this society was celebrated in St. Paul's chapel, in this city, on the afternoon of Wednesday, April 9th, 1828. On this occasion, the evening prayer was read by the Rev. Henry J. Fel-tus, D. D., rector of St. Stephen's church, New-York, and the sermon preached by the Rev. John F. Schroeder, an assistant minister of Trinity church, New-York. After the sermon, the 110th hymn was sung; and the exercises closed with appropriate prayers from the liturgy, and the benediction, by the bishop of the diocese. The bishop, and a large number of the clergy, occupied seats in the chancel. The scholars, (rising 2,000 in number,) with the directors, superintendents, and teachers, of the several schools, closely occupied the whole of the extensive ground floor of the chapel, except one school, for which there was not room there, and which was accommodated in the Sunday school gallery. Of the report of the board of managers, which will probably be soon published, we hope to give an abstract in our next. We will now simply state, that there are in union with this society the schools attached to the following churches and chapels in this city:—Trinity church; St. Paul's chapel; St. John's chapel; St. Mark's church; Christ church; St. Stephen's church; Grace church; Zion church; St. Philip's church; St. Mary's church; St. Thomas' church; All Saints' church; and St. Ann's church; and the Sunday school conducted by the students of the General Protestant Episcopal Theological Seminary.

Bishop of Calcutta.

At the Cape of Good Hope, on the way to his diocese, Bishop James confirmed 360 persons in the Reformed Dutch church, on the 26th of October last. He also consecrated, for an English church, a portion of ground presented for that purpose by the Lieutenant-Governor of the colony.

English Sunday Schools.

THE committee of the National Society have endeavoured to obtain a return of the number of schools throughout the kingdom, in which the children are educated according to the principles of the established church, and are taken every Sunday to some place of worship under the establishment. The returns are at present defective, not above two-thirds of 12,000 letters sent out by the society having been answered; but from those actually received, there results the following gratifying list of totals:—Number of schools returned, 6,172; children, 415,978; schools taken to church, 6,090; schools not taken to church, 82; schools using the books of the Society for Promoting Christian Knowledge, 5,204; schools using S. P. C. K. books and others, 860; schools not using S. P. C. K. books, 108; schools wholly adopting the national system, 1,788; schools partially adopting the national system, 1,043; schools not adopting the national system, 3,341.

The public are greatly indebted to the society for this document of Christian statistics.—*Christian Observer.*

Irish Sunday Schools.

IN 1809 the number was seventy-three. In October last, the Sunday School Society for Ireland reported, as under its care, one thousand nine hundred and forty-five, taught by fourteen thousand four hundred gratuitous teachers, and containing one hundred and sixty-three thousand scholars!—seventy-five thousand of whom can read their Bibles, and are permitted to carry them home, for the benefit of their parents and friends.

The expenditures of the year amounted to two thousand five hundred pounds; of which three hundred pounds were subscribed by Sunday school children in England, in sums of one penny each.

The report having been read, and a motion made for its acceptance, the meeting was thrown into confusion by a number of Catholics, who appear to have attended for no other purpose. For half an hour, the uproar was so great that no speaker could be heard. At length the tumult partly subsided, and amidst many interruptions, the business of the meeting was continued and concluded. The *Liverpool Courier* speaks of the outrage as "unprecedented in the annals of Liverpool meetings."—*Western S. S. Visitant.*

Ecclenastical Statistics.

FROM a document recently published in England, we have gathered the following particulars.

From the diocese of *Canterbury*, of which Dr. Sutton is archbishop, there are 359 churches and chapels belonging to the

established church, four of which have been erected since 1800. In that of *York*, of which Dr. Vernon is archbishop, there are 942 churches and chapels, 12 of which have been erected since the same date. *Ely*, Dr. Sparke, bishop, includes 158 churches and chapels. *Chester*, Dr. Blomfield, bishop, 606 churches and chapels, 24 of which have been built since 1800. *Carlisle*, Dr. Percy, bishop, has 130. *Exeter*, Dr. Carey, bishop, has 607, six of which have been erected since 1800. *Durham*, Dr. Van Mildert, bishop, has 203, seven of which have been built within the same period. *Gloucester*, Dr. Bethell, bishop, has 329, of which eight have been built within the same period. *Winchester*, Dr. Sumner, bishop, has 483, of which 14 have been erected within the same period. *Hereford*, Dr. Huntington, bishop, has 378. *Lincoln*, Dr. Kaye, bishop, has 1,267, of which seven have been built since 1800. *London*, Dr. Howley, bishop, has 630, of which 13 have been erected within the same time. *Norwich*, Dr. Bathurst bishop, has 1,194. *Peterborough*, Dr. Marsh, bishop, has 335. *Oxford*, Dr. Lloyd, bishop, has 228. *Bath and Wells*, Dr. Law, bishop, has 491, of which three have been built since 1800. *Litchfield and Coventry*, Dr. Ryder, bishop, has 647, of which 15 have been built since 1800. *Chichester*, Dr. Carr, bishop, has 140, of which three have been built since 1800. *Salisbury*, Dr. Burgess, bishop, has 492. *Worcester*, Dr. Cornwell, bishop, has 264. *Bangor*, Dr. Majendie, bishop, has 193, one of which has been built since 1800. *Llandaff*, Dr. Copleston, bishop, has 236, six of which have been built within the same period. *St. Asaph*, Dr. Luxmore, bishop, has 124, one of which has been built within the same period. *St. David's*, Dr. Jenkinson, bishop, has 496, three of which have been built since 1800.

The whole number of churches and chapels belonging to the English Episcopal Church is 11,053, of which number 125 have been erected since 1800.

The whole number of dissenting congregations in England are estimated at—Unitarian, 204—Independent, 1,203—Baptist, 805. Total, 2,212.

The Church of Ireland has four archbishops, and 18 bishops: number of churches not given.

The Scottish Episcopal Church has six bishops, 74 priests and deacons, 100 congregations, and about 60,000 members.—*Church Register*.

Appeal for Missions.

Stewards of God! his richest gifts who hold,
 Sublime dispensers to your brother's need,
 Can Charity within those breasts grow cold,
 Where Faith and Hope have sown their holy seed?
 Hoard ye the stores of Heaven?—Ah! then beware
 Lest its pure manna turn to bitterness and care.

Stewards of God! replete with living bread,
 Shall any famish in your rosy path?
 Have ye a garment which ye will not spread
 Around those naked souls in winter's wrath?
 Ye see them sink amid destruction's blast,
 Unmov'd ye hear their cry!—*What will ye plead at last?*

Ye have that cup of wine which Jesus blest
 At his last supper with the chosen train—
 Ye have a book divine, whose high behest,
 "Go teach all nations," sends its thrilling strain

Into your secret chamber. Can it be
 That selfishness enslaves the souls by Christ made free?

Do ye, indeed, on time's tempestuous shore,
 Wear the meek armour of the Crucified?
 Yet stretch no hand, no supplication pour,
 To save the fainting souls for whom he died?
 God of all power!—what but thy Spirit's flame
 Can open the eyes of those who dream they love thy name?

Where is your heathen brother?—From his grave,
 Near thy own gates, or 'neath a foreign sky,
 From the throng'd depths of ocean's moaning wave,
 His answering blood reproachfully doth cry.
 Blood of the soul!—Can all earth's fountains make
 Thy dark stain disappear!—*Stewards of God, awake!*

[Episcopal Watchman.

For the Christian Journal.

Messrs. EDITORS,

The following little poem, from the last publication of Hannah More, derives fresh interest from a knowledge that its revered authoress is yet living at an advanced age, in tolerable health, and continues to take the same interest in every thing connected with the progress of religion and the welfare of mankind, that she has so long and so ably manifested in her life and writings—while they have been incalculable blessings to thousands, her Christian humility and modesty have induced her so touchingly to describe as

The Widow's Mite; or, the Last Offering.

When in the treasury of the Lord
 The rich and great with one accord
 Their ample bounties threw,
 They, not diminishing their store,
 Not poorer than they were before,
 From their abundance drew.

A feeble woman, old and poor,
 Would throw her mite into the store,
 Her duty to fulfil;
 Her contribution was but small,
 But yet she gave her little all,—
 The Lord accepts the will.

So I, decay'd in mind and health,
 And bare of intellectual wealth,
 This slender offering bring;
 No honour can my feeble lays,
 No glory my poetic praise,
 Give to th' *Eternal King*.

Yet Heaven accepts the gift, though small;
 'Tis but a *Mite*—but 'tis my all.
 [Christian Observer.

Littell's Religious Magazine.

A publisher at Philadelphia advertises a new monthly "Religious Journal," which is to include "the greater part of the Christian Observer, and the best articles from all the English theological publications of merit, *without any regard to the doctrines which they may inculcate.*" There is an amusing naivete in this announcement. We were not aware that our American friends were such cosmopolitan religionists. We may perhaps oblige our readers with a specimen of this composition, should any of our literary purveyors import a sample of it.—*Ibid.*

Improved Printing Press.

THE model of a printing press, which was mentioned some months since, is now in successful experiment in the office of the (Methodist) Christian Advocate and Journal. It is said to be capable of striking off on both sides from 4,000 to 5,000 sheets in one hour. The sheet is drawn through in a straight line between two sets of cylinders, in one set of which the form of types is affixed to the upper cylinder, and in the other to the lower. There are still other cylinders for the purpose of distributing the ink to each of the type cylinders. The machine is also contrived in such a manner as to feed itself and lay off the paper, so that only one attendant is necessary. That it will succeed well in stereotype printing is, we believe, doubted by none.—*Journal of Commerce*

Curious Hebrew Manuscript.

A very extraordinary piece of penmanship is at present exhibited in the room of the Athenæum. It is a sheet of vellum a yard square, containing the books of Ruth, Esther, Job, the Song of Solomon, Lamentations, and Psalms, written in the Hebrew character, and so disposed as to form a series of beautiful figures, representing all the sacred instruments and furniture of the temple of Jerusalem—the altar, the mercy-seat, the cherubim, the candlestick, the tables of the law, the columns, and the flowers upon their capitals, &c. The work is beautifully written and drawn, and was the exclusive labour of three full years. It is the most curious production of the kind that we have seen.—*Philadelphia paper.*

✂ *To Correspondents.*—The two communications of "A LAYMAN" have been received. The first, with one or two alterations and omissions, to which, we trust, he will not object, will be inserted in our next. The second it is deemed inexpedient to publish.

It was intended to have inserted, in the present number, a memoir of the late Rev. Orin Clark, D.D., from the sermon of the Rev. President Adams, preached at his funeral; and another of the late Rev. John Dunn, of Virginia, from the sermon of the Rev. Dr. Meade, published in the Washington Theological Repertory; but a press of matter has rendered it necessary to defer them until our next.

Acknowledgment.

Tax treasurer of the New-York Protestant Episcopal Missionary Society gratefully acknowledges the receipt of the following sums, viz

Sunday, April 6th—Collection at St. Philip's church, (coloured congregation,) after a sermon preached by the Rev. George Upfold, M. D., rector of St. Thomas' church	\$ 36 71
Sunday, April 27th—Collection at St. John's chapel, sermon preached by the same Rev. gentleman*	251 00
April 18th—Received of the ladies of the Prot. Epis. Church of the village of Cooperstown, New-York, by Mr. T. Keese	7 00
April 25th—Received of the Auxiliary Female Miss. Soc. of St. John's church, Ogdensburgh, (recently formed,) by Mrs. A. Ford, treasurer	24 00
	\$ 318 71

BENJ. M. BROWN, Treasurer.

Calendar for June, 1828.

1. Trinity Sunday.
8. First Sunday after Trinity.
11. St. Barnabas.
15. Second Sunday after Trinity.
22. Third Sunday after Trinity.
24. St. John Baptist.
29. } Fourth Sunday after Trinity.
- } St. Peter.

Ecclesiastical Meetings in June, 1828.

4. Connecticut, Ohio, and Maryland Conventions meet.
7. Delaware Convention meets.
10. Rhode-Island Convention meets.
18. Massachusetts Convention meets.
26. } Trustees of the General Theological Seminary meet.
- } Board of Managers of the General Protest. Episcopal Sunday School Union meet.
27. Commencement of the General Theological Syniary.

* Five dollars and twenty cents of this sum being contributed by the children of the Female Sunday School of the chapel.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 6.]

JUNE, 1828.

[VOL. XII.

For the Christian Journal.

Introduction to the Gospel of St. John.

(Translated from Kuinoel.)

[Continued from page 139.]

§ III.—ON THE LANGUAGE IN WHICH JOHN WROTE HIS GOSPEL.

THAT John wrote his Gospel in Greek is the constant opinion of the ancients. From this, however, Salmasius, Grotius, Bolten, and others, have dissented, and have contended that John wrote his Gospel in Syriac, and that it was afterwards translated into Greek. Their arguments are as follows. *First*. "The Greek language was not generally in use in Palestine in the time of Christ and his apostles, but the vernacular language of the country was the Syro-Chaldee." But at that time the Greek was much in use in every country, and in Palestine itself, and might easily be learned. See Joseph. Ant. 18. 20. Many Hellenistic Jews had emigrated at this time from Asia-Minor to Palestine for the purposes of commerce, and lived at Jerusalem while John remained there after the death of Jesus, John xii. 20. Acts vi. 1. 9. In Galilee also the Greek language was much in use, as it was a region of considerable trade, and a part was called Galilee of the Gentiles, because it bordered on Tyre and Sidon, and was inhabited, for the sake of traffic, by many Arabs, Syrians, and Phœnicians. And it is proved in Acts xxi. 40. xxii. 2, that not only men of the cultivated classes, and merchants engaged in constant trade, were skilled in Greek, but even ordinary plebeians. For would a tumultuous multitude, who expected Paul to address them in Greek, have recalled themselves to order on the waving of his hand, unless a great part of the assembly had understood Greek? John, a fisherman of no

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mean condition, must needs have been conversant with men who spoke Greek, in the way of his trade, so that his employment was an aid to him in learning Greek. That Peter, who was also a fisherman, and the friend of John, was acquainted with this language, appears from his First Epistle addressed expressly to "the strangers," the authenticity of which is undeniable. The same thing is evident from the fact of Peter's converting Gentiles to the faith, Acts x. It must therefore be admitted, that the Greek language was in use in Palestine, and that John had abundant opportunity to learn it. That Jesus himself sometimes spoke Greek, has been conjectured with a great degree of probability by Paulus, in his work entitled *Verosimilia*, &c. Jenæ, 1803—4. *Secondly*. "But if John had acquired the faculty of speaking Greek, his knowledge of the language did not go beyond the mere ability of expressing his meaning in Greek, so as barely to be understood." Let us grant that John, while he lived in Palestine, had only acquired the elements of Greek, might he not afterwards, when he had settled himself down at Ephesus, have obtained a sufficient knowledge of the language? For there no language but Greek was heard, and both Jews and Christians in the religious assemblies used Greek translations of the Scriptures. And John lived at Ephesus a long series of years, and wrote his Gospel about the close of the first century. *Thirdly*. "If John, who is supposed to have written in Greek, yet quotes from the Hebrew Scriptures, and not from the Greek translations, why should we not suppose, that he who used the Hebrew Scriptures, wrote himself in Hebrew?" This question of Salmasius is sufficiently answered by these passages, John ii. 17. x. 34.

xii. 38. xix. 24, in which the quotation is made, not from the Hebrew, but from the Septuagint. Eichhorn has also shown, that the Jews of Palestine themselves frequently called in the aid of the Alexandrian version to explain the Hebrew Scriptures. *Fourthly.* "That John in writing his Gospel used the Aramæan, and not the Greek language, would appear from various passages which seem to have been inaccurately rendered from Syro-Chaldee. See for instances xii. 3. xiii. 34. xix. 11. 29." The vanity of Bolten, the author of this opinion, in pronouncing that these passages were imperfectly understood and expressed by a Greek translator, who must have been familiar with both languages, and that too while both were living languages, will sufficiently appear from my notes on those passages. Thus we have shown that John not only might have written in Greek, but that he did write in that language, since all antiquity asserts the fact, and the arguments to the contrary have proved invalid.

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§ IV.—ON THE PECULIARITIES OF JOHN'S GOSPEL.

There is evidently a great difference between the Gospel of John and the works of the other Evangelists, in the choice of matter, the mode of narration, the style, and peculiarities of writing. For instance, John passes over what Matthew and Luke have handed down concerning the genealogy, conception, &c. of Jesus, of which, however, he could not have been ignorant, since Jesus on his death commended his mother to the care of John, and omits the institution of the Lord's supper, the transfiguration on the mount, and the agony in the garden, although he was a witness of them all. These he has passed over; partly because he preferred to follow his own design in writing for the Hellenistic and Gentile Christians, (see Matthew, §. 1 & 4. Mark, p. 7,) and partly because they were already known to his readers from other sources. John has related *many of the transactions* of Jesus in *Jerusalem and its neighbourhood, which had been passed over by the other*

Evangelists, who rather attend to the events of his life while in Galilee, and in all his narratives has been more diligent than they to mark the place, time, and occasion, of the actions and discourses of our Lord. See John iv. 32, comparing verses 31, 35, &c. v. 17, comp. v. 16, v. 19. &c. comp. v. 18, vi. 27, comp. v. 26, v. 62, comp. v. 60, &c. vii. 16, comp. v. 15, v. 28, ss. comp. v. 27, v. 33, comp. v. 32, viii. 30—59, xii. 35, comp. v. 34, xiv. 6, comp. v. 5. And since he wished especially to exhibit to his readers specimens of the wisdom of Jesus, he has narrated but few of his miracles, and those only which were closely connected with discourses which he has annexed, or with the life and destiny of his Master; or those which were wrought before a crowd, and which affected strongly the minds of the spectators, or had been critically examined by the magistrates, v. 1. ix. 1. ix. 15. xi. 47. He has collected with more diligence longer discourses of our Lord, in which he had explained more fully to his disciples the true account of the office committed to him, or had defended himself in the temple and in the synagogues against the charges of the Jewish doctors, or had refuted the false opinions of the age as to the character and person of Messiah, and the nature of his kingdom. Matthew, Mark, and Luke, on the other hand, have rather handed down, what Jesus said before persons desirous of hearing him, sometimes in parables, and sometimes in proverbs or apothegms, the greater part of which referred to moral duties, and have given us rather the substance of discourses, or fragments of them, than the discourses themselves. They have, however, related a great number of his miracles. John, moreover, is a much more regular writer of history than the other Evangelists. They give us for the most part a naked and simple detail, without any remarks to guide the judgment of the reader. John has frequently inserted remarks and his own opinion in his narratives. He has added whatever he judged it necessary for his readers to know of the character and situation of places, has illustrated

the spirit and manners of the age, and has noted the reason for which this or that thing was done; and the cause of its leading to this or that issue; as in xii. 37, and elsewhere. He has also given us his own explanations, not only of actions and events, but also of discourses of our Lord, especially where his opinions appeared to him either of superior importance, or liable to be mistaken. See ii. 21. vi. 64. 71. vii. 39. xii. 33, &c. Compare p. 1, &c. of a Dissertation by Henkies, entitled, "The Apostle John himself the Interpreter of some of the Apothegms of Jesus contained in his Gospel," which may be found in Pott's Collection of Theological Tracts, published at Helmstadt, 1800. The diction of the discourses of our Lord preserved by John differs from that which is observable in the other Gospels. Besides other arguments,^a the explanatory remarks thrown in by John would prove (as Henkies has observed, p. 19) that the discourses which John attributes to his Master are genuine and carefully preserved, though not perhaps verbatim. See John xii. 32. 34. Why does he not at once substitute the sense which he gives us for the discourses themselves, and introduce Jesus speaking as he wishes him to be understood? It can be only because he wishes to preserve, with scrupulous accuracy, the discourses as originally delivered by Jesus. The same care, however, is admitted to have been used by the other Evangelists.^b For the difference is by no means so great between the discourses of our Lord as preserved by John, and by Matthew, Mark, and

Luke, that we seem to hear one Master in John, and another in the first three Evangelists. Allegories, figures, and parables, occur indeed more frequently in John, and our Lord here speaks more obscurely of his death and resurrection than in the other Gospels. But in not a few of the discourses contained in the first three, we find the same modes of speech and argument as are observable in those preserved by John. See Matt. vi. 22. ss. vii. 24. ss. xi. 7—30. xiii. 3. ss. xv. 13—20. xviii. 3. ss. xxiv. 5. ss. xxv. 1. ss.—Luke viii. 10. x. 18. Matt. viii. 22. xvi. 6. With Matt. xiii. 11—15. compare Mark iv. 11. Luke viii. 10. Besides, the Evangelists did not intend to collect all the discourses of Christ, but only to make a selection. For no one will deny that Jesus, a public teacher, whom great crowds of people often followed, who, for so many years, performed the office of an instructor, and embraced every opportunity for speaking presented in the city, or on his journeys through Palestine, must have uttered much more than his biographers have handed down to us. The first three Evangelists, then, have been more especially attentive to those discourses which were delivered publicly before the people, and have in general preserved only the substance, and, in some instances, fragments of the original discourses. But John, who, when he became a disciple of Jesus, was young, docile, and most desirous of his instruction—who was singularly attached to, and intimate with, his Master, and who had therefore sedulously adapted himself to his doctrine and style—who had been peculiarly impressed by the more sublime discourses of our Lord, especially by those which related to his close union with the Deity, (see Bengel Neues Archiv. B. I. p. 16. Langius die Schriften Joh. vol. II. p. 16,) was rather bent on the selection of discourses of this kind. The discourses selected by him were for the most part delivered either in private, (see i. 38—51. chap. iii. chap. xi. chap. xii. 23. sq. & chaps. xiii.—xviii.) or in the temple and the synagogues, in the presence of his enemies, the Jewish rulers and doctors. See ii. 18. v. 18. vi. 26. vii. 1

^a Often the very same words are used by John and by the other Evangelists. Compare John vii. 8. with Matt. xxvi. 11. John vi. 20. with Matt. xiv. 27. John xii. 25. with Matt. x. 39. and John xiii. 20. with Matt. x. 40, &c.

^b The opinion is not improbable, that some of the intimate disciples of Christ, and John among the number, committed to writing many of his discourses immediately, or at least shortly after their delivery. See Michaelis Einleit. vol. II. p. 923; or Marsh's Michaelis, vol. IV. pp. 94, 215. Paulus in Comment. edit. 2d. vol. I. p. 387, & p. 638. Bertholdt, in his work entitled "Conjectures on the Origin of John's Gospel," has laboured to show, p. 27, *egg*, that John took a great part of his Gospel from manuscripts written by himself in the Aramaean tongue while Jesus was yet alive.

viii. 12. chap. x.^c Nor can it be inferred from the fact, that in St. John our Lord speaks somewhat obscurely of his death and resurrection, and in the other Evangelists more plainly, that the latter accommodated the prediction to the event. For it might easily happen that hints both obscure and plain should be uttered by our Lord, and that St. John should record only the former, not thinking further explanation necessary after the event.

It remains that we say something of the style of John, and show that in this respect he differs from the other Evangelists. He frequently puts the abstract for the concrete, as in his use of *φῶς, ζωή, ὁδός, ἀνάστασις*. He expresses the same sentiment in both a negative and affirmative form, i. 3. 20. iii. 15. v. 24. vii. 18. x. 28. He frequently repeats the same word, or formula, v. 31—34. v. 41—45. vi. 26. 31—35. 48—58. xiii. 31. 32. xvii. 2. 3. 4. 10. 22. xiv. 10. 11. 20. xv. 4—12. He sometimes repeats the same word in the same sentence in a different sense from what it had before, i. 33. iii. 8. 19. iv. 13. 35. viii. 16. 56., he uses many words in a peculiar sense—*ἀμαρτία*, error, opposed to *ἀλήθεια*, viii. 46. *ἀμαρτωλός*, an impostor, ix. 16. 24. 25. 31. 34. *ἐλκεῖν*, to allure, to draw, vi. 44. xii. 42. *ἴδια*, a house, a home, i. 11. xvi. 32. xix. 27. *παροιμία*, where the other Evangelists use *παραβολή*. The words peculiar to John are, *ἀποσυναγωγός*, ix. 22. xii. 42. xvi. 2. *ἀρχιτρίκλιτος*, ii. 8. 9. *βρωσκεῖν*, vi. 13. *γενετή*, ix. 1. *γλωσσόκομον*, xii. 6. *ἐκκεντεῖν*, xix. 37. *ἐκφύσασθαι*, xx. 22. *κερματιστής*, ii. 14.

^c Uster, in his Critical Commentary, in which the Gospel of John is proved to be genuine, p. 6, remarks—"The reason why the Gospels present to us a varied image of the life of Christ is this, that the writers of them neither saw him from the same place, nor understood him with the same mind. For in the first three Gospels, these things are for the most part related which the better part of his countrymen, and that, too, a crowd often surrounding him, might have seen, heard, and felt. But the fourth brings to light more hidden things which avoid the public gaze, and delineates Jesus reclining on the bosom of a most delightful friendship in such vivid colours, that we perceive by internal evidence that it must have proceeded from one of his companions who had lived in intimacy with him."

καπουρός, xx. 15. *λεντίον*, xiii. 4. 5. *μισθίας*, i. 42. iv. 25. *ἰοσημα*, v. 4. *παρακλῆτος*, xiv. 16. 26. xvi. 7. *προβατική*, v. 2. *προσφάγιον*, xxi. 5. *συμβατήης*, xi. 16. *τετραμήνιον*, iv. 35. *φραγγέλλιον*, ii. 15. *ψακίον*, xiii. 26. 27. 30, &c. The reader is referred for further satisfaction, as to the peculiarities of John, to Schulz, p. 63, Wegscheider's Introduction to John, p. 297, Eichhorn's Introduction to N. T. vol. II. p. 258, Handschkius on the Authenticity of the Twenty-first Chapter of John, p. 8, ss. (Leipzig, 1818.)

(To be continued.)

For the Christian Journal.

Hints on the Interpretation of Scripture.

(Translated from Werenfels.)

I. THERE are many things in the Scriptures which will be better understood by learned men, than by unlearned men, however pious.

II. There are also many things which pious men will understand better than men devoid of piety, however learned.

III. Those parts which are intelligible to persons merely pious, are of more importance to salvation than those which are intelligible to persons merely learned.

IV. The grammatical sense of the words of Scripture is better known by such as are skilled in the languages, than by the unlearned.

V. The saving sense of Scripture is better felt in the heart by pious men, than by such as are destitute of piety.

VI. As the accounts of wars, contained in history, are best understood by those who have been long engaged in warfare; so the information given in the Scriptures, respecting the spiritual warfare of Christians, is best understood by such as have been already sometime engaged in it.

VII. There are no worse interpreters of Scripture, than men inordinately attached to their own interests and opinions. They continually attach their own ideas to the Scriptures, and pass them off for the word of God. If such men happen to be acquainted with the

original languages, and to be more than ordinarily well versed in the sacred text, their learning is of no other use than to blind themselves and others the more completely.

VIII. Unlearned men should be willing to acknowledge their deficiency; and should never imagine that any degree of piety they may possess will render them the best interpreters of every part of Scripture, not excepting such as require rather learning than piety to make them intelligible.

IX. Knowledge, when puffed up with conceit, is a dangerous thing. But conceited piety would be much more dangerous; if it were possible for true piety to be conceited.

X. It is to be wished that there were not so much pains taken to increase their knowledge, by men who have made none, or very little, use of that which they already have.

XI. The pious thoughts which suggest themselves to pious persons during the reading of the Scriptures, are pious thoughts; but it does not therefore follow that they are the meaning intended by the Holy Spirit to be conveyed by the passages so read.

XII. When the Scripture says, that "the natural man receiveth not the things of the Spirit of God," the sense is the same as we should convey by saying, A Miser cannot understand exhortations to be liberal to the poor: A Revengeful man will not receive admonitions to be placable: A Drunkard does not understand advice to be sober and temperate.—*Werenfelsii Opuscula*, Tom. II. p. 359, s.

For the Christian Journal.

A Layman—No. III.

It seems to be thought by some, that it is necessary to create parties and divisions in the church, and that churchmen should be distinguished and known by different names. The same opinion was entertained by the men of Geneva in old Richard Hooker's day. Concerning them, we are told by that good man—"After that the fancy of the common sort hath once thoroughly apprehended the Spirit to be the author of their persuasions concerning disci-

pline, then is instilled into their hearts, that the same Spirit leading men into this opinion, doth thereby seal them to be God's children; and that as the state of the times now standeth, the most special token to know them that are God's children from others, is an earnest affection that way. This hath bred high terms of separation between such and the rest of the world; whereby the one sort are named the brethren, the godly, and so forth; the other worldlings, time-servers, pleasers of men and not of God, with such like."

The alarming powers and influence of the bishops, cause great uneasiness in the minds of these brethren, and their great aim is a reduced episcopacy. One would suppose that they had lived before the revolution in some parts of New-England, or had studied, instead of the Prayer Book and canons of the church, some of the writings of the Puritans of those days against an American episcopate.

When men, educated in a very different creed, and who from childhood were taught to believe, that in the episcopal church there are strange errors of doctrine and discipline, afterwards desire to become ministers in that church, it is but a reasonable expectation, that the change is something more than the change of a religious name. If a man can labour with equal effect as well as zeal in the church wherein he was baptized, the question may well be asked, and the answer it may be difficult to give, What motive, not disreputable to him, could have induced him to forsake the religion of his fathers? It is told to us by an episcopal periodical, published in one of the eastern states, that they have men "there, or thereabouts," who speak all manner of evil of the episcopal church, and yet recommend it to the young men of their own persuasion, to apply for orders in the episcopal church, if to the south they go, in order to make their fortunes. May there not have been some who have accepted this advice, and without any change of opinion or feeling, have solemnly answered in the affirmative the question, "Do you think that you are truly called according to the will of our L-

Jesus Christ, and according to the canons of the church, to the ministry of the same?" That such men thus called, and thus persuaded, should afterwards be of the "godly," and of the "brethren," and should be afraid of attaching importance to our forms and our peculiarities, and disposed to act against and vilify bishops, surely might be expected.

But why this dread of, and downright hostility by them to, our bishops? Surely not, because of the extent of their powers. As bishops, they have much less power than belongs to them in the character of rectors of their respective parishes. Yet it is generally understood, that in their parishes, they are not chargeable with too great a fondness for the exercise of powers which have never been given to them, whatever may be thought of the dispositions and practices of those who speak evil against them. Why then this jealousy of bishops manifested by some of the inferior clergy, and those, too, who feel no dread of "the brethren," and can imagine no danger in leaving every thing to their indiscretion?

Is it because of the hatred of every thing like abuse of power—their utter abhorrence of spiritual tyranny, no matter by whom exercised? Alas! how ready such men often are to justify and applaud oppression in brethren of the same kindred. How often, for example, do we hear the famous synod of Dort admired—that *place upon earth so much like heaven*? And who were the men that composed, and what the doings, of the synod of Dort? "We cannot help observing," says Mosheim, "that their sanctity, wisdom, and virtue, have been exalted beyond all measure by the Calvinists." "It is plain, in the first place, that the ruin of their community (the Arminians) was not only premeditated, but determined, even before the meeting of the synod; and that this synod was not so much assembled to examine the doctrine of the Arminians, as to publish and execute with a certain solemnity, with an air of justice, and with the *sufrage and consent of foreign divines, a sentence already drawn up and*

agreed upon by those who had the principal direction in these affairs.* "They were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. This sentence was followed by its natural effects, which were the *excommunication of the Arminians*, the suppression of their religious assemblies, and the deprivation of their ministers." The doctrine for which principally they were condemned, extended "the love of the supreme Being, and the merits of Jesus Christ, to all mankind." "It is remarkable enough, that the supralapsarian and sublapsarian divines forgot their debates and differences as matters of little consequence, and united their force against those who thought it their duty to represent the Deity as extending his goodness and mercy to *all mankind*." One more extract from the historian will inform us, what were these differences among men who so much resembled "heaven upon earth." "Part were of opinion that God had only *permitted* the first man to fall into transgression; without positively *predetermining* his fall. But others went much further; and presumptuously forgetting their own ignorance, on the one hand, and the wisdom and equity of the divine counsels on the other, maintained that God, *in order to exercise and display his awful justice, and his free mercy*, had decreed from all eternity the transgression of Adam, and so ordered the course of events, that our first parents could not possibly avoid their unhappy fall." Surely while doctrines like these are approved of, and such doings meet with advocates among us, we may be unwilling to part with the episcopal regimen, and the protection and right of appeal which it affords to the laity, who may be oppressed by an order of men inferior to bishops.

A reduced episcopacy. And by this I understand bishops, who are to be moderators in our ecclesiastical bodies, and cyphers in the dioceses—bishops, who are not to rule according to the canons of the church, but to be ruled; and by whom? By the laity, whom by "evil speaking, lying, and slanderous," it is attempted to make jealous of episcopal authority? O! no. In every

scheme of a reduced episcopacy of which we have heard, the powers of the laity in ecclesiastical concerns are to be as much reduced as those of the bishops. Hence it is that we have sometimes known every thing but the truth spoken of Right Rev. Gentlemen, for having maintained the perilous doctrine, that the laity ought to be represented in our ecclesiastical councils. Yet, to entertain any suspicions of the designs of such men—to speak of “the loose way in which some churchmen hold their churchmanship”—to insist that the members, and especially the clergy, of the church, should “seem what they are, and be what they seem,” and conduct themselves not as some do, so as “to be mistaken for dissenters at heart, in order to show that they are not bigoted in their opinions”—nay, to say of them aught that is not flattery—oh! it is so uncharitable—it is to destroy the just influence of the clergy—to diminish their usefulness as servants of the Most High. It is only when bishops, and those friendly to bishops, and consistent churchmen, are spoken of, that men must censure. With respect to others, and their plans, and their views, no fault must be found with them; by all true Christians, they must be considered as genuine descendants of the little girl, of whom Dr. Franklin spoke in the General Convention, who alone was always right.

I am not very well acquainted with ecclesiastical history, and perhaps, therefore, may be in some danger of being *priest-ridden*. We of the laity, however, are bound to know, that if there be any danger, it is to be apprehended, not from the highest order. They are to protect us against any unwarrantable pretensions of our pastors. But from those who are unwilling to be subject to the laws, and canons, and rubrics of the church, who choose to be in reality more than bishops. History proves, that in the episcopal church none are more likely to exercise over their flocks an authority which neither the Scriptures nor the church give them, than those who affect such dread of a bishop's influence, and a bishop's powers; and who, in our ecclesiastical councils, are most busy in managing

inexperienced laymen, and in getting up an *independent* party, to speak and vote as they are directed by those who claim to themselves the merit of not being like those whom they oppose—*creatures* of the bishop.

Much knowledge in these matters may be obtained from Hooker's Ecclesiastical Polity, and the Life of him prefixed to it. Here are disclosed, and in the strongest terms, the views, and designs, and stratagems, of “the brethren” of his day—the men who were the very best, indeed the only true friends of the church, until they excited in the nation a feeling which led to its entire subversion. In perusing that work, one might imagine that he was studying the history of a later period, and the characters of men of much more modern date. And no wonder. The book which tells us of the dangers to be apprehended, of the means which were resorted to in other days with success, in order to overthrow the church, tells to others, whose great anxiety in regard to the episcopal church may be to rid it of its “peculiarities,” and to make it more *Genevan*—what party names they are to assume themselves, and give to others; and the measures most likely to be successful in cheating, inflaming, and then enslaving, the laity.

A LAYMAN.

For the Christian Journal.

Specimen of a Review of a Religious Tract.

Tract No. 139 of the American Tract Society; *Contentment in Humble Life; A Memoir of Thomas Hogg.* pp. 16. 12mo,

We consider it as a fundamental principle in the choice of religious tracts for publication, that the managers of tract societies are trustees of the alms which a religious public may choose to devote to that peculiar branch of charity, and as such, are bound to effect, as far as in their power, the greatest quantum of good with the least possible admixture of evil. The modifications of breach of trust into which they are liable to ~~swerve~~, are neither few nor unimportant. If they select tracts

too bulky and expensive, they misapply the funds under their care, by limiting the extent and variety of usefulness which better management might have given them. On the other hand, the publication of fly leaves and fag ends of stories, is as palpably improper as it would be to lay out a sum of money destined to feed the starving poor, in the purchase of whip syllabub, or the gleanings of a confectionary. Objections equally strong attach to the choice of cold formal reasonings on minor points of the grand plan of salvation—of narratives without aim or object—of microscopic delineations of truths of which a bold and rapid sketch is needed—and of treatises, whether narrative or didactic, which, in their attention to a single point, throw others, equally important, in the shade, or actually tend to the subversion of portions of religious truth.

Of this last sort is the tract before us. It is not eligible for publication by a religious tract society, because it will not return to the contributors to that society a *quid pro quo*. It does not do the greatest quantum of good with the least admixture of evil that might have been done by a tract of sixteen pages, costing the religious public — dollars and — cents.

In the first place, as a whole, it is merely an exemplification of a *single* Christian virtue, and that rather an effect of the other “fruits of the Spirit,” than one of the cardinal points of the practice which results from faith in the Redeemer. We certainly do not object to the presentation of some particular of that practice in a prominent light in a religious tract. On the contrary, we are well convinced that in preaching (and what is a religious tract but a silent preacher?) nothing is more destructive of utility than generalization either in rebuking vice, or inculcating pious habits and dispositions. But it is the entire segregation of a member from the body of the new man—the representation of a single feature to the exclusion of all the rest—that is objectionable in the “Memoir of Thomas Hogg.” As well might we, with the simpleton of old, carry about a single stone as a sample of a building to

be sold, or display a severed hand of foot as a specimen of the apt contrivance and beauteous symmetry of the human frame, as undertake to promote the general interests of religion by an exclusive commendation of “Contentment.” Had its connexion with faith, and hope, and love—with patience, and joy unfeigned, been made sufficiently apparent, it would have been wise and praiseworthy to recommend it with all the powers of eloquence and historical example. But alone, unsupported by its fellow graces, even *Christian* contentment presents but a sorry aim for the aspirant at perfection.

In the second place, the example afforded, in the “Memoir of Thomas Hogg,” of even this single virtue, is of a very doubtful character. It would require a much greater amount of data than is given in the tract, to afford a certainty that the tranquillity, indifference, hilarity, or what not, of Thomas Hogg, was not a constitutional habit of mind, rather than one of the good works which spring from faith. Yet it is evident that no such additional supply was possessed by the writer, who has honestly told us all he knew. Now is it safe, to hold up as an object of imitation—a person assured of salvation, (for his body is described as “a casket for the inestimable jewel of a soul cleansed in the blood of the Redeemer from all earthly impurities, and made meet for the inheritance of the saints in light,” p. 4,) one whose sole claim to that title is thus precarious? It is already a snare to thousands, that they mistake constitutional indisposition to certain vices, or predilections for certain virtues, for the results and evidences of saving faith in Christ. Should not the utmost caution be used in religious instruction, that no confirmation be given to such error, no additional hold afforded to such dangerous prejudice?

The traits in the character of Thomas Hogg, which have occasioned his being selected as an example of Christian contentment, are briefly these:—

1. An assertion, after passing the night in a stable, rather more comfortable than he had expected, and per-

haps, than he had been accustomed to spend his nights—that “he was very happy.”

2. The declaration of a Mr. S., that “he never learned so complete a lesson of humility, contentment, and gratitude, as from the conduct of this man.”

p. 4. Their acquaintance would appear from the tract to have been of *thirteen days’* duration.

3. His “never having been heard [during the space of time just mentioned] to utter an angry word or a murmuring expression; although, in addition to his poverty, he was frequently tried by impertinent curiosity and irritating remarks.” p. 5. Yet at least *one* instance of impatience is related in p. 10, and *two* of quickness of reply approaching to it are given in p. 6.

4. An evasive answer to a question respecting the product of his labour, which is considered as an “apparent reluctance to make known his poverty,” and is supposed to have “proceeded from his habitual Christian contentment.” p. 6.

5. When asked his age “he replied, with a strong and firm voice, ‘That is a question which I am frequently asked, as if persons supposed me to be of a great age; why I am a mere boy.’ ‘A mere boy!’ I repeated, ‘and pray, what do you mean by that expression?’ ‘I am sixty-five years of age, Sir, and with a light heel and a cheerful heart, hope to hold out a considerable time longer.’” p. 6. The remark appended is, “He seemed always happy; even in the period of his subsequent extreme suffering, his bosom appeared scarcely capacious enough for his joyful feelings. I can do but little justice to the hilarity of his heart, for it was a matter of astonishment to all who witnessed it. The spring of his cheerfulness was religion. Nothing seemed to damp his confidence in God.” p. 7.

6. A conversation, of which the particulars are not given, because not recollected, but which gave the author of the tract “an exalted idea of his contentment, cheerfulness, and genuine piety.” p. 8.

7. The assertion, in answer to the question, *When he should remove?* that “He did not know. But as he

had house-room and fire without any tax, [*i. e.* gratis] he was quite satisfied with his situation, and only regretted the trouble he was occasioning to his kind host.” p. 8.

8. A slighting notice of an ailment in his leg; a disinclination to accept a present of an old pair of shoes; and the remark that “they were too good,” are supposed to show “how very different the conduct of this poor man was from what might have been expected from a person in his destitute condition,” and are accompanied with the remark, “I am persuaded that it was not apathy or pride, but a far higher principle, that had thus taught him, in whatever situation he was, ‘therewith to be content.’” p. 9.

9. When in circumstances of miserable wretchedness, and probably bodily pain, being asked, “How are you?” replying, “Happy, happy!”

10. The reply on being asked, near his death, whether he had any fears?

“Fed by his hand, supported by his care, ‘I scarce can doubt: why then should I despair?’” p. 12.

11. His last word, when asked “How he was?” “Happy.” p. 13.

We have faithfully given every circumstance which could entitle Thomas Hogg to be an example of *Christian contentment*, which *alone* it is possible to make of him. Taking into consideration the circumstances of the man for a long time previously to the commencement of his history in the tract, there is nothing in the first eight instances which might not readily result from constitution, or a long course of habit, or which may not have been paralleled in the memory of any observing individual. On the three last we would be fain to ground a hope that his *was* “Christian contentment;” but surely they alone do not present a model for imitation to all the world! —“But the rest of his character might afford evidence of the sources of this content.” It *might*; but *does not* sufficiently, as exhibited in the tract

Devout attention in church, a habit of reading the Bible, a supposed habit of private prayer, an appearance of devotion at the commencement of meals, some lines of a religious tendency,

casual expressions in conversations, and some expressions (neither many, nor very remarkable) on his death-bed, are the evidences of his religious character. Now we confess that these are abundantly enough to establish *that alone* in the judgment of Christian charity; but then they are not sufficient evidences of such an *exalted* Christian character as must have been the cause of his extraordinary content, if it proceeded from such a source at all. Nay more, had such a character been his, it would unavoidably have displayed itself more frequently, more decisively, more generally. The death-bed scene, especially, is not such as might be expected from a thorough Christian. No anxiety is manifested to hear the Scriptures; but very faint expression is made of hope and joy in Christ; there is no overflowing of religious feeling, joys, hopes, &c.

Besides, the fifth and eighth examples of contentedness *do* display a constitutional tendency to such a disposition as their cause. The *first* is of an entirely different character from the contentment which flows from "the peace of God; which passeth understanding!" The other is rather *contradictory* to it, since religion—*true* religion, always prompts the payment of *proper* attention to our bodily condition.

For these reasons, we consider Thomas Hogg as not an unquestionable example of "Christian contentment;" and as the giving of such an example is the only definite and assignable object of the tract, of course it answers none.

But moreover, it has a decided *evil* tendency. Of course the pattern it exhibits must be intended for the imitation of the lower classes almost exclusively. Now, what must be the effect of displaying, with hardly a qualifying expression of disapprobation, such an example of vagrancy and filth as that afforded by Hogg, in a character represented as having attained the *acmé* of Christian experience—one of the *last lessons* learned by the aged Paul!

We consider it all important that in *tracts*, which are intended as well for *the benefit of the scoffer and caviller as*

for that of the careless, the unthinking, or the serious inquirer, the usefulness and beauty of religion in this life as well as in the next, should be fully and strongly brought into view. Give no hold for the objection, which is raised, if not in spoken sentences, yet mentally, much oftener than many pious persons would suspect—that religion tends only to make men *useless* to the world, or to sour their dispositions and embitter their lives, without any corresponding advantage on this side the grave. Display its *present* beneficial tendency, and you induce many to pay it attention, who may afterwards be led to love it for its *future* prospects, were they its only boon. Allow it to appear disgusting, (which, it is true, all who know it, know that it is *not*; but the very persons for whom the tract is designed are too apt and willing to believe that it is,) and you deter from seeking it many an one, whose views of futurity are not sufficiently strong and lively to counterbalance present comfort and advantage, and yet, if *properly* cultivated, might ripen into the full assurance of faith.

The preceding are, we think, sufficient reasons for the rejection of this narrative from use as a religious tract.

Were it otherwise unexceptionable, as designed for circulation in America, it should receive the following alterations:—

Page 2, for "nave of the church," read 'lower part of the body of the church.'

Page 4, for "the dowager countess of C—," read 'a benevolent lady.'

As Episcopalians, and lovers of propriety and Scriptural accuracy of expression, we should require the following:—

Page 2, for "Sabbath," read 'Sunday' three times.

Page 4, "to be fashioned ere long;" omit 'ere long.' We do not know how long a time must yet elapse before the resurrection of the body.—The paragraph representing the "unsightly and despised body" as to be "a fit casket for the inestimable jewel," &c. (see the whole cited above,) really approaches to rhodomontade. It is entirely too confident and rapturous.

Page 7, "The divisions which distract the church of Christ being alluded to, I lamented that there should be any separation between men whose hopes and interests are the same. He immediately rejoined, in his native sprightly manner, 'No matter; there are two sides to the river:' intimating, as I concluded, that although separated for a time by the waters of discord which flow between them, all who were the true servants of Christ are pursuing the same direction, and will find their courses terminate at the same point." The sentiment with which this paragraph commences, is true in itself. But it is so much abused to the recommendation of amalgamation of all denominations, to the entire neglect of essentials in doctrine and discipline, that it is, to say the least, dangerous. The inference drawn from Hogg's reply, is, in our opinion, untrue. At any rate, it is made without warrant, and is incapable of proof. The whole subject is needlessly introduced, and foreign to the main object of the tract.

Page 13, "On Sabbath morning," read 'Sunday.'

The style of speaking of the subject of the narrative, is, as might, from the specimens already given, be expected, much too confident throughout.

For the Christian Journal.

REMINISCENCES—No. IV.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

"THE governors of several colonies, and other gentlemen of character abroad, and merchants here in London, having given such a particular description of the religious state of the plantations, the society found it was high time to enter upon the good work. They were pleased to see, that as the people were plainly in great want of a Christian ministry, so they showed also a very earnest desire of being assisted with such. For after it was known publicly in the plantations that this society was erected, and that they intended to send ministers to such places

as should desire them; especially after the Rev. Mr. Keith and Mr. Talbot, who had been sent travelling preachers through all the colonies of the continent, had finished their mission; the people seemed to awake from the lethargy they had so long laid under, great numbers of the inhabitants of various humours, and different tenets in religion, began to contend with great zeal which should be first supplied with ministers of the church of England, and wrote very earnest letters to the society. This was a strife very agreeable to the society, and now they promised themselves, their labour would not be in vain, nor their honourable benefactors' charity, like water spilt upon the ground. They thought any further delay now would be inexcusable, after the people had pressed so earnestly for their assistance.

"Indeed the society, through the whole management of the trust, have been so far from acting with an over-busy zeal of obtruding the church of England worship upon any sort of people abroad, that they have always this unpleasing reflection, that they have not been able to give any assistance to great numbers of people who have in very moving terms, with a true Christian spirit, requested it, and whom they knew to stand very much in want of it. There remain upon their books entries of numerous petitions from congregations of sober and well disposed people praying for ministers, which, to their own great discomfort, they have been forced to pass by on account of the smallness of their fund; and not one instance of a minister settled in any place where many of the inhabitants did not earnestly desire it, and to the utmost of their power contribute towards his support. That the public may be fully acquainted with this disposition in the colonies, it will be proper here to give the reader the people's requests to the society in their own words; to let the people speak for themselves, that the world may judge, whether this Christian work was not as necessary as surely it is pious.

"The memorials and petitions of the governors and congregations of people shall be laid down next, in the

same order the state of the colonies was described, beginning with South-Carolina, the most southern colony.

"The first memorial from South-Carolina, was from the governor and council of Carolina, dated at the council-board, at Charles-Town, signed by the governor, Sir Nathaniel Johnson, and the members of the council, in 1702. It runs thus:—'We could not omit this opportunity of testifying the grateful sense we have of your most noble and Christian charity to our poor infant church in this province, expressed by the generous encouragement you have been pleased to give to those who are now coming missionaries, the account of which we have just now received by the worthy missionary, and our deserving friend and minister, Mr. Thomas, who, to our great satisfaction, is now arrived. The extraordinary hurry we are in, occasioned by the late invasion attempted by the French and Spaniards, from whom God hath miraculously delivered us, hath prevented our receiving a particular account from Mr. Thomas of your bounty; and also hath not given us leisure to view your missionaries' instructions, either in regard of what relates to them or to ourselves; but we shall take speedy care to give them all due encouragement, and the venerable society the utmost satisfaction. There is nothing so dear to us as our holy religion, and the interest of the established church, in which we have (we bless God) been happily educated; we therefore devoutly adore God's providence for bringing, and heartily thank your society for encouraging, so many missionaries to come among us. We promise your honourable society, it shall be our daily care and study to encourage their pious labours, to protect their persons, to revere their authority, to improve by their ministerial instructions, and, as soon as possible, to enlarge their annual salaries, ———. When we have placed your missionaries in their several parishes according to your directions, and received from them an account of your noble benefaction of books for each parish, we shall then write more particular and full; in the mean time, we beg of

your honourable society to accept of our hearty gratitude, and to be assured of our sincere endeavour to concur with them in their most noble design of propagating Christ's holy religion.' Mr. Thomas was obliged upon necessary affairs to come to England in 1705, and soon after returned to Carolina. The society received another letter from the governor and council, dated December, 1706, acquainting them with the Rev. Mr. Thomas's death, and desiring more missionaries might be sent. Their words are these:—'Mr. Samuel Thomas, whom we designed for Charles-Town, we were so unhappy as to lose, for he died in some few days after his arrival. His death hath been a very great loss to this province, he being a person of great piety and virtue, and by his exemplary life, diligent preaching, and obliging carriage, had the good will of all men. He not only brought over several of the dissenters, but also prevailed upon several who professed themselves members of the church of England, to lead religious lives, and to become constant communicants, and other considerable services he did for the church. We shall now have occasion for four more ministers in the country, besides one for Charles-Town: so we do most humbly request your honourable society to send four more ministers for the country, and upon your recommendation we shall have them fixed in the several parishes there.'

"These letters are sufficient to show the sense of the country concerning receiving clergymen of the church of England, upon the first sending a missionary. I must here, once for all, remark to the reader, that upon the death of a missionary, the same earnest desire for a successor hath been always continued.

"The next government, North-Carolina, was later settled, had been harassed with intestine feuds and divisions, and almost destroyed by an Indian war; the society at first sent hither only one missionary, the Rev. Mr. Adams, and he was soon obliged, on account of several distressing circumstances, to return to England. Col.

Glover, then governor of the country, the church-wardens and vestry of Coratuck, of Pascotank, and Chowan precincts, where he had chiefly employed his labours, wrote to the society upon his departure, in the year 1710, and did with great earnestness represent their want of ministers. I shall give the reader here only one letter, from the church-wardens and vestry of Coratuck, because the others are much of the same strain, conceived indeed in very plain, but strong and affecting terms. 'We, the church-wardens and vestrymen as representatives, and at the request of the precinct and parish of Coratuck, North-Carolina, do desire to offer our grateful acknowledgments, in the most humble and hearty manner, to the most reverend father in God, Thomas. lord archbishop of Canterbury, president, and the rest of the members of the Society for the Propagation of the Gospel in Foreign Parts, for their pious care in sending the Rev. Mr. Adams among us, who hath, during his abode here, behaved himself in all respects as a minister of Christ, exemplary in his life, and blameless in his conversation; and now being bound for England, we, with sorrowful hearts, and true love and affection, take our leave of him. We shall ever bless that Providence which placed him among us, and should be very unjust to his character, if we did not give him the testimony of a pious and faithful pastor; whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so much conduced to promote the great end of his mission, that we hope the good seed God hath enabled him to sow will bear fruit upwards: this hath in some measure appeared already, for though the sacrament of the Lord's supper was never, before his arrival, administered in this precinct, yet we have had more communicants than most of our neighbouring parishes of Virginia, who have had the advantage of a settled ministry for many years. We have no more to add, but beg the honourable society will be pleased to continue us still under their charitable care, for whatever our merits be, our necessities are great, and all the return we can make, is to praise God

for raising up so many truly good friends to our souls; and that heaven may prosper you in so pious and charitable a design, shall be the subject of our prayers.'

"Virginia and Maryland are the next colonies, both which were divided into parishes, and had a regular and licensed clergy, with salaries settled on them by acts of assembly; yet neither of these colonies had much above half the proper number of ministers for their churches. However, by their officiating in two or more places by turns, the public worship of God was decently supported, and the ministerial offices duly performed; for which reason the society did not send any missionaries to these colonies.

"The large adjoining colony, Pennsylvania, was in a very destitute state, wholly unprovided of any minister of the church of England, except only at one place, Philadelphia. A considerable number of people here, members of the church of England, had formed themselves into a gathered church, and chose a vestry, and transmitted to the society a very zealous letter, in the year 1704, wherein they say:—'They can never be sufficiently thankful to Divine Providence, who hath raised up this society to maintain the honour of religion, and to engage in the great work, the salvation of men: that gratitude, and an humble acknowledgment of their noble and charitable resolution of propagating the sacred Gospel in these remote and dark corners of the earth, is not only a duty, but a debt, on all true professors of Christianity.'

"At the same time the society received a letter from the vestry of Chester, in Pennsylvania, full of religious sentiments, 'that they did bless God, who had put it into the hearts of so many charitable persons, to engage in the great work of promoting the salvation of such as were so widely removed from all conveniences of divine worship as they were, till the Christian charity of this society, not only procured a minister for them, but also supported him. This truly was absolutely necessary, for though in some parts of that province, and particularly in and about Philadelphia, abundance of souls

were daily added to the church, yet the number of this parish being small, and the charge of building their church, (not then quite finished) together with the great scarcity of money among them since the war with Spain, had quite disenabled them from taking that weight from the society, which otherwise they would have willingly done. They never before had grounds even to hope the Gospel would be propagated in those above all other foreign parts, till they found themselves the subjects of the society's care.' The society received also letters and petitions from the people of Dover Hundred, Oxford, and from the Welsh people settled at Radnor, requesting the corporation with great earnestness to send them missionaries; and expressing the greatest love and esteem for the doctrine and discipline of the church of England."

From the Amulet.

The Hero of the Coliseum.

To the mind of a modern and an Englishman, monks and monasteries convey no very definite idea. Contemplated in the pages of romance, they acquire somewhat of consistency, and realize a splendid scene of Gothic grandeur and ceremonial pomp. The sunlight streams through emblazoned windows, and rests on many a storied monument of the heroic dead—gorgeous processions sweep through "long-drawn aisles," enveloped in clouds of incense, and hailed by music scarcely of this world. Then succeed darker visions, of penance, and gloomy vigil, ignorance, superstition, shame, and sorrow of heart—till the muser's reverie is chequered, as the moon-beams chequered fair Melrose abbey—

"Where buttress and buttress alternately
Seemed formed of ebony and ivory."

Carrying his mind yet further back to an age of which we have few records, and fewer relics—the first days of monastic institution—the reverie assumes yet another character. Disapprobation becomes strangely tempered by a sentiment of kindness; and the sincere austerities, and self-denying labours

of the early anchorites, not only appeal for pardon, but sometimes command respect. Here and there we behold a character, born as it were out of due time; an individual, fitted to guide and enlighten the world he forsakes—to become an exemplar, not of unmeaning penance and barbarous privation, but of active practical benevolence; to manifest a self-devotion, gentle, and kind, and wise, kindled it may be in solitude, but expatiating amongst the charities of life.

Towards the close of the fourth century, buried in one of those austere brotherhoods, which the followers of St. Anthony had scattered over Egypt, dwelt the monk Telemachus. His fellow anchorites esteemed him for the peculiar gentleness and simplicity of his manners, but his superiority of mind, his enlarged heart, his power of disinterested exertion, they knew not, nor, had they known, could they have appreciated. A hard mat, or a rough blanket spread on the ground, sufficed for his bed; the same bundle of palm-leaves served at once for a seat by day and a pillow by night; and his food was the coarse biscuit-loaf of the country, varied only by fruit and vegetables. The hours not occupied in study, or devotion, were spent in the silent sedentary occupation of forming wooden sandals, or twisting the leaves of the palm-tree into mats and baskets, either for the use of the community, or for sale in some distant market, where superstition regarded them with reverence. The monasteries of Egypt differed essentially from the more refined and less rigid ones of the West. Cells, or rather separate huts, low, narrow, and of the slightest fabric, were distributed into streets; a fountain of water, various offices, the church, the hospital, and sometimes a library, occupied the centre, and the whole was enclosed by a wall. Those who agreed in diet and discipline formed a fraternity, of which many varieties might exist in the same institution. From some motive or other, Telemachus mingled little with his companions. It might be, that his life, eventful and chequered before he assumed the cowl, furnished memories more interesting than the

vapid converse of those around him; or it might be, that the future absorbed his mind, to the exclusion of petty and passing concerns.

A habitation in the desert did not in those days necessarily imply separation from the world; it was possible to "retire into notoriety;" and the reputed sanctity of the monastery in question, and a superb collection of relics, the least of which was efficient for a miracle, drew frequent crowds from the surrounding parts, and not unfrequent visits from individuals of a superior order. On these religious gala days, Telemachus kept more than ever aloof; and left to his brethren the task of edifying the multitude, and the pleasure of gleaning information concerning the world they professed to despise. In fact, the popularity of these good fathers was in no slight degree owing to their taste for gossip. But if the crowds of more vulgar devotees flocked elsewhere, many a visitant entered the lonely hut of Telemachus, or sought the grove of palm-trees, his private and frequent oratory. The buyers of relics, and delighters in legends, knew well that father Felicissimus, or the holy monk Hilarion, would better supply their need; but the mother who sought advice for her sick child, the peasant whose ragged sheepskin proclaimed his beggary, the broken in heart, and the troubled in conscience, the destitute, afflicted, and despairing, intuitively repaired to Telemachus. The traveller, too, whom chance, commerce, or curiosity, made a temporary guest at the monastery, soon singled him out from his brethren; and if that traveller came from Rome, the monk in his turn discovered strong and unusual interest. Details of its buildings and basilica, its former and present history, the character and manners of its people, were listened to with eager interest; and such was the impression left upon his mind by these narrations, that his comfort was sometimes marred by a regret that he had not taken the vows at Rome. But Telemachus was habitually humble, and after a transient sigh, he returned placidly to his cell or his palm-grove, to weave mats, make sandals, or listen to the complaint of some sorrowful peasant.

Thus for nearly twenty years passed his tranquil but not useless life. Neither the errors which he shared in common with the rest of his age, nor the benumbing tendency of monastic seclusion, could deaden his fervent unaffected love for mankind; and if his sphere of influence was limited, like the fire-fly of the forest, he cheerfully employed his little light to irradiate and enliven it. Very unexpectedly, that sphere became enlarged. Throughout the Christian world of that period, there existed a popular prejudice in favour of the ascetic monks. Pilgrimages were made to their cells; questions of spiritual, and even of temporal moment, were referred to their casuistry; a favourite hermit was often dragged from his retirement, and placed in the episcopal chair; whilst their presence was continually requested by distant monasteries, and sometimes by earthly dignities. It chanced, that on some one or other of the thousand points that continually arose to divide public opinion, a number of monks from the most celebrated brotherhoods in Egypt were summoned to Rome, for the purpose of holding a conference. Amongst them went Telemachus, less interested perhaps in his ostensible errand, than in the gratification of his secret, and long cherished desire, to view for himself the city of the world. An easy and continual intercourse by sea and land connected the provinces of the Roman empire, and the company of Egyptian anchorites reached their place of destination in safety, if not with the speed of modern travellers.

From the stillness of a desert, and the austere habits of a lonely cell, the transition to a scene of imperial and religious pomp like that presented by Rome, was startling alike to mind and body. The glorious trophies with which art had embellished its pagan days, were not as now, mournful and massy ruins, overshadowed by the cypress and the pine. Ancient temples, once populous with gods, were changed into imposing basilicas; gorgeous palaces towered beside cloistered convents; and the Coliseum, which, after a thousand years of pillage and decay

we still visit as a world's wonder, was standing then in the pride, the grandeur, and the symmetry of its whole. Beyond the city gates stretched the marble dwellings of the dead, in a long line of impressive majesty; while these, and unnumbered other structures, mingling solemnity with splendour, but conducted the eye to natural and distant glories—to stately villas with their glowing depths of shade to the Alban Mount, with its extensive woods—the purple bloom upon the Sabine Hills—and the glittering summits of the snow-crowned Appennines.

When, however, the first impressions of wonder and delight subsided, and Telemachus had leisure to form a sober estimate of the surrounding objects, disappointment and sadness took possession of his spirit. Effeminate luxury characterized the inhabitants, in their houses, their dress, their pleasures, and even their occupations. The same corrupting influence was fast gaining ground in the churches and monasteries dedicated to a spiritual religion, and though lodged in the monastery attached to St. John Lateran, called *par excellence*, “the mother of churches,” he had so little taste, or so much simplicity, as to mourn after his “lodge in the wilderness.”

“Brother Hilarion,” said he, one night, to a fellow anchorite, whose Egyptian discipline was grievously impaired by his residence in Rome, (we may presume he acted on the well known proverb,) “Brother Hilarion, I would that coming hither to benefit the souls of others, may not bring harm to our own”—and the worthy monk sighed in the sincerity of his heart.

“Dismiss that doubt as a temptation and as a snare, good Telemachus,” replied his less sensitive companion—“I find it good both for soul and body to stay where I am.”

“To say that this city has been christianized by law upwards of a century, I marvel how the people could be worse when it was heathen,” continued Telemachus.

Hilarion stared in silence, to hear so heretical an assertion from the pious lips of his companion, but his indigna-

tion was cut short by the vesper bell; and Telemachus was not sorry to break off a conversation, which only deepened his regard for the simplicity of his own monastery; there, the sound of the rustic horn, breaking the silence of the desert, called him to a worship in which the seductive aids of outward pomp were utterly unknown. But if he grieved as a monk, he grieved more deeply as a man. The still continued love of gladiatorial shows, and the obstinacy with which the mandates of successive Christian emperors for their abolition had been resisted by the people, weighed heavily on his mind. He had been equally aware of the fact in his seclusion; but when at a distance, and on the spot, there was a vast difference in his power of realization. Then, he sincerely lamented; but now, his days were spent in eloquent if unavailing remonstrances with all to whom he had access; his peace was embittered, and even his dreams were disturbed, by the imaged horrors of the arena. It happened, too, that during his sojourn at Rome, the subject was rendered prominently interesting. To celebrate the recent victory obtained over the Goths, and the honour of the emperor's visit to the city, preparations were making for magnificent games, to include, as usual, scenes of human butchery; and Rome was alive with expectation.

The fondness of the subordinate ranks for pleasure provided at the public expense appears natural; but the Roman plebian had other sources of gratification. In the amphitheatre, like the senators, and even his emperor, he sat upon a marble seat; the canopy, occasionally extended from the top of the building as a protection from the sun and rain, covered him likewise; the air, refreshed by fountains, and impregnated with odours, contributed to his pleasure not less than to theirs; and if the division assigned him reminded him of inferiority, his pride was soothed by observing the still slighter estimation obtained by the female sex. A wooden gallery at the very summit of the edifice, the least agreeable station of the whole, was assigned to the women! But the absorbing interest

felt, with few exceptions, by both sexes, and by all ranks, dwelt in the cruel sports themselves, and in the human, far more than in the animal, *quodlibet*.

(To be continued.)

From the Christian Remembrancer for January, 1828.

Memoir of Archdeacon Daubeny.

THE late Rev. CHARLES DAUBENY, D. C. L., vicar of North-Bradley, Wilts, and archdeacon of Sarum, was the second son of George Daubeny, Esq., a highly respected merchant of the city of Bristol. This gentleman, descended from an ancient and noble family, was distinguished for his excellent understanding, exemplary piety, and zealous attachment to the church of England; and to his early and affectionate care the subject of this memoir thankfully attributed the formation of those sound and virtuous principles of which he experienced the value in after life. At the age of eight years, the archdeacon was placed under the care of the Rev. Mr. Harris, of Phillips Norton, Somerset, and at thirteen years he was removed to Winchester: his talents and industry, which were manifested at an early age, were here rewarded by two of the college medals, and the peculiar patronage of the head master, the celebrated Dr. Warton. But his progress in this honourable course was retarded by a severe illness, the effects of which he felt for several years. At the age of eighteen he obtained a scholarship, and afterwards a fellowship, at New College, Oxford. About this time he lost his revered and excellent father, and his mother did not long survive; thus was he deprived at a critical period of life of parental control, and the comforts of a home, and obliged to seek the protection of distant relations or accidental friends. On attaining his majority he became possessed of an independent fortune; which, added to an elegant person and accomplished mind, made his society much courted, and frequently placed him in situations of temptation and danger. But the precarious state of his health obliged him to be careful amidst the gaieties of a

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college life; a circumstance he always regarded as a merciful dispensation. In 1770 he quitted England, to travel for the recovery of his health; and after spending some time at Paris, he wintered at Lausanne. Here he cultivated an acquaintance with the celebrated physician Monsieur Tissot, who strongly recommended the waters of the German Spa: the archdeacon passed a second winter abroad at this fashionable place, which was crowded with foreigners of distinction, and English travellers; amongst the former was the Princess Dashkow, in whose suite the archdeacon was introduced at the courts of Berlin and Petersburg, in 1774; and returning to England in improved health, in the autumn of the same year he proceeded to his studies at New College. About two years afterwards he was ordained deacon by Dr. Lowth, bishop of Oxford, and the week following admitted into priests' orders by Dr. Terrick, bishop of London. In the course of the same year he succeeded to a fellowship of Winchester college. He had not resided more than two years at Winchester, when the vicarage of North-Bradley was offered to him. The living had never been occupied by a fellow of the college, and had fallen into a state of general dilapidation and disorder. Divine service was performed only once on a Sunday, and was very thinly attended. The parish abounded in sectarians, and the population was wild and uncivilized. The income of the incumbent was reduced to about £50 per annum. Nothing indeed could be more discouraging than the aspect of the place and its inhabitants; nor could any minister have undertaken such a charge, but one who, like the archdeacon, was possessed of some fortune.

The archdeacon married Miss Barnston, daughter of W. Grey Barnston, Esq., of Woodford, in Essex, a lady of independent fortune, accomplished manners, and most amiable character, who proved the source of his greatest happiness for forty-seven years. They at first resided at Clifton, the vicarage at North-Bradley not being habitable. Here he renewed an old intimacy with the Rev. Mr. Calcott, then vicar of

Temple church, Bristol; a man of primitive manners, great piety, and a divine of the old school, to whom the archdeacon always expressed himself much indebted for the correct notions which, in the early days of his ministry, he had imbibed on the fundamental principles of his sacred profession. It was most fortunate for the archdeacon that he married a lady whose religious feelings and taste for retirement were in unison with his professional duties; they therefore quitted an elegant fashionable place without regret, to bury themselves in a remote country parish, totally devoid of society or local advantages, for the sole purpose of devoting themselves to the important charge which he had undertaken. The vicar's first attention was directed to his church and vicarial premises, which were both in a miserable condition. The church was newly paved throughout; the east end, and beautiful window in the chancel, built, and the whole completely repaired; the duty increased to full service, and the sacrament administered monthly: the vicarage house was chiefly rebuilt, with walls for the most part enclosing the gardens and premises:—several cottages, with their gardens, were purchased and pulled down to enlarge the premises. The accomplishment of all these objects cost, in the first instance, upwards of £3,000, while the vicar could not possibly expect compensation for such expenditure, not having at any time raised the vicarial tithes so high as £180 per annum. But the object which he desired was attained; the vicarage of North-Bradley was made worthy the acceptance and residence of the future fellows of Winchester college. The ignorance and barbarous manners of the population at this time were such, that they opposed their worthy pastor in all his plans and improvements, and would often pull down his walls while building, and destroy the trees recently planted. But this zealous minister had evils of a still more disheartening nature to encounter in a place overrun with dissenters of the worst kind, who were alike unmoved by the friendly advice, unbounded charities, and personal exer-

tions of their pastor. In 1785, he published a friendly and affectionate address, &c. to his parishioners, with prayers for families annexed: three years after he printed his *Lectures on the Church Catechism*, which were originally delivered from the desk to the children of his Sunday school, as evening lectures; which, with evening prayers, formed a *third* service at the church at six o'clock, an hour which he hoped might bring some of the wandering sheep of his flock back to their church. Subsequently he delivered other lectures at the same hour; but, alas! his meritorious exertions met with but partial success. Soon after their marriage the archdeacon and his lady lost their first child; and afterwards they had to lament the lingering illness of their eldest boy, a child of great promise. On his account they spent the winter of 1788—9 at Hye-res, in the south of France. In the spring of 1789, they passed through Paris, then in a very disturbed state, and visited Versailles, shortly before the destruction of the Bastille. From Paris they proceeded to Spa, for the purpose of consulting a friend and eminent physician, by whose advice they spent the ensuing winter in Italy. After a residence of two years abroad, they returned home in the hope that their child had acquired health; but it pleased God to remove him shortly afterwards from their anxious cares. In consequence of suffering from the dampness of the country, the archdeacon and his lady usually passed the winter at Bath, the parish being left under the care of a resident curate. At a short distance from the vicarage the archdeacon built a parsonage house, which has always afforded most comfortable accommodations for his curates. For several years the archdeacon was anxiously engaged in promoting a plan which he originated, to erect a *Free Church* in the city of Bath, where church accommodation for the lower classes was grievously wanted. After inviting the attention of the public by some letters in the Bath paper, he preached a sermon on this subject at Queen's-square chapel, which so deeply interested his hearers, that

£1,200 were immediately subscribed. He himself contributed about £500, and was indefatigable in promoting this pious work, drawing the plans himself, and closely superintending the structure of the church. The first stone was laid in 1795; and in 1798, this handsome building, containing free sittings for 1,360, exclusive of the galleries, was consecrated by Dr. Moss, bishop of Bath and Wells, and called Christ church. Thus this zealous man had the satisfaction of laying the foundation stone, and completing the first free church that was ever erected in this country, and of officiating therein as minister for fifteen years. The success with which this example has been followed was always a high gratification to his mind. Dr. Douglass, bishop of Sarum, frequently came to Bath for the benefit of his health, and was well acquainted with Mr. Daubeny. In 1805, he offered him the archdeaconry of Sarum in terms highly flattering and gratifying to his feelings. In 1808—10, the archdeacon built and endowed an alms-house and school in his own parish. The endowment for the pensioners in this asylum, together with a salary for the schoolmistress, is vested in the warden and fellows of Winchester college.

Towards the close of 1816, the archdeacon had a paralytic stroke, which affected the left side, and also his articulation; but his intellects were not in the slightest degree impaired. He recovered from this attack in an extraordinary manner, and never afterwards appeared to suffer from its effects; retaining to the last the full vigour of his faculties, both of body and mind. The year following he built a poor-house, capable of containing twelve persons, which was completed and opened in the year 1818. The archdeacon had, previous to this, given up his ministry at Christ church, Bath, his health not permitting him to undertake the evening duty; but he continued to officiate in his parish at North-Bradley throughout the summer. A considerable part of his parish, called Southwick and Rode, being too distant to attend their parish church, the archdeacon, in 1822, entered into a proposal for erecting a

Free Church. The warden and fellows of Winchester college, several of the bishops, and other friends to the establishment, subscribed liberally to the undertaking; and the plans of the new church were all drawn, when the archdeacon was taken so severely ill, that his life was for some time despaired of. During his illness his mind was dwelling constantly upon the intended new church. He requested to see his old and valued friend, the Rev. Samuel Hey, of Steeple Ashton, to whom he gave very particular directions respecting it. He spoke of it with enthusiasm, as if a vision was before his eyes. Having settled all things relating to this object, so dear to his heart, he dismissed all earthly cares, and partook of the sacrament with his family. His mind was in a most happy state; he frequently spoke of his readiness to die, and his desire to quit the world; his sole anxiety appearing to be to reconcile his family to an event which he felt to be inevitable, and which they were hourly expecting. In this state he continued for several days; when early one morning he addressed his daughter, who was watching by his bed-side with undiminished fears, "*I believe now that I shall recover; I have been told that my work here is not yet done: God will raise me up to do his work, in completing the church which I have in hand.*" From that hour, to the astonishment of all, his spirits and strength gradually revived, and he seemed as firmly persuaded of his ultimate recovery, as he had before been of his death. About three months from this time, he was sufficiently strong to return to North-Bradley, and shortly after the foundation stone of the new church was laid. The archdeacon, although in his seventy-seventh year, rose before six in the summer, and about seven in winter. He usually passed the first half hour in his garden, where he was wont to sing the morning hymn and other chants with great power and cheerfulness; he then went to his devotions and reading until breakfast; he afterwards retired to his study, from which, except when in the country, he seldom departed till summoned to join his family at dinner.

In the evening his son-in-law generally read aloud for his amusement until he retired to his study, a short time previous to going to bed. Thus, amidst his children and grandchildren, passed the evening of this good man's life, their chief aim being to wean him as much as might be from his studies; but it was in vain; he always replied "that he could not be idle, and would not be useless; that he must work so long as he could, and wished to die in the harness."

The new church was completed about the close of 1824. We extract the following account of the consecration from "The Living and the Dead."

"To this hour I remember the effect—and I question whether aught but the chilling approach of death will efface it from my recollection—which the archdeacon's air and manner produced upon me the last time I ever saw him officiate. It was at the consecration of his church at Rode. I call it *his* church, because to his influence—to his exertions—to his judicious and unbounded liberality, it owes its existence; because it was embellished by his taste; and completed under his constant and unwearied superintendence. The expression of countenance as he accompanied the bishop up the aisle, repeating the consecration service—those who witnessed, will ever remember, though they cannot describe. Joy—gratitude—humility—devotion—all were imaged forth in that dark and full beaming eye.—It told of difficulties surmounted—of obstacles overcome—of holy triumph—of heaven in view. Nor was the scene subsequently, at the altar, less imposing. There stood prominently before it three venerable figures, whose united ages could not fall short of two hundred and forty years. The bishop of Salisbury, bending under the pressure of age and infirmity, occupied the foreground. On the right was Dr. Daubeny, on whose erect and manly form time seemed hardly to have dared to lay his withering hand; on the left, the vicar of Steeple Ashton, whose tottering gait and silver locks bore out the assertion that *he was verging on his ninetieth year.*

Around them were to be seen in clustering attendance, the junior clergy, with whose glowing countenances and youthful figures, these aged dignitaries formed an affecting contrast. They had nearly finished their course on time's eventful journey; with the others, it was just begun.

"The church is a perfect picture. Built in the most beautiful style of Gothic architecture—on the summit of a hill—in the midst of the most enchanting landscape—looking down with an air of protection upon the hamlet that is scattered at irregular intervals below it—and completely isolated from every other object—it forms a feature on which the eye of the most fastidious critic may repose with transport. Its cost is reputed to have exceeded ten thousand pounds; of which the archdeacon alone contributed three. 'It is my legacy,' he said to me at Bradley, after the consecration was over, 'to the church of England.' The books for the reading desk are the gift of the archdeacon's grandchildren! being, as I heard the little ones joyfully relate, 'the savings of our pocket-money towards grandpapa's church.' The plate for the communion was presented by the archdeacon; and there is a fact connected with it so emblematic of his simplicity of heart, and to my mind so expressive of his character, that I cannot forbear recording it. Some months previous to the completion of Rode church, its indefatigable supporter was so severely attacked with illness that his recovery was deemed hopeless. Acquainted with the opinion of his medical men, and perfectly coinciding in it, he calmly and steadily betook himself to settle his affairs, and especially every particular relating to his church. 'Let the communion vessels,' said he to his old friend, Mr. Hey, 'be as handsome as can be made—but plated. I have always condemned those who have placed unnecessary temptations in the path of their fellow mortals; and I am earnest that the last act of my life should hold out to others no inducement to sin.'"

The archdeacon afterwards built a manse for the minister, in the same

Gothic style; expending altogether upon these pious works between 4 and £5,000, exclusive of about £3,000 which were subscribed towards it. The duty of this church seemed to be a fresh stimulus to his exertions, frequently officiating in it, although distant nearly four miles from Bradley. His health was of late much improved, and his mind actively employed in writing his charge, and preparing his two last works for the press. The archdeacon entered on his *last* visitation, accompanied by his son-in-law, with great alacrity and cheerfulness. The day after he delivered his charge, the following insertion appeared in the *Devizes Gazette*:—

“The venerable the archdeacon of Sarum yesterday held his visitation at Salisbury. His charge was listened to with the warmest emotions of admiration; it embodied every thing relative to the times; it was decided, but benevolent. ‘Mercy and truth met together, righteousness and peace embraced each other.’ When we beheld the man of fourscore years in the midst of his clergy, it recalled to our mind the day when the venerable patriarch, on the verge of eternity, was occupied in instructing and blessing his children. What a ‘crown of glory’ is the hoary head when moving in the paths of righteousness. May those to whom his admonitions were directed imitate his apostolic example, and the church will appear ‘fair as the morning, bright as the sun, and terrible to her enemies as an army with banners.’”

The three following days the archdeacon visited at Hindon, Warminster, and Melksham; and returned home in excellent health and spirits, and without experiencing the slightest fatigue. On the Sunday following he read the communion service at his parish church in the morning, and preached in the evening at Rode church, with his accustomed energy. The next morning he said he had passed an unquiet night, and soon after breakfast he retired to his room. In a short time his daughter was summoned, when she found him sitting by the bed side, apparently faint; but before she could call for assistance her venerable parent fell to the

floor. Being raised in the arms of his children, he instantly recovered, and said, that he was seized with pain on his chest soon after he laid down, which, he supposed, had caused his faintness. The pain was relieved, and cheering hopes were entertained that he would soon be as usual. But, alas! the pain soon returned, and continued, with little intermission, through the day. When most severe he turned to his daughter, and said, “I hope that I am not impatient, but this pain is hard to bear; I never felt any thing like it before.” At another time he said, “My child, I am giving you all a great deal of trouble.” His hands were frequently clasped and raised, and his lips moved. Once he was heard to say, in a subdued tone, “Oh! might it, or may it, please the Lord *now* to take me.” No expression of impatience escaped him; he took every remedy which was prescribed, and at intervals conversed with his usual cheerfulness. His sufferings seemed considerably to abate, but still he appeared extremely restless. In the evening, his medical attendant coming in, he spoke to him cheerfully, but observed, that he thought the pain was increasing. Soon after he complained of sickness; and in a moment closed his eyes, and sunk gently into the arms of his attendant.

Thus died this good and venerable man; so imperceptibly, that not a single struggle or sigh escaped him. By those who dearly loved him; by his family *esperially*, who daily saw him in full possession of his faculties, alive to every call of duty and affection; by *all those* it is deeply felt as a sad, an irreparable bereavement. But when they recall the period of his former sickness; when his soul, at the expected approach of death, was full of resignation, of hope, and immortality; and know, that it was his own firm conviction, that he was then raised up to fulfil a blessed work, which has been most happily completed, to the comfort and joy of his heart; surely they ought to derive their highest consolation from the reflection, that this pious and upright man, like the “wise virgins,” had long since “trimmed his lamp,” he had nothing more to do than to obey the

blessed call, and "go forth to meet the Bridegroom."

It is now proper that we should say a few words respecting the archdeacon's character. We say much, but we speak safely when we affirm, that he was a truly honest man. Possessed of great firmness of mind, and the most ardent love of *truth*, he appeared to have a natural aversion to every thing mean or unworthy, and to despise all arts of flattery and obsequiousness. Perhaps few persons, possessed of his personal and mental advantages, ever sought so little the opinion or distinctions of the world. His reluctance to mix with the gay, and his reserve towards strangers, was often construed into pride, by those who knew little of his character; this, together with the natural firmness of his mind, rendered him unsuited to the world in general. It was the remark of the pious and learned Mr. Jones, of Nayland, "that, *bring quite right*, stood more in a man's way than being a *good deal wrong*." Thus the archdeacon was *too* orthodox, *too* upright, *too* rigid in his notions of right and wrong, to associate generally with the world. His feelings were of the most susceptible kind, which, added to a delicate and nervous frame of body, often painfully overpowered him, and caused him to suffer acutely under all domestic afflictions. His temper was *quick*, but free from the smallest tincture of bitterness and moroseness; so much so, that if he was conscious of hasty expressions, there was a returning flow of kindness which more than atoned for the momentary ebullition. His disposition was open and generous; thinking *no* evil, he feared *none*; and his mind was so *incapable of suspicion*, as often to expose him to the arts of the designing. Casual observers sometimes thought that the archdeacon was sparing in his expenses. True it is, that he was frugal in his household and personal expenditure; but the charge of penuriousness can never be levelled against a father, who, during his *lifetime*, made all his children independent, providing most liberally for them; while the many monuments of his *benevolence*, especially within his own

parish, (to which his contributions amounted to £15,000,) and the constant flow of his charities, speak sufficiently to prove, that whatever might be gained by his virtuous self-denial, was bountifully dealt out towards the poor.

In his daily habits and conversation, there was no affectation of singularity, no austerity of manners; he loved and promoted innocent pleasure. He was a great lover of music—sacred music forming one of his highest gratifications. His taste for drawing had been early cultivated, and was productive of much pleasure and interest during his travels abroad: he painted in oils as well as in crayons. These light and elegant pursuits were, however, resigned for the graver studies of his profession, and those pious labours which, in after life, wholly absorbed his time and thoughts. His piety was that of the *heart*, which seeks neither display nor observation. It is only by a perusal of his daily journals, *since his decease*, that even those who were daily in the habit of conversing with him have traced, to the full extent, the spiritual state of his affections, and his entire devotion of himself to the service of his blessed Master.

The archdeacon was so long and so widely known to the world as an author, that we do not think it necessary to mention his literary merits here. It was our intention to have given a list of his publications, but we find the series so long, commencing in 1776, and continuing till 1827, with but short intervals, that we are compelled to deny ourselves that pleasure.

INFANT BAPTISM.

Extracts from a Review of Budd on Infant Baptism, in the Christian Remembrancer, for Feb. 1828.

"Those who have always cordially acquiesced both in the letter and the spirit of the baptismal service of our church, will be inclined to say, on reading this work, *magna est veritas, et prævalebit*. It comes from the pen of Mr. Budd, certainly an unprejudiced witness in the cause; and it is primarily addressed to those

“ ‘ Who estimate the privileges and efficacy of baptism as low and inoperative ; they rather consider it as an introduction into a professing church, than as accompanied with any real spiritual blessings to the baptized, as admitted into the communion of saints. Their faith in the promise issues in no corresponding practice in the education of the child. They cannot so much be said to doubt, as to forget that God has received the infant, that he has regenerated him with his Holy Spirit, that he has received him for his own child by adoption, and incorporated him into his holy church ; and that they have given God hearty thanks for the same. They do not consider the child as thus regenerated, adopted, incorporated, and therefore they do not plead the promise for a blessing on their education of him as devoted to God, or call upon him, as one invested with so high privileges, as a member of Christ, a child of God, and an inheritor of the kingdom of heaven, to walk worthy of his high calling. Neither baptismal blessings nor baptismal vows are distinctly presented to the mind of the child, and his baptism has no practical purpose. Even these pious parents make no demand on the spiritual superintendence of the sponsors of the child ; even pious sponsors acknowledge no obligation of this spiritual superintendence : the child grows up without any consciousness of his baptismal enjoyments or privileges ; and the church, not merely the professing, but the spiritual church, neither hopes nor fears on account of the child, and consequently exercises no faith in the promise, and presents no prayers for its accomplishment towards him. And thus, even among the pious, baptism is little more than a dead letter, promises without plea for their fulfilment—vows without concern to discharge them—a ceremony acquitting them from any subsequent interest—a sign signifying nothing.’—p. 11—13.

“ Such will undoubtedly be the effect of low views concerning the sacrament of baptism ; of doctrines upon that important subject inconsistent with those of our church. And accordingly

the primary object of Mr. Budd’s treatise is to show, that neglect of baptismal duties and contempt of baptismal privileges are the cause of the unchristian appearance which a Christian community too generally presents ; and to prove, on the other hand, that

“ ‘ Were we but consistent churchmen, did we but adhere to this system of education laid down by our church, beginning with the simple devotion of the child to God, and training him up in the way that he should go with a just confidence on the divine promise for success in our endeavours, we might then sow, in hope that the holy principles of his childhood would with growing years be formed into holy habits, and that when he was old he would not depart from them.’—p. 14.

“ ‘ If we ask, then, How are the benefits of infant baptism to be secured, so as to answer the ends of a holy education ? we answer, From faith in the general promises made to believing parents in behalf of their children, and particularly in the promises made at the celebration of this sacrament to all who partake of it in faith. And these relate to the PARENTS—the SPONSORS—the INFANT baptized—and the CHURCH.’—p. 20.

“ Respecting the PARENTS.

“ ‘ On looking into the page of Scripture, and observing the general practice of the church in all ages, from the early covenant of God with Abraham, and all his faithful posterity, both Jew and Gentile, the parent will learn, to his inexpressible satisfaction, that as God has given a promise of grace to believers, and their children after them, so he has uniformly afforded them the richest assurance of the blessing, by appointing a particular sacrament for the initiatory ingrafting of such children into his church, as the means of actually conveying the blessing, and as a sign, and seal, and pledge, to assure every believer of the same.

“ ‘ While believing parents contemplate their child as born in sin, and therefore the child of wrath, it must be their most anxious inquiry, How can this child stand before God without the imputation of sin, and be assured of re-

storation to his favour? and they will see that God has done this, for the comfort of believers, by the sacrament of circumcision under the law, and by the sacrament of baptism under the Gospel: and that while the seal of ratification has been altered from the blood of circumcision to the more merciful water of baptism, the blessing has equally been conferred by promise, and not by any mere act or observance of law, whether under the law or under the Gospel.—p. 31—33.

“This view will fully authorize every faithful man to present his child at the font, with an assured confidence in the promise of a gracious God, that his child is there sealed as a member of Christ, the child of God, and an inheritor of the kingdom of heaven.”—p. 60.

“How different a character does education assume, with respect to the parents’ part, when conducted under this sense of baptismal obligations! A new class of motives is applied, and a positive attainment of holiness is expected. This Christian parent looks upon his child really as a member of Christ, endeavours to invest him with all the privileges to which he is entitled as a child of God; and considers that he has an unquestionable title to the inheritance of glory. For this his whole education is intended to qualify him, even to make him meet to be a partaker of the inheritance with the saints in light.

“Only let us substitute the constraining sweetness of the baptismal promise for the dry authority of the legal precept, and as the principle savours of the mercy of the Gospel, the conduct it produces will be the holiness of the Gospel.”—p. 67.

“We are next introduced to the SPONSOR.

“The sponsor’s warrant to undertake for the child seems to rest on the same promises which encourage the parent. The sponsor therefore undertakes his duty in faith in the promise, and, according to his opportunities, provides for the spiritual education of the child. He pleads the promises; he bears his charge upon his heart in

prayer; and it is his desire to acquit himself to the church of the trust she has reposed in his spiritual vigilance, and parental superintendence in Christ.”—p. 69.

“And here let me ask, on what other consideration (than that of faith in the spiritual blessings of baptism) could a Christian become responsible for the Christian education of his charge? He is too well acquainted with his own infirmity, and that of the child committed to his care, to advance one step in this spiritual work without the encouragement of the promise, and the aid of the Holy Spirit. Unless in a judgment of faith and charity this child is a member of Christ, the child of God, and an inheritor of the kingdom of heaven; unless he is a lively member of the church; unless he is really regenerated by the Holy Spirit, received as God’s own child by adoption, and incorporated into the holy church; unless, in answer to the faithful prayers of himself, the parents, and the church, the Holy Ghost is sanctifying him as one of the elect people of God, and being one so truly blessed, he shall ever remain in the number of his faithful and elect children—with what hope of success could a Christian accept the office of a sponsor? For a man who sees nothing more in baptism than the mere ceremony, it is consistent enough to undertake the office without any subsequent endeavour to execute it: as he never understood the vows, so neither had he any intention to discharge the obligations of them; but for a Christian to engage in this office of training up a soul for glory, of enduing it with spiritual qualities, of making it conformable to the image of the Son of God, without believing that it was the good pleasure of God to fulfil his promise in sanctifying that soul as one of his own elect—would surely be the height of rashness and presumption.

“How different the process of the sponsor’s engagements, when faith in the promise is ever animating him to discharge them! Grounded on faith, he proceeds in hope. Our Lord Jesus Christ has promised in his Gospel to grant all those things which he has prayed for; which promises, the church

assures him, he for his part will most surely keep and perform. Wherefore he is persuaded of the good will of his heavenly Father towards the infant of his care, declared by his Son Jesus Christ: he nothing doubts that he favourably allows this charitable work of his, in bringing this infant to his holy baptism. He doubts not, but earnestly believes that Christ has likewise favourably received this present infant, as he did those of old; and he is thus encouraged happily and perseveringly to use all the prescribed means, that a child so distinguished shall receive the fulness of the grace of God, and ever remain in the number of his faithful and elect children.

“ ‘Only the sponsor who acts upon this statement will ever be found to perform his engagements—for this plain reason, that he only can form a proper estimate of the privileges of baptism. A negligent sponsor is an unbelieving sponsor; for no man will be anxious to secure advantages, which he does not believe that a promise is given to convey. It is the man that believes the promise who can alone expect any advantages from it, and it is his vigilance and care alone that will be concerned to secure them.’—p. 112—114.

“ ‘Concerning the INFANT, Mr. Budd observes—

“ ‘The infant baptized can justly expect the benefit of baptism in no other way than by faith in the promise. He is taught that when his name was given him at his baptism by his sponsors, he was, as a professed Christian, admitted into all the privileges of that high character; that he was then made a member of Christ, incorporated into his body the church, by faith expressed for him by his sponsors; thence the child of God by adoption and grace; and thence an inheritor of the kingdom of heaven: if a son, then an heir of God through Christ. He is then taught to walk worthy of his calling as a child of God, to renounce the world, the flesh, and the devil, to believe the articles of the Christian faith, and to keep and walk in God’s holy will and commandments all the days of his life. And he heartily thanks his heavenly

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Father, that he has called him to this state of salvation through Jesus Christ his Saviour, and it is his prayer to God to give him his grace, that he may continue in this state to which he has been thus graciously called unto his life’s end. He is then taught to believe in God the Father, who hath made him and all the world; in God the Son, who hath redeemed him and all mankind; and in God the Holy Ghost, who sanctifieth him and all the elect people of God. Not who *may* sanctify, or *shall* sanctify, or whose office it is to sanctify—but is then presently engaged in sanctifying him, together with all the elect people of God: of which it is strongly implied that he is one, since all who are sanctified are ‘God’s elect.’

“ ‘The last party remaining to be noticed is the CHURCH.

“ ‘And here (Mr. Budd asks) what sight can be more interesting than that of the baptismal service of our church, conducted on the principles above stated? Why should a large interest be excited in favour of Jewish children, or Mahommedan children, or Heathen children, who are presented for baptism, while no similar expression of interest attends the presentation of our children, or those of our neighbour’s? Assuredly, either baptism is nothing more than an empty ceremony in our esteem, or we are regardless of the spiritual welfare both of our own children and those of our friends. But do they stand in less need of covenant mercies than the children of the Jews? Do they less need the accrediting sign and seal of such mercies? or do they less need the prayers and communion of the church? But once open the true meaning of our baptismal service, and awaken a real interest for the spiritual welfare of our children—and what service is so calculated to give that interest due expression, and to maintain and confirm it, as our service of baptism, understood by the respective parties according to the above explanation?

“ ‘Place before your view, then, the full congregation, the Parent, the Sponsors, and the Church, presenting and receiving the infant, in virtue of the

promise made to the believer and his children. The congregation committing the child of their hopes to approved sponsors, and accepting their promise as a pledge, that the child shall be virtuously brought up to lead a godly and a Christian life; and the sponsors engaging the prayers of the church for every promised blessing to be poured forth and continued on their infant charge. Infuse but spiritual life into all the parties engaged in this interesting work, active charity, lively faith, realizing hope, and lively expectation, and hear all these blessed graces actively expressing themselves in the prayer and praise of our admirable service, and might we not hope that a Christian communion, even that fellowship of the saints, which was once so encouraged as forming the cement, and bond, and vital energy, and real glory of the church, might be generated in favour of the received and incorporated infant, which might issue in unceasing prayers for its welfare, and an equally unceasing interest in its spiritual growth and prosperity?"—p. 149.

EPISCOPAL ACTS.

In the Eastern Diocese.

On Sunday, May 11th, 1828, in St. Paul's church, Boston, Mr. James Everett, a chaplain in the navy of the United States, was admitted to the holy order of deacons, by the Right Rev. Alexander Viets Griswold, D. D., bishop of the Eastern Diocese. The Rev. Alonzo Potter, rector of St. Paul's church, and the Rev. George W. Doane, assistant minister of Trinity church, were present and assisting.

In the Diocese of Connecticut.

The rite of confirmation was administered, by the Right Rev. Bishop Brownell, to 21 persons, in South-Canaan, on Wednesday morning, the 23d of March, 1828. On the afternoon of the same day, the same number were confirmed in St. John's church, Salisbury, of which the Rev. Stephen Beach is rector.

In the Diocese of New-York.

On Monday, the 19th of May, 1828, the Right Rev. Bishop Hobart held an ordination in St. Philip's church, Philipstown, Putnam county, New-York, and admitted Mr. John K. Goodman to the holy order of deacons.

On Wednesday, May 21st, 1828, St. George's church, at Hallett's Cove, on Long-Island, was consecrated by the Right Rev. Bishop Hobart. The morning prayer

was read by the Rev. Henry J. Feltus, D.D., rector of St. Stephen's church, New-York, and the lessons by the Rev. George A. Shelton, rector of St. James's church, Newtown, Long-Island; and the sermon preached by the bishop.

This parish, formerly a part of the old parish of St. James's church, Newtown, was organized about a year ago. The building is of wood, 35 feet by 60, including a portico of 10 feet in front, having four columns. It is of the old Doric order, after the model of the temple of Theseus. The building has been much admired, and is certainly a specimen of architectural taste, and of enterprize, highly creditable to those engaged in erecting it.

The rearing of this parish, which, until the consecration of the church, worshipped in a school-house, has been much facilitated by a donation of Prayer Books from the Auxiliary New-York Bible and Common Prayer Book Society; and has thus afforded another among the many evidences of the great good which cannot but result from the operation of those societies which have in view the building up of our own household of faith.

For the Christian Journal.

Directions for Candidates for Orders.

ACCORDING to a resolution of the Standing Committee of the Diocese of New-York, the Secretary publishes the following Directions to be observed by those who wish to become Candidates for Holy Orders, and for those who wish to be ordained Deacons or Priests.

Directions for those wishing to become Candidates for Holy Orders.

A person wishing to become a Candidate for holy orders, must, in the first instance, give notice of his intention to the Bishop.

He is then to apply to the Standing Committee for their recommendation of him to the Bishop, to be admitted as a Candidate for orders.

To enable the Committee to act, he must lay before them,

I. Evidence of his having made his intention known to the Bishop.

II. A Certificate to the following effect:—

To the Standing Committee of the Diocese of New-York.

[Date]

We, the subscribers, from a satisfactory knowledge of the character of A. B., do hereby testify our belief that he hath lived piously, soberly, and honestly, and is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and further, that in our opinion he possesses such qualifications as will render him apt and

meet to exercise the ministry to the glory of God, and the edifying of the Church.

The above Certificate should be signed by the Minister and Vestry of the Parish where the applicant resides; or by at least four members of the Protestant Episcopal Church, at least one of whom must be a Clergyman.

The signers of the above need not have a personal acquaintance with the applicant; but may act upon such knowledge of his character, from other sources, as is satisfactory to them.

III. A satisfactory Diploma or Certificate, from the instructors of some approved Literary Institution, or a Certificate of two Presbyters appointed by the Bishop to examine the applicant, of his possessing such academical learning as may enable him to enter advantageously on a course of Theology; or, in place of the above, a Certificate of his being a Student in the General Theological Seminary of the Protestant Episcopal Church in the United States.

Or if the person applying to be admitted a Candidate wishes the knowledge of the Latin and Greek Languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he must, instead of the above mentioned Diploma or Certificate, lay before the Standing Committee a Testimonial, signed by at least two Presbyters of the Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence. The Standing Committee will require that this Testimonial be founded on *personal knowledge of the party.**

The Standing Committee may then sign a Testimonial in behalf of the applicant, which he must produce to the Bishop; who may thereon admit him as a Candidate; in which station he must remain for three years, unless the Bishop, with the advice and consent of the clerical members of the Standing Committee, shall deem it expedient to ordain him, after the expiration of a shorter period, not less than one year.

Special provisions are made by the Canons for the case of persons who have officiated as ministers in other denominations of Christians.

* The Canons contain also the following essential provision, the subject of which, however, is not to be included in the Testimonials:—"With this enumeration of qualifications, it ought to be made known to the Candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested."

Directions for Candidates for Holy Orders wishing to be ordained Deacons.

A Candidate for holy orders wishing to be ordained a Deacon, must lay before the Standing Committee a Testimonial to the following effect:—

To the Standing Committee of the Diocese of New-York.

[Date.]

We, the subscribers, from a satisfactory knowledge of the character of A. B., hereby bear testimony to his piety, good morals, and orderly conduct, for three years last past; and that he has not, so far as we know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church.

The above Certificate is to be subscribed by the Minister and Vestry of the Parish where the Candidate resides, or by the Vestry alone, if the Parish be vacant, (of which circumstance the Committee must be duly certified;) and must contain the names of a majority of all the Wardens and Vestrymen. The respective titles of the Minister, Wardens, and Vestrymen, must be attached to their signatures. If there is no Vestry where the Candidate resides, the circumstance must be certified to the Committee: and then the Testimonial must be signed by at least twelve respectable persons of the Protestant Episcopal Church. And in case a Candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure Testimonials from the Minister and Parish where he resides, the said fact being ascertained by the Certificate of said Minister and Vestry, the Standing Committee may accept the signatures of at least twelve respectable members of the Protestant Episcopal Church.

The signers of this Testimonial need not be personally acquainted with the Candidate; but may act upon a satisfactory knowledge of his character from any other source.

The Candidate, however, must also lay before the Standing Committee a Certificate to the following effect:—

To the Standing Committee of the Diocese of New-York.

[Date.]

From a personal knowledge of A. B. for one year, last past, I [we] hereby certify to his piety, good morals, and orderly conduct, during that period; and that he has not, so far as I [we] know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church.*

The above Testimonial must be signed by

* The Canon requires "at least one year" where, however, the fact will justify it, it would be proper to specify a longer term, as two years, three years, several years, &c.

at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from a personal knowledge of the Candidate for at least one year. The signatures, however, of more Clergymen would be desirable.

The Standing Committee may then sign the canonical recommendation to the Bishop for orders; which the Candidate is to exhibit to the Bishop.

Directions for Deacons wishing to be ordered Priests.

A Deacon wishing to be ordered a Priest, must lay before the Standing Committee Testimonials to the same effect, and subscribed in the same way, as those required of him at his ordination as a Deacon. In the first Certificate, however, instead of the words "three years last past," and in the second Certificate, instead of the words "one year last past," may be inserted the words, *since his ordination as Deacon*; because his letters of Deacons' orders are to be received as evidence of his pious, moral, and orderly conduct, for three years prior to his receiving those orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

The Standing Committee may then give him the canonical recommendation for orders; which he is to exhibit to the Bishop.

Although the following Canon has no reference to the Standing Committee, it is thought that it may be useful to insert it here.

Canon XIII.—General Convention, 1808.

Of the Titles of those who are to be ordained.

No person shall be ordained Priest, unless he shall produce a satisfactory Certificate from some Church, Parish, or Congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the Standing Committee of the Church in the State for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor by some one of the vacant Churches in that State.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the Diocese for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other Diocese; and he shall officiate in such places as the

Bishop or ecclesiastical authority to which he is subject may direct.

*. The Editor of the Auburn Gospel Messenger is requested to insert the above.

By order of the Standing Committee.

WILLIAM CREIGHTON, Secretary.
New-York, May 10, 1828.

Memoir of the Rev. ORIN CLARK, D. D.

Extracted from the Sermon preached at his Funeral by the Rev. Jasper Adams, D.D. President of Geneva College.

"THE Rev. Orin Clark was born in New-Marlborough, Massachusetts, on the 29th of January, 1788. His early youth was spent in the labours of agriculture; an employment which has been graced with some of the most distinguished men both of ancient and modern times, and which is calculated, above most others, to nourish virtuous habits and mental energy. His first religious exercises of a decided character were dated by himself in the summer of 1807. After he had experienced, as he trusted, the renewing and sanctifying grace of God, he soon came to the resolution of consecrating himself to the service of his Maker, by preparing himself to serve him in the Gospel of his Son. He commenced his classical studies at the Episcopal academy in Cheshire, Connecticut, in the spring of 1808, then, and during many years afterwards, under the superintendence of the Rev. Dr. Bronson, to whose instructions the Episcopal church is indebted, under God, for many of its most active, useful, and laborious ministers. It was during his pursuit of his preparatory classical studies, that, as has been the case with many others coming from a laborious occupation, and entering a sedentary course of life, he laid the foundation of infirmities which attended him through every part of his life, and probably hastened his dissolution. One of his early friends says, that he pursued classical studies three years, during which he completed what ordinarily required four years. At the expiration of three years he entered upon a course of theological studies at the same institution, and under the guidance of the same instructor. For this gentleman he always cherished that respectful attachment which the ingenuous pupil seizes every opportunity to show towards the man, who, with patient industry, has led him through the difficulties which embarrass the student's path in his early progress. The friend above quoted, says, during his term of study, he was distinguished for application, accuracy, and unexceptionable uprightness of conduct. No member of the institution went before him in love of order, which he inculcated by his

example and his advice to his fellow students.

"He was ordained deacon in the autumn of 1811, in Trinity church, New-Haven, by the Right Rev. Dr. Jarvis, at that time bishop of Connecticut, and from this date commenced his ministerial labours. He soon came into this district of country, in which the Episcopal church was then but little known, and preached in several places as a missionary. In 1812 he was invited to settle in this parish, which has since been the field of his labours. He was admitted presbyter by the Right Rev. Dr. Hobart, to whose zeal, energy, and untiring perseverance, the cause of apostolic truth and primitive order are so deeply indebted. Of the manner in which our late rector has discharged the laborious duties of this parish, it cannot be necessary for me to say any thing for your information, but I may be permitted to stir up your minds by way of remembrance. He laboured in season and out of season. When in affliction he has administered to you the consolations of the religion which he preached. When things have gone well with you, he has rejoiced at your prosperity. If misfortune has overtaken you, he has sympathized in your sorrow. In sickness, and when trembling on the verge of eternity, he has confirmed your faith, strengthened your hopes in your Saviour, and encouraged you in your approach to the dark valley of the shadow of death.

"He did much more than the ordinary duties of a parish clergyman. To his activity and vigour we are indebted for the establishment of many of the churches which are now disseminating the principles of our holy religion, and imparting spiritual light and comfort to multitudes in this section of our country. He rendered eminent services to the church in performing the duties of a professor in the branch theological school established at this place. It is a distinguished proof of his desire to be useful, and of his willingness to encounter labour, that he performed his duties of the professorship assigned him gratuitously. Such instances of self-devotion and disinterestedness are of rare occurrence, and should be preserved in remembrance, that they may exert an influence on others. But the object which he laboured most anxiously to accomplish, was the establishment of Geneva college. He reflected that knowledge is alike favourable to pure religion and to pure patriotism, and that in labouring to establish a college, he was both serving God and promoting the best interests of his country. As the institution advances in respectability and usefulness, the fruits of his exertions in respect to it will become more apparent, and his name can never fail to be intimately associated with it in its fu-

ture progress. He has discharged the trusts of the church as well as laboured more directly in its service. During many years he has been one of the four members who have represented this extensive diocese in its General Convention. And so high did he stand in public estimation, that the honorary degree of Doctor in Divinity was conferred on him by the respectable college at Schenectady, in approbation of the services which he had rendered to the cause of literature and religion. The labourer is worthy of his reward, and a good name is better than riches; and I make no apology for the mention of these circumstances. The reputation which a good man leaves behind him is the means of perpetuating his influence after him.

"Dr. Clark possessed distinguished excellencies as a preacher. His merit did not consist in his eloquence, for he did not deal in the enticing words of man's wisdom. His preaching was decidedly distinguished for weight of matter clothed in an energetic and vigorous style. His argumentation was clear, forcible, and convincing. His manner was often so ardent as to exhaust his strength. Perhaps the predominating quality of his preaching was the power with which his discourses addressed themselves to the hearts of his hearers, unravelling their secret windings, and penetrating their most secret recesses. The careless and the stupid found it difficult to maintain their indifference before him. Hypocrites must have stood self convicted of their hypocrisy before the tests of Christian character which he presented and applied. The faculties of his mind were highly vigorous and discriminating, and thus rendered his discourses unusually instructive. He often manifested deep feeling in the pulpit, amounting sometimes to the pathetic, and he seldom failed to excite strong interest in those who heard him."

The late Rev. JOHN DUNN, of Virginia.

AT page 158 of our last volume, we noticed the death of this worthy and exemplary clergyman. Agreeably to promise in our last, we now subjoin a view of his character in extracts from a sermon of the Rev. William Meade, D. D., occasioned by his death.

"Having thus ascertained from our text* and context, the character of Nathaniel, it is time that I come to the particular subject of this day's discourse, and show wherefore I have chosen this passage as a guide to it.

"In choosing it, I have often thought that I was anticipated by many of my

* "St. John i. 47.—Jesus saw Nathaniel coming to him, and said of him, Behold, I have found him, in whom is no guile."

bearers, who, in their own minds, had suggested this as the one which the preacher should choose. Sure I am, that in their conversations one with another during the life, and since the death of our dear friend, they have a thousand times applied this passage to him. To myself, the deceased has ever appeared to be one of those characters who possessed, by nature as well as grace, an uncommon share of that simplicity and godly sincerity which creates so much confidence, and excites so much love.

"The most blundering physiognomist could not fail to perceive in his open countenance the strongest lines of sincerity and truth. All that he said and did, his whole manner and deportment confirmed the impression made by his honest countenance.

"It might be said of him, in relation to all his intercourse with men, as was once said of an eminent man of our Lord, 'that he carried his heart in his hand, and every one who met him might look at it.'

"As to his religious character, we might say of him, that he was one of 'those honest persons who have no other plot in their religion than to serve God, and save their souls.'

"The man whom you all loved for his goodness, and respected for his undoubted sincerity in all things, was a believer in Jesus Christ, and such a believer, that he felt necessity laid upon him to preach his Gospel to mankind as the only hope of salvation. He was a believer from conviction, founded on thorough examination. His understanding, which you will all acknowledge to have been a sound and good one, yielded its assent to a revelation which came attested by evidences which deserved to be admitted in the court of reason and of truth. Like Nathaniel, when he perceived that miracles, which God alone could perform, were the attendant proofs of the divinity of the Christian religion, how could he resist the conclusion—This is from above—its author is truly the Son of God. As Nathaniel became one of the apostles, so did our deceased brother become one of the great company of preachers, who, in every age, have, by their lives and deaths, given ample proof of the sincerity of their faith. It must be confessed, that there have also been those who professed to believe, and who argued well in behalf of the faith, and recommended the same eloquently to others; but yet has there been something in their character and conduct to destroy the weight of their opinion with others. They have not seemed readily to believe, and heartily to feel, what they preached to others. Ministerial duty has appeared more like a heartless ceremony than a labour of love. Was it thus with the deceased? Is there one among you, who,

even in your hearts, harboured such a thought of him? Are you not satisfied that he did, honestly and conscientiously, preach what he carefully studied and firmly believed, as a revelation from God to a lost race of beings—that he derived his chief happiness in life, and his triumphant hope in death, from this same faith—and that he believed there was salvation in no other way?"

"Let us now speak of another quality equally conspicuous in his character; I mean his humility. I do not mean some negative quality—the mere absence of passion—an easy good nature; for, if I am rightly informed, at an earlier period of life he gave evidence of strong feelings; and, indeed, his last days upon earth, and all the exercises of his death-bed, evinced that strong affections reigned within—but they were all heaven-directed. I am speaking, my brethren, of Christian humility—of the spirit subdued by grace—of an humble and entire reliance on Christ for salvation. There is much professed humility among men—almost as much as of professed candour. They use very strong expressions as to their humble opinion of themselves, and total dependence upon grace for salvation; and yet it is greatly to be feared, in many cases, there is no sincerity in all this, but rather pride and self-righteousness in the heart. The sentiments and views of the deceased were purely evangelical, as all his discourses and conversations would testify; and, in his last moments, he most emphatically insisted upon the same as the only support of a sinner's soul. No words were more frequently on his lips than the blessed Saviour—the blessed Spirit—grace—grace—grace, he said, in the beginning, grace in the end—he cast himself altogether on God's mercy through Christ. To have heard him thus humbly pleading for mercy would, methinks, have confounded a proud moralist, or philosophic infidel, who had known his character: for, if ever one could have been saved on their principles, because he had done no harm, or but little harm, or because he had done some good, surely the deceased might have been thus saved. But he had more exalted views of the holiness and majesty of God, and of his demands upon man. He knew that humility became the most exalted and the purest of created beings, much more such a sinful being as man. Never shall I forget his description of the meek and trembling approach of the angels towards the throne of God—how they drew down a veil of modesty before their faces, as not worthy to look upon the Deity—and then how forcibly he marked the distinction between the filial fear and reverence of saints and angels, and the slavish fear and dread of sinners and devils. It was evident that he spoke from

experience; that while he was humbled to the dust before God at thought of his holiness and majesty, yet his heart swelled with rapture to know that this God was his reconciled Father in Jesus Christ."

"I have seen many deaths, brethren, and some very happy deaths; and they have been distinguished from each other by various characteristics; but I have never seen one so full of love as this was. There certainly was a large dispensation of the spirit of love to him at this time. The God of love was in him. His whole soul seemed filled with love. He could not open his lips but love burst forth from the abundance of his heart. He appeared perfectly overcome with a sense of God's goodness to him, and this affected him with tenderness to all around him."

"Patriots and statesmen have died, and their last words were for their country's welfare; our dear brother died bearing upon his heart his people and his church, and commending them to heaven's care. One of his last acts was to partake of the memorials of a Saviour's dying love, according to the solemn form he had so often used; and could any of our dear Christian brethren, whose education and accustomed worship may have instilled prejudices into their minds against our peculiar forms, inducing them to doubt their tendency to warm and elevate the soul, been present to hear his strong emphatic supplications in the words of the sacramental service, they would have been well convinced that with him it was not then, nor ever had been, a mere form; he repeated them as one who felt them then, and had felt them a thousand times—yes, in his inmost soul."

Obituary Notice.

ISAAC PARIS, ESQ.

THE publishers of the *Christian Journal* having known from his earliest youth the estimable person whose departure is now recorded, can bear ample testimony to the truth of the following brief notice, which, extracted from the *Commercial Advertiser* of the 23d May, they are gratified in transferring to their pages. They think it also their duty to state in addition, that perhaps the last efficient act of the deceased in the cause of the church which he loved and venerated, was the suggesting of, and materially aiding in, the formation in Troy of a society auxiliary to the one whose last excellent report came from his hands, and which has already, as we are informed, contributed two hundred and fifty dollars to the funds of the parent institution. The death of such a person may truly be said to be a loss to the church.

"Died at Troy, on Wednesday, Isaac Paris, Esq., aged 29 years. In the death

of this interesting young person, we are called to deplore the departure of one of no common worth; and by the circle of his friends in this city, which, from the delicacy of his health, and his retiring habits, was but small, he will be long and deeply regretted. Mr. Paris, at an early age, became a decided Christian, and ever afterwards pursued, steadily, and with uniform consistency, his course of real, but unobtrusive piety. It was this which, added to a natural sweetness of disposition, and warmth of feeling, threw an engaging charm around his character, and even his appearance. His thoughts and associations were all of a spiritual kind; and the writer of this brief notice has seldom seen one with whom religion, and its interests, were made more completely a pleasure and a delight. He was, by education and by preference, an Episcopalian; and it must be a pleasing subject of reflection to his surviving relatives, that almost the very last work in which he was engaged in this city, was the late Annual Report of the Protestant Episcopal Missionary Society of this State, a document which drew the praise and thanks of all the managers of the board. He died under his father's roof, after a lingering illness, in the fulness of peace and hope; leaving to the young members of the legal profession in this city a bright example of the union of strict assiduity in the business of this life, with an unwavering eye to the interests of the world to come."

New Churches.

THE corner stone of an Episcopal church was laid in the village of Geneseo, New-York, on Tuesday, the 15th of March, 1828, at 12 o'clock; and the corner stone of another was laid at Avon, Livingston county, at five P. M. of the same day, by the Rev. L. P. Bayard, the Rev. F. H. Cumming, of Rochester, being present and assisting. The dimensions of the edifice at Geneseo are 60 feet by 44, with a circular projection in the rear for a vestry—to be built of brick. The church at Avon is to be 50 feet by 38. It is to be a neat Gothic church, to be located on the beautiful green around which the village of West-Avon is principally built, and is to be ready for consecration (according to contract) by the first of October next.—*du-burn Gospel Messenger.*

Christ Church, Oswego, New-York.

The corner stone of a new church by this name was laid in the flourishing and interesting village of Oswego, on Friday the 9th of May, 1828, by the Rev. J. M. McCarty, the rector of the parish. appropriate religious ceremonies.

address well adapted to the occasion was delivered by the rector, and was listened to with deep attention by a large concourse of people. After the services of laying the corner stone were concluded, the procession, and a large proportion of the audience, moved to the Presbyterian church, the use of which had been kindly granted, where the evening prayer of the church was read by Mr. McCarty, and a sermon was preached by the Rev. Dr. Rudd. The cavity in the corner stone was filled with a leaden box, containing a Bible, a Prayer Book, Constitution and Canons of the Protestant Episcopal Church in the United States, Journal of the last Convention of the Church in this Diocese, the High Churchman Vindicated in the Fourth Charge of Bishop Hobart, the last number of the Christian Journal, Gospel Messenger, Church Register, and Episcopal Watchman; also a roll, containing the date of the corporation of Christ church, Oswego, and the names of the wardens, vestry, and building committee of the church, the names of the Committee for Propagating the Gospel in the State of New-York, the office performed on laying the corner stone, and order of procession.

The position selected for this edifice is uncommonly fine. It is to be Gothic in its style of architecture, 74 feet by 56, with a projection of five feet in front for the tower.—*Ibid.*

Christ Church, Hartford, Connecticut.

On Tuesday, May 13th, 1828, the corner stone of the new Episcopal church in Hartford was laid with the ceremonies usual on such occasions. The congregation assembled at half past 10 o'clock, in the old church, and after morning prayer by the rector, formed a procession to the foundation of the new building. Appropriate and impressive exercises of devotion were here conducted by the bishop of the diocese. The stone was then adjusted, and in a cavity prepared for the purpose, was deposited, with several coins for the current year, a bottle containing a piece of parchment with this inscription:

In the name of God, Amen.

This corner stone of Christ Church was laid by the Right Rev. T. C. Brownell,

May 13th, 1828;

The Rev. N. S. Wheaton being Rector; Charles Sigourney, and Samuel Tudor, Wardens; M. Olcott, J. Hoadly, N. Morgan, C. Saunders, I. Toucey, G. Stedman, A. Farwell, R. Bartholomew, and S. H. Huntington, Vestrymen; and

S. Tudor, W. H. Inlay, and J. Ward, Building Committee.

The cavity being closed, the bishop pronounced those emphatic and memorable words—"Other foundation can no man lay, than that is laid, which is Jesus

Christ. I lay this corner stone of an edifice, to be devoted to the worship of God, in the name of the Father, and of the Son, and of the Holy Ghost"—striking the stone as he repeated the name of each Person of the Trinity. The rector of the parish then standing on the stone, delivered an appropriate address.—*Episcopal Watchman.*

St. Paul's Church, West-Whiteland, Chester County, Pennsylvania.

The corner stone of a new Episcopal church, to be called St. Paul's, was laid in West-Whiteland, Chester county, (Pennsylvania,) on the first day of May, 1828, with religious services, and in the presence of a respectable assemblage of people. The building proposed to be erected is 43 feet by 60. Its situation is commanding and beautiful—in the heart of the Great Valley—on the highest point between Brandywine and Schuylkill. The eye can range for miles over a tract of country, excelled by none for beauty of scenery and fertility of soil. The necessary contracts with workmen, &c. have been made advantageously, and a sum nearly amounting to the probable expense subscribed.—*Philad. Rec.*

Music of the Church.

Having heard much inquiry for this collection of music announced in the Watchman some months ago, we have taken measures to ascertain the cause of the delay. The members of our church, for whose use it is designed, will be gratified to learn, that it has been occasioned by a desire on the part of the editors, to render it more worthy of their approbation. It will therefore be considerably enlarged beyond the original design, and made in every way more valuable. Having seen the proof sheets of the greater part of the work, we can confidently assure our readers, that in the "Music of the Church," they will be furnished with the best collection of sacred music ever made in our country, and at a lower rate than any other. The paper and typographical execution are beautiful; and the musical science, taste, and experience of the reverend gentleman through whose hands the whole has passed, are an ample guarantee for its intrinsic excellence and adaptation to the wants of our communion.—*Episcopal Watchman.*

Calendar for July, 1828.

4. Declaration of Independence.
6. Fifth Sunday after Trinity.
13. Sixth Sunday after Trinity.
20. Seventh Sunday after Trinity.
25. St. James.
27. Eighth Sunday after Trinity.

THE
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No. 7.]

JULY, 1828.

[VOL. XII.]

For the Christian Journal.

Introduction to the Gospel of St. John.

(Translated from Kuinöel.)

[Continued from page 164.]

§ V.—ON THE DESIGN OF JOHN IN WRITING HIS GOSPEL.

ON this subject there have been many disputes among learned men. Not a few have contended, but on insufficient grounds, that John wrote controversially, with a design to refute the errors of his day. As to the particular error which he had in view they are divided.

A. Some are of opinion that he wrote his Gospel in opposition to the Gnostics, more especially against that branch of them called Valentinians, who held many doctrines respecting æons, their number, rank, order, and genealogy, distinguished them by various names, which John himself has used in his first chapter, namely, Word, Only-begotten, Grace, Life, Truth, and supposed them to inhabit a celestial space, which they called Pleroma. But these subtleties of opinion were of later date than the apostolic times; and of the Valentinians, at least, it is evident that they endeavoured to confirm their doctrines by the authority of John. See note r. § 2. But though it should be granted that the traces of Gnosticism are discoverable in the age of John, (its doctrines were not publicly promulgated until the second century,) yet even then it would not appear, from John's use of the above mentioned terms, that he had reference to that heresy. For Jesus had called himself the Light and the Life, John viii. 12. xi. 25, and the Only-begotten, iii. 16. Whence the use of the name, the Word, was derived, we shall show hereafter, § 7. Compare Tittman, "*Traces of the Gnostics sought in vain in N. T.*" *Loeffler's Dissertation denying that the* Vol. XII.

First Epistle of John was written especially against the Gnostics, in the Theological Tracts edited by Velthusen, Rupert, and myself, vol. I. p. 153. Schmidt's Introduction, vol. I. p. 148. Wegscheider's Introd. to John, p. 218. Uster, (as quoted note c. § 4) p. 3.

B. Others contend that John wrote against Cerinthus,^d a Judaizing Christian, contemporary with John,^e who, from Palestine, had emigrated first into Egypt, and thence into Asia.^f This opinion depends entirely on the testimony of Irenæus, who says, in the third book and twelfth chapter of his Treatise against heretics—"John, the disciple of the Lord, promulgating this faith, and wishing, by the publication of his Gospel, to extirpate that error which had been sown in the minds of men by Cerinthus, and before by those who are called Nicolaitans, (who are a shred of that 'science falsely so called,') and desirous to confute them, and convince them that there is but one God,

^d So Oeder, in a Treatise on "the Gospel of John opposed to Cerinthus," Frankfort, 1732. Michaels in his Introduction, vol. II. § 158. (See Marsh's Michaels, vol. IV. pp. 278—284.) See also Storr, Hengius, Semler, and others.

^e Lampe has endeavoured to show, but with little success, that Cerinthus lived in the second century. He has been confuted by Storr in Eichhorn's Repertorium, vol. XIV. p. 136.

^f Storr contends that Cerinthus was a Gnostic. Merkel and Schmidt, that he was a Judaizing Christian, who mixed Judaism with Christianity. Paulus has endeavoured to show, in his History of Cerinthus, p. 110, ss. that he favoured Judaism, and mixed with it the doctrines of the Gnostics. (For his adoption of both which errors, see Epiphanius, hæc. 28. ed. Petav.) He has also contended, that Epiphanius (hæc. 28. L. C. hæc. 51. § 10.) and Irenæus (III. 11. 1. III. 16. 1. I. 26.) are not inconsistent with themselves in what they have related of Cerinthus, that the times are to be distinguished, and that Cerinthus is to be considered as having passed from Judaizing Christianity, to Gnosticism still somewhat mixed with Judaism, after he had emigrated into Egypt and thence into Asia.

who made all things by his Word, and not, as they say, that the Creator of the world is one, and the Father of the Lord another; that the Son of the Creator is one, and the Christ (who descended from the upper regions upon Jesus the Son of the Creator, but continued impassible, and flew back again to his own Pleroma) another; that the Only-begotten is indeed eternal, but that the Word is the true Son of the Only-begotten; that our world was not made by the first God, but by a certain virtue very far inferior, and cut off from communication with those things which are invisible and unutterable—the disciple of the Lord, I say, wishing to shut out all such things, and to establish in the church a rule of faith, viz. that there is but one God Almighty, who made all things by his Word, both visible and invisible, and signifying also, that through this Word, by whom God made the world, salvation was afforded to men in the world, thus commenced his Gospel—*In the beginning was the Word, &c.*” It is usual, besides this passage, to quote another from Irenæus, I. 26. 1. ed. Massuet. to prove that John wrote against Cerinthus. The passage is as follows:—“Cerinthus, a certain man in Asia, taught, that the world was not made by the first God, but by a certain virtue widely separate and distant from that principality which is above all things, and ignorant of that God who is above all. To this he subjoined, that Jesus was not born of a virgin, for this appeared to him impossible, but was the son of Joseph and Mary, after the manner of all other men, and exceeded all men in justice, prudence, and wisdom; that after his baptism the Christ descended upon him from that principality, which is above all things, in the form of a dove, and then revealed to him the unknown Father, and perfected his virtues; that at last the Christ flew back again away from Jesus, and that Jesus suffered, and rose from the dead; that the Christ, however, being a Spirit, continued impassible.” But from *those passages* it cannot be proved that *John wrote to refute the errors of Cerinthus*. For, in the first place, it cannot be ascertained whether Irenæus has

left us his opinion as a tradition, or as the mere conjecture of a commentator. That he followed tradition, appears less probable from the fact, that in another place he asserts that John wrote against the Valentinians, (see Storr in Eichhorn's Repertorium,) whose heresy was of a later date than the times of the apostles, and against the Nicolaitans, which Eichhorn has shown to be a fictitious name, in his Commentary on the Revelation, vol. I. p. 75. Since, therefore, Irenæus has acted the part of a conjectural commentator, rather than a historian, with respect to the Valentinians and Nicolaitans, with what appearance of certainty can it be affirmed that his account of the opposition of John to Cerinthus is not also conjecture? Secondly, Irenæus in the passages quoted, and Epiphanius, hæc. 28. hæc. 51, are inconsistent with themselves in what they have related of the doctrines of Cerinthus, as Massuetus has shown, p. 164 of his Dissertation on Cerinthus, inserted in his edition of Irenæus. Learned men allow that many errors, whose authors were unknown, were attributed by the fathers to Cerinthus. In fact, therefore, we are ignorant of his real opinions. Thirdly. Even though it should be granted that Cerinthus held the erroneous opinions attributed to him, it cannot be proved that those opinions were so widely dispersed in the time of John that he could or ought to have controverted them. Fourthly. At any rate, that John had no reference to Cerinthus is evident from this, that in his Gospel there occur neither words nor phrases distinctly and accurately opposed to his errors. Had John intended to oppose Cerinthus, he would have written, “and the Word was God over all.” Cerinthus himself would have called his Christ simply God, (which word with him had a generic sense,) nor would he have hesitated to use the expression of John, “the same was with God.”^g Since,

^g Kuinoel also asserts, after Paulus, that in that age *θεος* had a generic sense, and the supreme God was expressed by *ὁ θεος*. His argument seems to be, that had John been aware of the errors of Cerinthus, and had he intended to controvert them, he would have used

therefore, the prologue of John, which confessedly contains the sum of the doctrine to be proved, is not distinctly and explicitly opposed to Cerinthus, and since no other passages can be found directly contradictory to his doctrine respecting the Christ; since also there are passages which Cerinthus might easily accommodate to his opinions, a fact which led some, called Alogi by Epiphanius, hæc. 51, to suppose that the Gospel was actually written by Cerinthus, (see Paulus, *Introd.* to N. T. p. 112, and Schmidt's, vol. I. p. 148,) it is sufficiently apparent that John did not write against Cerinthus.^h

C. Not a few modern interpreters are of opinion that John wrote against the followers of John the Baptist, who denied that Jesus was the true Messiah. Semler, Michaelis, Storr, Schulz, and others, adopt this hypothesis. It is rejected, however, by Paulus, Schmidt, and Eichhorn. It cannot be denied that in the age of the apostles there existed a sect, never very numerous, who were disciples of John, (*Acts* xviii. 26. xix. 1.) from which have arisen the sects of the Sabæans and Mendæans, (both derived from Syriac words, meaning "Baptists," and "Dis-

ciples of John,") which even now flourish in the East, and venerate John the Baptist as their Father, the Apostle of Light, and their Saviour. (For information on this subject see Norberg's *Dissertation on the Religion and Language of the Sabæans in Commentatt. Soc. Götting* for the year 1730, vol. III., Hugius' *Introd.* N. T. vol. II. p. 182, and Wegschneider's, p. 225.) Some maintain that the ancient followers of John received him as their Messiah, and to prove it, quote the following passage from the book of *Recognitions*, falsely attributed to Clement of Rome, Book I. c. 54, *Cotel.*

"The Scribes also, and the Pharisees, are drawn away into another schism; these being baptized by John, and holding as a key to the kingdom of heaven the word of truth received by tradition from Moses, concealed it from the ears of the people. But of the *disciples of John*, the principal ones separated themselves from the people, and preached *their Master as the Christ.*" And in c. 60, p. 507—"One of the disciples of John affirmed, that *John was the Christ*, not Jesus—that he was to be esteemed greater than Moses and Jesus himself." There are, however, many objections to this opinion.

For John, indeed, by his baptism, initiated the Jews into the new economy about to be established by the Messiah, (*Matt.* iii. 2—11,) but freely and openly professed, and on every occasion inculcated the fact upon his followers, that he was not the Christ, that Jesus was far greater than he, that Jesus was the Christ, (*John* i. 15. 30. 36. iii. 25. 26.) He sent disciples to Jesus, to incite him to begin the reign of Messiah, (*Matt.* xi. 3. *Luke* vii. 18.) Moreover, many of the disciples of John finally followed Jesus, (*John* i. 37. *Matt.* xiv. 15.) Hence it is extremely improbable that any of the disciples of John held their master to be the Christ. Nor do the passages quoted from *Acts* xviii. 24. sqq. xix. 1, favour this opinion. The historian there speaks of a certain Apolles, a Jew of Alexandria, who had come to Ephesus, and of certain Ephesians, followers of John, to whom no other baptism than John's was known; he says nothing

the article. Under this head he also uses some other illustrations which could not be passed over without contradiction, and which I have chosen to omit, especially since they are not necessary to the argument. The passage omitted might be sufficient to fill a quarter of a page of the Journal.—*Tr.*

^h Nor does John in his prologue dispute against Philo. This was the opinion of Le Clerc, set forth in a book entitled "The First Eighteen Verses of Chapter I. of John, illustrated by a Paraphrase and Notes," inserted in his *Commentary on the Pentateuch*. Le Clerc thought that John was fearful lest the doctrines of Philo should be confounded with those of Christ, and so retained the term, "the Word," because it was one generally understood, and used it in a Christian sense. But it is not probable that John had ever read Philo. See below, § 7. Besides, he passes over the other terms which Philo used, such as "oldest of beings, archangel, high priest, the image of God, eternal brightness, or reflection," &c. And as Philo accurately distinguished *ὁ θεός*, the supreme God, from *θεός*, an inferior God, St. John would have used *ὁ θεός*, if he had had Philo in view, and had wished to attribute greater dignity to "the Word" than Philo did. Lampe in his *Prolegg.* p. 205, Witsius in *Misc. Sacr.* vol. II. p. 87, and Wegscheider in his *Introduction*, have refuted this opinion of Le Clerc.

their holding their master to be the Christ. Those, therefore, who, in the period immediately succeeding the ascension of our Lord, professed themselves followers of John, were probably baptized and instructed by disciples who had attended John before the baptism of Jesus, and previous to their master's declaration that Jesus was the Christ. They were of course ignorant that Jesus was to be received as the Messiah; but they still expected the appearance of that Personage, and in the mean time esteemed John only as the greatest of the prophets, and regarded him with a singular respect. Those who contend that the Evangelist wrote against the followers of the Baptist, allege what is said of the Baptist in the Gospel. John begins his Gospel (they say) with a description of the exalted dignity of Jesus, opposes him whom he calls "the Light," to John the Baptist the herald of the Light, i. 8. 9, relates that John, in the presence of his followers, not once only, but often, confessed that Jesus was very far superior to him, i. 15. 30. 35. iii. 26, and declared to the Sanhedrim, that he himself was not Messiah, but that Messiah stood among them, i. 19—27. x. 40—42. The Evangelist (they assert) makes this frequent use of the testimony of the Baptist to show that Jesus was greater than John; and hence it is plain, that he wrote his Gospel to refute a sect who denied Jesus to be the Messiah, and preferred the Baptist to that dignity, whom he could not better convince that Jesus was superior to John, than he was the Christ, than by the repeated acknowledgments of the Baptist himself. But to this it may be replied, that it is only in the first chapter that the testimony of the Baptist is produced; throughout the remainder of the Gospel no comparison is instituted between John and Jesus. So that this hypothesis would apply only to the first chapter. Moreover, other sufficient reasons can be given for producing so fully the testimony of the Baptist. The Baptist was the first to acknowledge Jesus as the Christ, possessed great weight with the Jews, and had been besides the original her of the Evangelist. From what

has been said, it is clear that the opinion, that the Gospel was written against the followers of the Baptist who denied Jesus to be Messiah, is not sufficiently sustained by evidence.

D. Semler (in his Paraphr. John i. 14.) and Bertholdt (Conjectures on the Origin of the Gospel of John, p. 45, and in "Christology of the Jews in the Time of Jesus and the Apostles," p. 153, sqq.) maintain, that John had a view to the errors of those who were afterwards called Docetæ. These, holding that the body being material was an unworthy residence for a celestial nature, denied the reality of Christ's body, and supposed him only to have appeared to die. Into which opinion, (professed, we know, in the second and third centuries, by Saturninus, Valentinus, Marcion, and the Manichees,) those Christians might easily fall, who followed the doctrines of the oriental philosophy respecting emanations, and, in accordance with that system, thought matter the origin of evil, or who were of opinion with Plato, that the mind should be as much as possible abstracted from the body, and purged of its desires, considering the body as an evil, and the greatest obstacle to the attainment of wisdom and virtue, (see Plato's Phædo, vol. I. p. 148. 188. Timæus, vol. IX. p. 328. 422. ed. Bipont. Clement of Alexandria, Stromata, Book III. p. 518. ed. Pott.); or who maintained, with Philo, the body to be the prison of the mind, (see his Allegories, Book III. vol. I. of his Works ed. Pfeiff. on Drunkenness, vol. III. p. 217, on Migration of Abraham, vol. III. p. 415.) and its sepulchre, (vol. II. p. 452.) and so connected with evil as to oppress the mind with its pleasures and desires, (vol. IV. p. 120. III. p. 416.) The hypothesis, that John had a view to the errors of the Docetæ in writing his Gospel, is defended by the following arguments. First. In the epistles of Ignatius to those churches in the bosom of which our Evangelist had lived and taught, especially in that to the Smyrnæans, chap. ii. (compare Rev. ii. 18.) the Docetæ are plainly controverted. Learned men do indeed disagree as to the authenticity of those epistles, (see May number, p. 13

note v.) but, as Schmidt observes, even granting them supposititious, and falsely to bear the name of Ignatius, their real author would not have undertaken to refute the errors of the Docetæ in an epistle to the Smyrnæans, had that heresy never existed at Smyrna. It is plain, therefore, that there existed very early in the churches of Asia a body of men who denied the reality of Christ's body. *Secondly.* It is manifest from their sacred writings, that the Sabæans (followers of John the Baptist) also held the error of the Docetæ. This opinion is entitled to no weight. For Storr has shown, in his *Treatise on the Evangelical History and Epistles of St. John*, p. 33. p. 37, that the fact cannot be proved from their sacred books. And even if it could, it would not follow that the disciples of John, in the apostles' age, attributed a fictitious body to the Messiah, whom they as yet expected, since, as we have shown above, the Sabæans have probably departed very far from the doctrines of the original followers of John. *Thirdly.* John has also attacked the errors of the Docetæ in his First and Second Epistles, Ep. I. i. 4. iv. 2—5. (which passage Tertullian has used against the Docetæ in his *Treatise on "the Flesh of Christ,"* c. 24.) v. 6. 8. Ep. II. verse 7, see Keilius in his *Notes to the Biblioth. Gr. of Fabricius*, vol. IV. p. 782. n. 18. ed. Harles. Schmidt's *Introduction*, vol. I. p. 319. Paulus in his *History of Cerinthus*, P. II. § 23. and especially Eichhorn's *Introduction*, vol. II. p. 288. 297., where he has proved that no reference is made to the Docetæ in those epistles. *Fourthly.* That John had a view to those who attributed only an imaginary body to our Lord, may be inferred from i. 14, where he says, "the Word was made flesh," and from his choice of events in relating the death and resurrection of his Master. He relates, for instance, that a soldier drove a spear into the side of Jesus while extended on the cross, and that out of the wound flowed water and blood; and carefully remarks, that he saw it with his own eyes, xix. 34. 35.; that Mary touched the body of Jesus after his resurrection, xx. 17.; that Jesus permitted Thomas

to put his fingers into his wounds, and thrust his hand into his side, xxi. 10. ss.; that Jesus after his resurrection ate with his disciples, xxi. 5. How it is collected from these passages that John wrote against the Docetæ is not easily perceived. From the strongest passage, xix. 34. 35. it would indeed appear as if some doubted or denied the death of Jesus, (see my note upon the passage,) but it is not necessary to suppose those men Docetæ.

E. Many are of opinion that John, in writing his Gospel, used those of Matthew, Mark, and Luke, and undertook to supply their omissions. Eusebius, H. E. III. 24. Jerome, in his *Catalogue of Ecclesiastical Writers*, c. 9. and Epiphanius, hæc. Book II. 51. § 6. all unite in attributing this design to John.ⁱ Michaelis, Storr, and Schulz, have laboured to confirm this opinion. It has been refuted from the subject matter of the Gospel itself by Lampe, Semler, Schmidt, and Wegscheider. For, in the first place, discrepancies of various kinds occur in the narratives of John, and the other Evangelists, as to the order of time, for instance, and the circumstances attending the event. These differences are not of such a nature as to injure the credit of the Evangelists; indeed they are easily accounted for; still, who will affirm, that if the other Gospels had been before him, John would not have laboured after a closer conformity? Compare, on this point, John iv. 1. 3. xii. 1. comp. Matt. xxvi. 6. xviii. 39. comp. Matt. xxvii. 23. xix. 17. comp. Matt. xxvii. 32. *Secondly.* John has related many things in his Gospel which had been before related by the other Evangelists. See i. 19. compare Matt. iii. 13. Mark i. 9. Luke iii. 21. John vi. 5. comp. Matt. xiv. 13. Mark vi. 32. Luke ix. 11. John vi. 16. comp. Matt. xiv. 22. Mark vi. 15. These repetitions would have been superfluous had John merely intended to supply omissions. *Thirdly.* John has no where said that he wrote his Gospel for this purpose, and even in that remarkable place, xx. 30. he has not even made

ⁱ The opinion of Clement of Alexandria on this point may be seen on p. 130 of the 4th number.

mention of the other Evangelists, nor referred us to any other source of information than his own Gospel. It is probable, however, that John, one of the chief of the apostles, had read that Syro-Chaldaic Gospel which was probably composed (see Eichhorn's *Introd.* vol. II. p. 131. sq.) while he was yet in Palestine, and which had been used by the other Evangelists—(see my *Introd.* to Matthew)—still he does not seem to have had it actually before him—for he has sometimes related events less accurately than the original, see John xix. 17. comp. Matt. xxvii. 32.

F. The real design of John in writing his Gospel is sufficiently apparent from his own declaration, xx. 31—“These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life in his name.” He wrote his Gospel, therefore, to prove that Jesus was the Messiah, the Son of God, closely united with the Father, and the proper object of faith. The same, doubtless, was the object of the other Evangelists. They, however, wrote for the common people, and in a plain and popular method. But John, who wrote later, and for a more scientific and polished people, pursued the same design in a different manner. He endeavoured to explain more accurately to the Hellenistic Jews, and to the Gentiles, the union of Christ with God. With this view, he has selected for his readers those discourses of our Lord which regarded his office of Messiah, his divine origin, and his union with the Father. He has related but few of the miracles of Jesus, and has referred to these only, to show what our Lord declared concerning himself on this or that occasion, (see § 7.) In the execution of his plan he has, in the first place, asserted his own opinion of the dignity of Christ, and his intimate union with God, i. 14; next, he has brought forward the testimony of John the Baptist, confirmed by Christ himself, i. 15. iii. 31. v. 33; he has then related what Christ himself taught upon these points, introducing also others acknowledging his divine origin, iii. 11. ss. v. 17. ss. vi. 14. 27. ss. 49. vii. 15. ss. viii. 12. ss. ix. 17. x.

12. xi. 27. xii. 35. ss. xvi. 30; he has also preserved those last discourses which Christ delivered when about to “go unto the Father,” chap. xiv.—xvi., in which is clearly perceivable our Lord's anxiety, that a belief in the divinity of his person, and his mission from above, should be firmly established in the minds of the future heralds of his Gospel; he has added, chap. xvii. that solemn prayer of Christ, in which he commended his cause, and the welfare of his disciples, into the hands of God, professed his own union with the Deity, and declared his confident expectation of again enjoying the glory which he had with the Father before the world was; and, finally, he has so described the closing events of our Lord's ministry on earth, as best to illustrate his exalted dignity.

(To be continued.)

On Pulpit Delivery.

To the Editors of the Christian Journal.

GENTLEMEN,

I take the liberty of communicating a few remarks which I have always found uppermost in my mind while engaged in the consideration of Pulpit Eloquence, and more especially of Pulpit Delivery. I have no pretensions to being myself an adept in the art—I do not mean therefore to assume the *chair* of instruction, but only to offer a few suggestions to the consideration of your readers.

One of the great obstacles which impede the cultivation of a proper delivery, is the variety of opinions prevalent upon the subject. One party obstinately maintains, that it is a matter of trifling importance. It is in vain that you repeat the well known saying of the old Athenian, who has been commonly supposed to have known something on the subject, that delivery is the beginning, the middle, and the end of eloquence; it is in vain that you appeal to the precepts of Cicero and Quintilian, or to the practice of all the most eloquent men since the beginning of the world; it is in vain that you insist on the native elocution of the savage, and the warm, and animated, and varied

delivery of private conversation; it is in vain that you argue from that principle of the human constitution, irreversible as the laws of the Medes and Persians, that "he who mingles the agreeable with the useful, will inevitably carry off every vote." Your adversaries most magnanimously despise authority, call Demosthenes a "foolish Greek," set down Cicero for a theorist, and brand Quintilian as a quack—launch out into a vehement tirade against affectation, extravagance, and, what they are pleased to denominate, theatrical, and conclude with the grave and oracular assurance, that matter is of greater importance than manner. They are best pleased with the man who reads or says (it cannot be called speaking) his discourse in one unvaried tone, without lifting eye or finger, and delight themselves with the idea, that their beloved *matter* is thus presented in unadorned simplicity—"beauty, when unadorned, adorned the most!" I am bound, however, to acknowledge, that there are as many who err in another extreme—who banish matter entirely from their consideration, who cry out for delivery alone, by which they mean a given quantity of noise, a variety of sounds, from the deep diapason of the organ to the shrill squeaking of the fife, and certain regular evolutions of the arms backwards, forwards, upwards, and downwards, first one and then the other, and sometimes both together, which evolutions they entitle gesture. I am constrained likewise to confess, though it may make against me as the advocate of a just and graceful delivery, that the former of the parties have the advantage in their choice, since there is nothing so disgusting in the eyes of men of sense and education as mere rant and impudent pretension. Under the former speaker they may fall asleep, but they are grievously tempted to laugh at, or run away from, the latter. Between these two extremes there are intervening parties, none of which however can furnish safe directions to the inquirer after truth and nature. One cannot endure a strong expression of voice and manner. It is positive and unbecoming. A second cannot abide any

thing impassioned. It is undignified and improper. A third is actually startled at an emphatic pause. It is affected and theatrical. A fourth cannot away with any vehemence of gesture. It is pounding the cushion. They condemn, one this and another that, in terms as indefinite as their ideas, *ad infinitum*, until among them all, the unlucky individual who has ventured forth upon a voyage of discovery can find, like Noah's dove, no point on which to rest, but is obliged, baffled, and wearied, and disappointed, to return to his only ark, himself. The inference from all this is, that the public speaker must examine for himself. He must not be led away by the popular idols of the day, whose foundation is frequently as unsubstantial as the feet of Nebuchadnezzar's image, and whose reign, commencing in similar ignorance and misconception, proves in the end as transient as that of good King Log. He must not listen with too curious an ear after the opinions of the public. He is liable to be betrayed into faults both by his vanity and by his fears. He had better shave his head, and set himself determinately down in the cave of the Athenian, or take lessons with him only from the deep-toned ocean. Truth exists somewhere, and though she may be hid in the bottom of a well, she is worth even a laborious and perilous descent, and will certainly reward the adventurous and persevering individual who drags her up to day. He need not fear the decision of the public. Multitudes have admired the Apollo of the Vatican, who had entertained no previous ideas of a grace, a beauty, and a majesty so truly godlike, but who have proved themselves endowed with a sufficiency of taste and feeling to estimate its excellencies after they had been developed by the chisel of the artist. On the same principle, though unable to direct, the public is able to appreciate the real orator, and, what is of far greater importance, to feel and to acknowledge his persuasive and convincing influence. The professors of an art should be the best acquainted with its principles—they have studied with most diligence—they have compared with the greatest perseverance

they have thought with the deepest scrutiny—they have imagined with the most glowing inspiration. Enlightened criticism from without has undoubtedly done much; but in every art, artists themselves have established its principles and models. Let then the student in eloquence commence with feeling the independence of his art—let him gather courage to say to the intrusive critic, “Ne sutor ultra crepidam”—let him examine with that ardour and perseverance which are the life’s breath of genius, and he cannot fail of his reward.

But, I seem to hear some objector exclaim with horror against converting elocution into an art—He would leave all to inspiration and to nature. This prejudice, ridiculous as it must appear to every mind which has reflected on the subject, is yet no inconsiderable obstacle to the cultivation of our art. There are some minds that are not able, and many more that will not take the trouble, to distinguish the various meanings of the term. With them all *art is deceit*; though in fact the aim and perfection of the sort of art of which we speak is *truth*. Substitute another word for art—call elocution a *science*, the science of expressing our ideas with propriety and force—and this often-urged and popular objection vanishes at once. Such is the dependence of the superficial on a name. A part of the objection, however, remains unanswered. Even those who are too discerning to be so very foolishly misled, may still be inclined to maintain that elocution is best taught by nature. This position is perfectly correct, while their meaning is as far from truth as possible. Elocution is best taught by nature, that is, by the study, and comparison, and selection, and practice of what nature dictates in the expression of argument, assertion, emotion, or passion. This, however, is not their meaning. By nature they mean the absence of study, the habits of the individual. Can any thing be more absurd? Let us see the consequences. A stammerer follows nature, in this meaning of the term, when he stutters through his discourse, torturing the ears and excruciating the

feelings of all who hear him. The more he stutters, the more he follows nature, the more eloquent he is. A speaker who is accustomed to deliver himself in a sort of recitative, whose cadences return at regular intervals, and fall upon the ear with undeviating uniformity, so that he have studied in no other, must also be allowed to be of this school of nature. And so with all who have never bestowed a thought on elocution, nor attended to a single precept of art. The error here lies in a double misconception. First, in supposing, that so long as a person speaks without study, without attention to the rules of art, he must needs speak naturally. It is obvious, however, that bad example, and a thousand other external causes, may and often do produce an affected and truly artificial manner of delivery. The second misconception lies in mistaking individual for universal nature—in substituting a single instance deformed by native peculiarities, and what is more, by acquired habits, for that beautiful ideal, which, though existing only in the imagination, is yet the result of extensive comparison, of careful selection, of a refined taste, and a discerning judgment. We are told that a Grecian painter, when endeavouring to delineate the perfection of beauty, selected various parts from various individuals, and compounding all into a consistent whole, succeeded in realizing the dream of his imagination. Thus, in his case, art and study were but the means which led to the attainment of nature in her best and brightest form. And so must it be with the student of eloquence. In the best models he can find of public speaking, in the rules of ancient and modern rhetoricians, but, above all, in the tones and inflections of familiar, or earnest, or impassioned conversation, he must study nature in order to arrive at the perfection of his art, or, if the phraseology be preferred, (the meaning is still the same,) he must make use of the instrumentality of art to attain the perfection of nature.

Still, however, I am haunted by the ghost of the objection which I flatter myself I have just slain.

seem to hear one pertinaciously asserting, that the pulpit at least should be kept sacred from the inroads of art. No man can more highly reverence the holy functions of the pulpit orator than myself. I "magnify" his "office." And it is for this very reason that I would preserve it inviolate, not from an art which is synonymous with truth and nature, but from awkwardness, dullness, monotony, and affectation, the legitimate fruits of ignorance and inattention. The manner proper for the pulpit is derived from precisely the same great principle as that appropriate to the bar, the senate, or the stage. The fundamental rule is in all to follow nature. The sole difference, the only justifiable peculiarity of pulpit delivery, arises from the nature of the subject about which it is conversant. It has nothing to do with angry debate, with sarcasm, or with the expression of the merry humour or evil passions of the drama. It must be often solemn, always grave. Yet is it natural, is it becoming in the minister of God, to deliver his message from heaven to the perishing souls of men without emotion, gesture, intonation, with the coldness of a stone, and the stillness of a stock? Is it to be justified on any principle of art or nature, truth or duty, that he should speak of coming perdition, as if he thought it not more probable than that the church roof should fall in upon his audience? that he should exhort them to avoid eternal torment, with less earnestness than he would advise them to get in out of the rain? that he should describe the joys of heaven, with cooler indifference than he would tell of the pleasures of a dinner? In a sincere man, is this natural? In a man of sense, is it reasonable? In a pious man, is it not most strange? In a minister of God, an ambassador for Christ, is it not forgetfulness of his responsibility, and negligence of his duty?

After a preface so extended, I feel that I must not trespass proportionably long upon your readers for the particular remarks which are to follow. Without pretending to be very nice or philosophical in the choice of terms, I would arrange what I may find to say

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under the heads of Key, Enunciation, Inflection, Emphasis, and Gesture.

And, first, of Key.—It is a frequent remark, that the key of voice used by public speakers is in general too high, or, in other words, that the voice is too shrill, not sufficiently deep. The effect of such a key is disagreeable. The lower notes of all musical instruments are more generally pleasant than the higher. A low voice (not in sound, but in key) is "an excellent thing in" man as well as "woman." Further, a low voice may be heard with much greater ease than a high one. The latter may indeed be audible at the greatest distance, but the former is by far the best adapted to convey articulate sounds. To be heard is of course the first object of a public speaker. A low voice must be consequently an object of desire. Nor is this all. A low key of voice is essential to expression. In a climax, for instance, of many members, if the first be pronounced in a high key, one of two things must happen. Either the gradual swell appropriate to the climax must be neglected, or the voice must be run up close to the borders of the falset, and perhaps at last break into it, like an unmanaged horse from a trot into a gallop. If an animated question occur while the voice is raised to a high pitch, its effect is marred or lost. The same will be the case with regard even to a single remarkably emphatic word. On the other hand, in avoiding Scylla we must not fall into Charybdis. A tone too low not only has the appearance of formality and mock solemnity, but defeats grave and really solemn expression in the same manner as too high a key does the animated or impassioned. Of too low a tone, however, there is but little danger, since the tones of conversation are always too high for public speaking, and thus the bias of habit is entirely on the other side. To close my remarks upon this subject, a friend of great experience assures me, that the reduction of the voice to a lower key in the ordinary current of discourse, though not easy, is yet practicable. It is to be effected only through practice. The best method is to select some regular

sound, and to pronounce it repeatedly and forcibly, day after day, for months, in the lowest pitch that can be attained. On the improvement of the voice in general, I would only add the testimony and the advice of the Roman orator, "*Vocis quidem bonitas optanda est: non est enim in nobis: sed tractatio atque usus in nobis. Ergo ille princeps variabit et mutabit; omnesque sonorum, tum intendens, tum remittens, persequetur gradus.*"

Secondly, of Enunciation.—There are many men who have voice enough to preach in the open air, and to be heard by thousands, who yet are not heard distinctly within even very limited walls. There are others who, with manifest feebleness of lungs, are heard by the remotest listener. Audibleness, so to speak, does not depend so much upon vociferation as upon distinctness of utterance. Many persons become indistinct from general rapidity of utterance, hurrying sound upon sound with such celerity as to confuse and confound the sense of hearing—others, however deliberate they may be, become indistinct from the perpetual and unnatural variation of their tones, and the uniform failure of the voice wherever a cadence is intended. Others, again, pass over many of the sounds necessary to complete a word. The unfortunate syllables, *tion, sion, ence, ness, al*, and a multitude of others, are condemned almost uniformly to inarticulation. Vowels in the middle of a polysyllable, and consonants at the end of every word, are left unuttered. The inevitable effect must be to render the speaker unintelligible. The best remedy that can be devised for this is the long and frequent practice of all the elementary sounds of the language by themselves, and in combination, and the patient repetition of the words and syllables, which have been habitually neglected. I would impress upon my readers the necessity of the practice of the elementary sounds particularly. They *know* not how often they are in the habit of *slurring* them over, uttering them indistinctly, and even changing one sound for another.

Thirdly, of Inflection.—On this sub-

ject I am afraid of being absolutely unintelligible, unless to those who have paid some attention to the art of elocution. The two principal inflexions are the upward and downward, the former of which is generally found at the close of interrogative forms of speech, and the latter in the ordinary close of a sentence. Between these two there is a level termination which is exceedingly expressive, especially in many passages of the Liturgy; for instance, at the close of many sentences of the *Te Deum*. There are, besides, waves of the voice of various kinds, adapted to all the varied expressions required by language. All these inflexions of the voice are varied again by the interval occupied in the utterance of them, whether it be a third, a fifth, or an octave, a circumstance which materially affects their force and meaning. I would assure the uninitiated, that this is not the mere jargon of theory, that these inflections constitute one of the most important qualities of speech, that they actually exist in nature; and, above all, that from their delicacy they are peculiarly subject, unless proper care is taken in their cultivation, to neglect and abuse. Without a proper disposition of them not only is tenderness unfelt, and passion worse than wasted; but the plain meaning of a plain sentence is often obscured or lost. Upon this subject, and almost every other connected with speech, I would refer the reader to the late admirable Treatise of Rush on the Philosophy of the Human Voice, a work which, with many glaring defects of style, is, in my humble judgment, correct, original, and profound; earnestly entreating him, if he be a public speaker, or be intended for one, to master its contents, and then decide for himself. I must venture once more to quote the authority of Cicero, in order that the reader may be aware of the existence of far higher testimony than my own, to the importance of the inflections of the voice—"Vocis mutationes totidem sunt quo animorum qui maxime voce commoventur." He alludes also to disputes between Demosthenes and Aeschines—"Quum alter alteri objecit vocis flexiones;" and

endeavours to impress upon him, "*qui eloquentiæ principatum petit*," the necessity of variety of inflections, and diligence in their cultivation.

Fourthly, of Emphasis.—Most speakers would be grievously affronted, should you be bold enough to tell them to their face, that they emphasize very badly in the delivery of their own compositions. They take it as an insult to their understanding to be told that they cannot express their own meaning, as equivalent indeed to saying, that they have no meaning at all. Yet, under shelter of an anonymous communication, I must take the liberty to tell them a little wholesome truth. The fact is, as above stated. Most men do emphasize very badly in the delivery of even their own compositions—and mainly for this reason, that they really do not understand them. Permit me to explain. Let any man take a complicated sentence, and after having mastered it thoroughly himself, let him attempt to read it off-hand to another person. Ten chances to one he will not read it in such a way as to make it at all intelligible—and fifty to one he will not read it so as to give it its full expression. The eye is quicker than the ear, and requires less assistance. It catches the idea without ever dreaming of the emphatic word. Thus, in general, though speakers understand their own meaning, they do not understand the mode of its communication. Various minor causes contribute to increase the defect. Many speakers have a given melody which returns as regularly upon the ear as the verses of a metrical psalm. A certain part of this melody requires stress, which is frequently given without regard to sense. The melody must be preserved, though the meaning be lost. In other cases, though the melody be not quite so regular, a sonorous word proves an irresistible temptation, and leads the musical speaker to dwell upon it long and fondly. With others, certain strong or comprehensive terms, such as, all, none, more, &c. are of course emphatic. Others, again, from negligence, and inattention, convert intervening clauses into the main idea, lay stress upon a word whose meaning has been

before implied, or, still more distressingly, insist on marking, with the fullest expression in their power to give, a repetition made, not for the sake of emphasis, but of explanation. It is hardly worth while to add to these causes certain instances in which a discourse is read in public without having undergone a second perusal in private, or in which one is delivered to an audience immediately after having been delivered from the bottom of a drawer. Such a state of preparation must be obviously destructive of all emphasis. A discourse is begun, the scope of which is not understood. A sentence is begun, of which the end is scarcely conjectured. The speaker blunders on from one no-meaning to another, and succeeds at last in nothing but in puzzling his audience. From the causes of the deficiency the remedy is to be inferred. Patient study, and investigation with a knowledge of the difficulty before us, are our only resources. The inversion of a sentence is of use—attention to familiar conversation is here absolutely necessary. With regard to the two kinds of emphasis, distinguished by stress and quantity, and with regard to the various degrees of stress, I would refer to more formal writers on this subject. One word as to the emphatic pause. We are told, that in some cases silence is more impressive than speech. If ever it be so, it is after the enunciation of some sublime idea, which, not fully expressible by words, appears to call on feeling, or on meditation, to make up the deficiency—it is when expectation is aroused to some coming declaration, and when the suspense of a moment is allowed to stimulate anxiety and interest. The total avoidance of this natural and powerful instrument of eloquence, by some speakers, reminds me of my school-boy days. A luckless urchin had chosen for his speech, the defence of Brutus before the people after the murder of Cæsar. He began with trepidation—this was well for a school-boy, though not quite so appropriate to the dignified and fearless stoic. After a sentence or two, however, he proceeded with tolerable fluency. The stream increased in rapidity as it descended. At length he

came to the passage—"I pause for a reply." Instead of a pause, there was an actual bound in his discourse, swift as it had been before—as if the "honourable" Brutus had been afraid of being taken at his word, and actually told "whom he had offended," he went on with his defence with all the speed his breath allowed him, and his jaded organs could attain.

Fifthly, of Gesture.—Under gesture are included by Cicero the expression of the countenance, and the attitude of the person, as well as the motions of the arms. With regard to the first, I should say that it was dangerous to meddle with beyond a certain point. It had better be let alone, with one single exception. This exception is an attempt to remove disagreeable peculiarities, such as winking the eyes, occasionally twisting the muscles of the mouth in various directions, and, above all, that deforming frown so apt in many speakers to accompany the slightest effort. With regard to the body, the posture should in general be erect and free, there should be "nulla mollitia cervicum." But if ever the body be bent forward for the sake of entreaty, or in the earnestness of argument, great care should be taken that the lungs are not embarrassed by a stoop in the shoulders, or a curve in the back-bone. The bend should be made from the hip. One more caution. Let every public speaker learn to stand still. Nothing can be more awkward or disagreeable than fidgeting and swaying the body from one side to another. As to the arms, I would say, that when no gesticulation is intended, they should be preserved in a state of rest. This caution is not so entirely unnecessary as might at first appear. I have seen an excellent writer, who, to me at least, destroyed much of the effect of what he was saying by regularly lifting up his right hand, and laying it on his discourse at the beginning of his first sentence. At the commencement of the second, down went the right, and up came the left. At the next another change was made, and so the see-saw was continued. Nothing is more awkward in society, or in the pulpit, than

the appearance of not knowing what to do with one's hands. Another caution I would give, is to avoid beating time with the arm to the variations in melody which take place in the sentence—let there not be "ad numerum articulus cadens." To this, however, there is a single exception, that of beating time to an emphatic word, or, in other words, causing the arm to descend with force while it is pronounced, which is sometimes both natural and energetic. On the subject of gesture, I would warn the student against the rules of rhetoricians. There is one, for instance, that the arm should never be lifted above the head. This is certainly an unnatural restriction. I have even now before me in my mind's eye a picture by Guido of John the Baptist in the act of uttering the words, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord." The arm is extended upward in a position the most graceful and majestic imaginable, and yet it is far above the prescribed level. I would sooner receive the authority of Guido in such a matter than that of any rhetorician whatsoever. But although not inclined to listen overmuch to the rules of art on this point, I would not leave all to the instigation of the moment. A forced gesture need not appear unnatural, and has sometimes a great tendency to excite the dormant energy and animation of the speaker. I would advise the student to practise gesticulation at home, to improve the use of his arms by exercise, to have some general idea of the motions adapted to the discourse which he is about to deliver, and after that, keeping in view the single remark just made in the preceding sentence, I would bid him trust to the inspiration of actual delivery.

In conclusion, Messrs. Editors, I would remark upon the folly of those who hope to acquire the Art of Elocution without study, or by the devotion of a few hours at distant intervals to its cultivation. I have said enough even in these few brief hints to demonstrate, if they are admitted to be correct, that it is an art embracing many particulars, and difficult of attainment. If I shall thus awaken the attention,

and arouse the diligence of any, I shall feel myself amply rewarded. Meanwhile, I would entreat such, not to be discouraged. Days, months, and years may, nay, must elapse, before they can approach the goal where their reward awaits them. Eloquence, that "omnium regina rerum," (as she has been called by two of her most eminent disciples,) will not "unsought be won." She appoints her votaries as long a period of probation and labours as various and difficult as the knight-errant of old was condemned to undergo by the self-respect and coyness of his lady—love. She must be pursued indeed in the very spirit of true chivalry. Watching must be endured, sacrifices must be made, monsters must be overcome. There can be no disappointment in the issue—the promised guerdon will be certainly bestowed. Nor is it of a fantastic and transient nature. In the minister of Christ it is the happy consciousness of having laboured to fulfil his duty—it is the capacity of being useful to the souls of men—it is the possession of another attribute of a messenger from heaven, of another weapon to assault the powers of darkness, of another mean to attain the esteem and confidence of men, the approbation and favour of his God.

Yours, &c.

D. E.

For the Christian Journal.

A SERMON,

Preached in several Churches and Chapels in the City of New-York, for the Benefit of the New-York Protestant Episcopal Missionary Society, by the Rev. GEORGE UPFOLD, M. D., Rector of St. Thomas' Church, New-York. Published by request.

Matthew ix. 37.—"The harvest truly is plenteous, but the labourers are few."

SUCH was the exclamation of our Redeemer, when he surveyed the moral condition of that world which he came to save, and contemplated the fearful ravages of sin. Deplorable and extensive appeared the spiritual desti-

tution of his creatures, and vast and arduous the work of bringing into successful culture the garden of the Lord, choked for ages with noxious weeds, and overrun with thorns and briars.

But his language intimated no misgivings in regard to the accomplishment of his work of mercy—no distrust of ultimate success. He declared only the magnitude of the enterprize in comparison of the ostensible means of its achievement. He was moved with *compassion*, it is written, when he saw the multitudes, because they fainted, and were scattered abroad as sheep having no shepherd—and he spake *thus*, not to fill his followers with despondency, but to point out the urgent demands for their labours, and to incite them to correspondent zeal and exertion. While his eye rested on the devastations of sin, and the misery of its victims, glorious visions of the future passed before him. He discerned, amid all this sterility, the materials and the promise of abundant fruitfulness. He contemplated this barren wilderness, irrigated and nourished by streams of living water, and converted into fruitful fields covered with golden sheaves. He saw the solitary place made glad by the refreshing dews of the Spirit—the desert teeming with luxuriance rejoicing and blossoming as the rose—the harvest ripe, and ready for the sickle of the reapers. He beheld the impetuous torrent of evil, which for ages had been rolling onward with wide-spread havock, arrested by the pure and peaceful influence of the Gospel. He perceived the chains of error severed, the spell of superstition broken, and the immortal soul emancipated from its perilous delusions, enlightened, converted, and sanctified by the radiance of heavenly truth. He contemplated his religion marching onward in its resistless might, gathering strength as it progressed, and making good the promise of prophecy, which, proclaiming him "King of Sion," invested him with the sceptre of universal dominion, and gave him the "heathen for his inheritance, and the uttermost parts of the earth for his possession!"

And, my brethren, it was not for

before this prospect was realized in the triumphs of the cross over the powers of darkness, in the recognition of our Redeemer's claims by Jews and Gentiles, and in the gathering of multitudes of all nations, and kindreds, and tongues, into his visible kingdom, offering on the consecrated altars of the Christian church a freewill-offering with an holy worship. The harvest plentiful, the ingathering of its fruits was unexampled. Few were the labourers, and to human conception most incompetent to the undertaking. But their work was the *work of God*, and it prospered. The Lord of the harvest recognized them as his servants, and furthered their labours. Commanded to go into all the world and preach the Gospel to every creature, they obeyed the mandate of love, and their achievements were commensurate with the greatness of the enterprise, and the glory of its Author. Proclaiming the glad tidings of salvation through a crucified Saviour, and repentance towards God, and faith in the Lord Jesus Christ, and obedience of his precepts, as the conditions of that salvation, crowds of broken hearted penitents, awakened to a sense of their misery and danger, heard with joy the gracious intelligence, and casting away their former delusions, flocked around the heralds of the cross, imploring mercy from that Holy One whom they announced as the world's Redeemer, *willing and mighty* to save.

Yes, brethren, the work in which the humble followers of Christ were engaged was evidently the *work of God*. He who sent them sped them on their way, and honoured their mission. But a few years comparatively elapsed ere what their Master saw in distant prospect began to be developed, and the first visions of glory which met his eye to be successively realized. On every side the pure and hallowed influence of the Gospel was felt and owned by perishing sinners, and the work of moral renovation progressed among the guilty and the wretched. Scarce had Jerusalem been called to welcome her *spiritual King*, and the cities of Judah bade, "*Behold your God*," before the *name of Jesus* was had in honour

among the Gentiles, and distant countries were made glad with the news of salvation. The incipient faith, fraught with consolation, and hope, and joy, dispelling the moral darkness which had so long rested on the earth, and bringing life and immortality to light, spread with marvellous rapidity; and in despite of prejudice, and reproach, and persecution, and death, found a ready reception in the hearts of thousands. Human wisdom was confounded at its progress—human pride was humbled by its triumphs. The world beheld with profound astonishment a religion, derived from one in the lonely condition of a Jewish peasant, and propagated by a few poor fishermen of Galilee, overthrowing the time-honoured schemes of philosophers, and rising in glory on their ruins. Systems of faith deep rooted in the affections of men, most congenial to human passions and sensual pleasures—closely interwoven with the temporal interest, reputation, and enjoyment of their votaries—sanctioned by ancient usage, and held sacred and indefeasible, yielded to its sway, and sank into oblivion. The boasted law and magnificent ritual of the Jew bowed down before it, and the altars of Gentile superstition crumbled into dust. The blood-stained banners of the cross waved triumphant in Moses's seat, and over the splendid domes of pagan worship. Each revolving year added new trophies of victory, and new accessions to the host of the faithful. Kings and princes, the wise and the mighty, gave in their adhesion to the Christian system, and adored the despised Nazarene as their Saviour and their God. The triumph of truth increased—the scene of glory expanded—until at length imperial Rome, the strong hold of idolatry, became the citadel of the faith; hymns of praise to the crucified One were heard in the palace of the Cæsars—and the cross, emblazoned on the shield of the warrior, was borne by the martial legions of the Empire, at once the sacred sign of national recognition, and the sure pledge of victory.

Thus wonderful, my brethren, was the progress of the religion of Christ, so inauspiciously begun, and commit-

ted to instruments so apparently inadequate.

Do you ask the cause of all this, and inquire, by what means these glorious results were produced? Let a distinguished actor in that great moral revolution answer. "It pleased God," says St. Paul, "by the foolishness of preaching to save them that believe." "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." By the preaching of Christ crucified, by the exhibition of the humbling doctrines of the grace of God by his authorized messengers, was this mighty change brought about, and the people which sat in darkness irradiated with heavenly light. In that way, indicated by Christ himself, when he bade his disciples "pray the Lord of the harvest to send forth labourers into his harvest;" and which he afterwards expressly commanded, when he invested them with ministerial authority, and committed the church, purchased with his precious blood, to their supervision and care; were these marvellous effects of his grace exhibited. We read, it is true, that the preaching of the apostles was accompanied by extraordinary manifestations of the Holy Spirit—that the Lord confirmed their words by signs following; and we are taught to ascribe not a little of the reception and honouring of their message, to the miracles which they were empowered to work in confirmation of it. But still the means—the efficient means—by which the gracious plan of God was furthered and brought to such successful issue, was the *preaching of the word*; the announcement and enforcement of the doctrines and precepts of the Gospel by the living teacher, and his personal appeals to the heart and to the conscience. Foremost in the moral conflict was seen, the minister of Christ wielding the sword of the Spirit, which is the word of God; illustrating, enforcing, and defending the principles of his religion; imparting the appointed ordinances of the Gospel in connexion

with its sacred truths; "warning every man, and teaching every man in all wisdom;" "in meekness instructing those that opposed themselves;" "reproving, rebuking, exhorting, with all long-suffering and doctrine;" initiating his converts, when penitent and believing, into the spiritual fold; feeding them there with the bread of life in the instituted means of grace; and guiding them, by reiterated lessons of holiness, in the path to heaven.

By efforts such as these, my brethren, was the great purpose of God in the conversion of the nations originally accomplished; and the desert places of the earth reclaimed from the withering curse of sin. And in this way, expressly appointed by God himself, and sanctioned by apostolic and primitive usage, is the contest with evil still to be carried on. Other means, it is true, there are, and they are not to be neglected. That exalted benevolence which would send the Bible into all lands, and place it in the possession of every accountable being—which would accompany that invaluable treasure with the Book of Common Prayer—which would give extensive circulation to those silent, but useful messengers of truth, Religious tracts—commends itself to the patronage of every follower of Christ, and finds an advocate in every Christian bosom. But these things, important as they are in their place, and sedulously employed as they ought to be in the sacred cause of God and his Church, are intrinsically, and of divine sanction, subordinate to the work of the ministry. The latter was the means employed by apostles and martyrs in doing their Master's will—the latter is the means to which we are indebted for our Christian privileges; and by the same means is the Gospel now to be spread with the surest promise of success—the future victories of the cross won, secured, and improved—and that consummation of grace accomplished, so eloquently described in prophetic song, and so ardently desired by every Christian heart, when the triumph of truth shall be complete, and "from the rising of the sun unto the going down of the same, the name of Jehovah Jesus shall be great among

the Gentiles," and in every place incense shall be offered unto him, and a pure-offering—when wars shall cease in all the earth, and "peace shall flow as a river, and righteousness as the waves of the sea"—when the banners of salvation shall float on every high hill, and the bland and holy influence of the Christian faith pervade every lovely vale; and earth unite with heaven, and men with angels, in simultaneous adoration of the King of Saints, proclaiming his glory, his majesty, his might, his mercy, and his grace, in the exulting exclamation—Hallelujah! the Lord God Omnipotent reigneth.

Yes, my brethren, by the personal labours of the ministers of Christ, and stewards of the mysteries of God, is the war with the powers of darkness to be most successfully waged, and perishing sinners rescued from the grasp of the destroyer. By the instrumentality of the living teacher, principally and most effectually, are the waste places of the earth to be cultivated, the faith once delivered unto the saints promulgated and defended, and the "Church of the living God, the pillar and ground of the truth," built up and enlarged. By the humble labours of missionaries, like the zealous Martyn, and the devoted Middleton, and the sainted Heber, wending their way into the land of the infidel and the scorner—hazarding their lives for the name of our Lord Jesus Christ—engaging hand to hand, and face to face, with error and sin—imparting the signs and pledges of salvation in connexion with the offer of that invaluable gift—presenting the great truths of God in connexion with the church of God; is the march of true religion to be accelerated, and its sublime doctrines, its pure precepts, and its consoling hopes, commended to the acceptance of the ignorant and the guilty, and made to find in the hearts of the blinded votaries of superstition a *welcome* and a *home*.

But I need not dwell on this theme, nor enlarge on the importance of missionary labours. Their value, and their efficiency in evangelizing the world, *must be evident to every reflecting mind. From their very nature, and from their peculiar exercise, they com-*

mend themselves to the sober judgment of all as the principal and most effective means of speeding the course of the everlasting Gospel into places where it hath not yet found its way, and of cherishing, fostering, and improving its sanctifying influence where it is already known.

Leaving, therefore, the consideration of the means of promulgating our most holy faith, I proceed to the more particular design of this discourse, which is to apprise you of scenes of existing spiritual destitution, and to endeavour to enlist your compassion and your charity in their melioration and removal.

"The harvest truly is pienteous, but the labourers are few."

In showing the application of these words of our Saviour to the present state of the world, it may be thought that the distant land of the heathen affords the fullest demonstration of their truth, and their wants present the most urgent claims on your benevolence. Multitudes of our fellow creatures, it is lamentably true, are still groaning under the iron yoke of superstition—living literally "without hope and without God in the world"—sunk in gross and degrading vice, and bowing down in senseless and criminal adoration to imaginary deities, the works of their own hands. Over vast countries a dense cloud of moral gloom impends, fraught with evil and woe, and constituting the places which it overshadows emphatically "lands of darkness and of the shadow of death." In these places, and among these people, so ignorant, so depraved, so wretched, most fervently is it to be desired that the true light should shine, and the converting and purifying influence of the Gospel be diffused. And God forbid that any damp should be cast on that hallowed zeal which would irradiate these benighted ones with the knowledge of salvation through a crucified Redeemer; that any obstacle should be thrown in the way of those charitable efforts which are making to send forth the heralds of heavenly mercy, proclaiming to these bewildered idolaters the unsearchable riches of Christ.

But, my brethren, while our hearts are enkindled with proper zeal in be-

half of the heathen, and respond to every *judicious* and *practicable* plan for their relief—let us not close our eyes to other scenes of moral misery, nor turn a deaf ear to the cry of other classes of the spiritually destitute.

Do you ask where these are to be found? I answer, within our own borders. Yes, brethren, within the sphere of our immediate observation, is the harvest plenteous—most plenteous—but the labourers few. Among those whom we recognize as fellow citizens, the Christian philanthropist finds objects enough to excite his tenderest compassion, and induce his utmost charity. Numerous are the waste places in this otherwise favoured land, and urgent is the call for labourers to go forth and engage in their cultivation. Within our own state, within the precincts of our own ecclesiastical boundaries, there are multitudes who faint, and are scattered abroad as sheep having no shepherd. Among those whom we call our brethren, professors of the same faith, members of the same Christian family, wide and extensive is the field for missionary labours, and frequent and piteous are the supplications for the ministry and ordinances of the Gospel. To these it is, the enterprising inhabitants of our new settlements—of hamlets and villages emerging from the ruins of the forest, where, from the very nature of the case, there must be a great want of religious privileges, and of the ability to obtain and secure them—to these it is, that the society, in whose behalf I now solicit your bounty, directs its labours of love. Of the manner in which they expend their zeal, the reports which have been sent to your houses afford sufficient information; and the accompanying documents, exhibiting the stations and success of the missionaries whom they assist in sending forth, speak volumes in praise of their undertaking, and place in a vivid light the value and importance of their services. With such an explanation in your hands, it is not required of me to enter into a detail of their operations. I have only to say, that they are most *zealously and usefully employed in building up our Apostolic church, and ex-*

tending to its needy members the pure worship of their choice; that their means are very unequal to their zeal, or to their opportunities of doing good; that aiding in the support of thirty missionaries, there is at this moment openings, with a prospect of immense utility, and with urgent solicitations for the privilege, for double that number; that application after application is made to the Bishop, and the Missionary Committee, which they are obliged again and again to refuse, for the want, not of labourers, nor of persons willing and competent to labour, but of the means of sending them forth. These, brethren, are facts, and facts which demand your serious attention, and call loudly for your charitable interposition. Let me also remind you, that the utmost sum which can be allowed the missionaries who are already employed, is the miserable pittance of 125 dollars per annum. The design of the present appeal is in part to increase this most inadequate compensation. But particularly do I solicit your charity, to enable this society to extend the sphere of its usefulness—to multiply the number of its messengers of good tidings—to impart the word and ordinances of the Gospel to places not yet favoured with them—to occupy the constantly expanding field of missionary labour within this extensive diocese—and to gladden the hearts of our destitute brethren with the ministrations of the church of their *fathers*, or of their *adoption*.

Yes, brethren, in behalf of the members of the same household of faith, removed, in the course of divine Providence, from their former home and their former privileges; deprived of those religious ordinances which they prize above all price, and which the poverty necessarily attendant on their situation prevents them from obtaining; in behalf of these deserving objects I appeal to your Christian liberality. I ask you to aid in furnishing the poor emigrants, the destitute pioneers of the wilderness, with the means of grace, and the precious truths of salvation—with effective restraints from sin, and incitements to holiness—with guidance and instruction in the days of health,

and with consolation and hope in the gloomy hour of sickness and of death—those whose hardy enterprize is pouring the flood-tide of wealth into your city; who are converting the forest into a fruitful field; opening new avenues to your commerce, and creating new and increasing demands for that merchandize, by which many of you directly, and all indirectly, are growing rich. I ask you to impart a portion of your abundance to promote the spiritual prosperity of those, from whose industry and privations you derive such essential benefit, and enable them to obtain that treasure, in comparison of which temporal wealth is but the veriest poverty. I ask you to assist in extending to others the blessings which ye yourselves so freely enjoy, and which I trust ye highly value—to aid this society in sending forth the ambassadors of Christ, fraught with stores of heavenly wealth—carrying the message of mercy, and the consolations of religion, to the humble cottage—dispensing the word and sacraments among the children of poverty—making the wilderness vocal with praise to God—and combating in person with that prevalent infidelity, which is spreading its baleful influence throughout our land, and sweeping its desert places with the besom of destruction.

These, brethren, are the objects for which I most earnestly solicit your charity; and in contributing to them you open innumerable springs of benevolence, and sow seed which shall bring forth an hundred fold of good to the church and cause of the Redeemer. The wants which I ask you to aid in supplying are imperious—the objects which I have pointed out are deserving objects—they are calling daily for our interposition, and pleading for relief. And are their claims to be neglected? Shall this relief be denied them? This society says, No!—and every benevolent heart, every friend to pure and undefiled religion, will promptly respond to their decision. The harvest is plenteous, and its precious fruits must not be lost for the want of labourers to gather them in. The waste places of Sion must not be left uncultivated. The poor and the indi-

gent of our land, and especially of the same household of faith, must not perish for lack of knowledge—must not famish in the midst of plenty—must not mourn in hopeless destitution. In using this language, I would indulge the hope that I speak your own sentiments. You will minister to their wants—you will cheer their drooping hearts with the means of grace—you impart to them those invaluable privileges of which they are deprived, and the loss of which they so affectingly lament; and give them, in the preaching of the word, and in the ministrations of the church, “the oil of joy for mourning, and the garment of praise for the spirit of heaviness.”

Am I mistaken in my anticipations? Do I miscalculate your compassion—your sense of duty—your zeal and charity? Will you content yourselves with saying, to these your suffering brethren, “Depart in peace—be ye warmed, and be ye filled, and give them not those things that be needful?” Do any of you complain of the frequency of these applications? What then, my brethren? Have you forgotten the apostolic admonition, “Be not weary in well doing?” Will such benevolence injure you? In answering these appeals as your conscience may dictate, will you subject yourselves to any material privation of earthly comforts? At the end of the year, will you find yourselves any the poorer for what you give away in this species of charity? Oh, no! And, moreover, the gift, no matter how oft repeated, always produces its own reward—in the approval of conscience, in the gratifying assurance of having done your duty—of having carried joy and peace into some abode of sorrow, comforted some aching bosom, given the bread of life to some famishing soul, rescued from impending destruction, some sinner ready to perish—but, above all, of having met the approbation of Him who hath commanded us to love one another as he hath loved us, and who hath said, in regard to the relief of the poor and the needy, “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”

Episcopalians have been charged with insensibility to the spread of the Gospel—with indifference to missionary efforts—with disgraceful apathy in all that concerned the spiritual welfare of their fellow men. I have yet to be convinced of the truth of this imputation. I cannot bring myself to think so unworthily of my brethren; and I indulge the hope, that your present liberal contribution will furnish an additional proof, that, so far as you are concerned, the charge is calumnious and false. Let not my favourable anticipations be disappointed. Have pity, brethren, have pity on the destitute—give a practical evidence of your sense of Christian privileges, of your zeal for religion, of your attachment to the church. Help to swell the triumphs of the cross, and cause the word of God to have free course, and be glorified. Let deeds, and not protestations alone, express your gratitude to God for his heavenly grace, and the sincerity of your daily prayer, “Thy kingdom come.”

Brethren, I commend to your benevolence the claims of this society, and I look with confidence to your accustomed liberality for an answer commensurate with their importance. The objects which engage their zealous solicitude, and partake of their labours of love, are legitimate objects of charity;

the cause which they seek to subserve is most glorious and most holy. Give, therefore, to it with an unsparing hand. Remember your accountability to God for the blessings, both spiritual and temporal, wherewith he hath blessed you; and, “as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” *Amen.*

For the Christian Journal.

City Churches.

MR. J. WEEDEN, of this city, has recently published, on a large sheet, “A Summary View of the Houses for Public Worship in the City and County of New-York, A. D. 1828, showing the Local Situation of each, what Denomination they belong to, when Founded, when Enlarged, when Burnt, when Rebuilt, &c. together with the Dimensions of each Building in square feet, what Materials they are built of, Names of the presiding Ministers, &c. &c. To which is added, A Brief History of all the houses that have gone to decay, pulled down, or converted to other uses, since the settlement of the Colony.”

Believing that it will be interesting to our readers, we subjoin that portion of it which relates to our own church.

Title.	Situation.	Dimensions.	F.	En.	Bt.	Re-built.	Materials.	Sq. feet.	Ministers.
Trinity, ^a	Broadway op. Wall,	74 by 101	1696	1737	1776	1788	Stone,	7474	No Minister.
Du St. Esprit,	Pine b. William & Nassau,	50 “ 70	1704	1741			Stone,	3500	
St. George's,	Beekman cor. Cliff,	72 “ 104	1755		1814	1816	Stone,	6890	James Milnor.
St. Paul's,	Broadway b. Fulton & Vesey,	72 “ 115	1766				Stone,	8136	
St. Mark's,	Stuyvesant, b. 2d & 3d Avenue,	66 “ 100	1799				Stone,	6386	Wm. Creighton.
Zion, ^c	Mott cor. Cross,	64 “ 80	1801		1815	1817	Stone,	5120	Thos. Breintnall.
St. Stephen's,	Chrystie c. Broome,	54 “ 75	1805				Stone,	4050	Henry J. Feltus.
St. John's,	Varick b. Beach & Laight,	73 “ 111	1807				Stone,	8103	
St. Michael's,	Bloomingdale,	36 “ 55	1807				Wood,	1908	Wm. Richmond.
Grace,	Broadway. Rector	63 “ 113	1808				Brick,	6606	J. M. Wainwright.
St. James's,	Hamilton-square,	40 “ 70	1810				Wood,	2800	Wm. Richmond.
St. Philip's,	Collect b. Anthony & Leonard,	50 “ 60	1819		1821	1822	Brick,	3000	Peter Williams.
St. Luke's,	Hudson b. Barrow & Christopher,	48 “ 66	1821				Brick,	3166	Levi S. Ives.
Christ,	Anthony b. Broadway & Church-st.	64 “ 90	1823				Stone,	5760	Thomas Lyell.
St. Mary's,	Manhattanville,	37 “ 48	1825				Wood,	1776	No Minister.
All Saints', ^d	Grand intersection Division,	25 “ 60	1825				Wood,	1500	Wm. A. Clark.
St. Thomas',	Broadway c. Houston,	62 “ 113	1826				Stone,	7006	George Upfold.

"^a This church, in conjunction with St. Paul's and St. John's chapels, is supplied by John Henry Hobart,* bishop of the diocese, and three assistants, viz. William Berrian, Benjamin T. Onderdonk, and John F. Schröder.

"^b This house was erected by a society of French Protestants, who fled from persecution after the revocation edict of Naniz. In 1803, the minister and the congregation conformed to the Protestant Episcopal Church, and were taken into that connexion.

"^c This building was erected by a congregation of Lutherans, and remained in that connexion till 1810, and then was received into union with the Episcopal Church.

"^d This building was intended only as a temporary chapel; and will soon be superseded by the stone church, now erecting in Henry-street."[†]

Under the head of "*Ministers (over and above what is mentioned in the body of this work) who reside in New-York,*" are the following:—

"*Episcopalians.*—William Harris, president, and John M'Vickar, professor, in Columbia college; Samuel H. Turner, and Bird Wilson, professors in the Theological Seminary; William R. Whittingham, librarian of the Theological Seminary, and chaplain of the New-York Protestant Episcopal Public School; Edmund D. Griffin, assistant minister of St. Michael's and St. James's churches; ‡ Manton Eastburn, rector of the church of the Ascension, (worshipping at present in the French church;) Edmund D. Barry, (officiating at Jersey City,) and Augustus Fitch, teachers; Cave Jones, § chaplain in the United States' Navy; John Grigg, officiating at Williamsburgh, Long-Island; William Hammel, David Brown, || and William A. Curtis."^{¶¶}

* The usual titles of the clergy are uniformly omitted in this work.—*Ed. C. J.*

† The church has since been finished and consecrated.—*Ed. C. J.*

‡ Mr. Griffin's connexion with these churches has since ceased.—*Ed. C. J.*

§ This is a mistake. Mr. Jones resides at Brooklyn.—*Ed. C. J.*

|| Mr. Brown has since removed to Albany.—*Ed. C. J.*

¶ Mr. Curtis has since removed to Connecticut.—*Ed. C. J.*

Under the head of "*Houses become Extinct,*" is the following notice:—

"I begin with the King's chapel, (so called,) founded in 1642. This house, (the first of the kind ever built in this city,) was erected by the Dutch inhabitants, and located in Fort Amsterdam, near the Bowling-Green, where the Dutch inhabitants worshipped, till the erection of the church in Garden-street, the site of which was objected to, at that period, as too distant from the centre of population. After the surrender of the colony to the British, in 1664, the English also worshipped in the chapel of the fort, and in this way it became an Episcopal establishment. This building was burnt down by accident, in the year 1741, during the Negro Plot."

Among "*Houses now Building,*" is mentioned "one Episcopal, called All Saints', in Henry-street, corner of Scammel, of stone, 64 by 90, William A. Clark, minister."^{*}

We are happy to be able to say, that since the above statement was made out, another Episcopal church, (the church of the Ascension) has been commenced, and is in progress.

The following paragraph closes this really interesting, and we believe, generally correct, document:—

"From a comparative view of the city, at two distinct periods, namely, 1823 and 1828, (say five years,) it appears that the number of places for public worship has not kept pace with the increasing population; for, if it required eighty-one houses, in 1823, to accommodate 130,000 inhabitants, it would require one hundred and twelve houses, in 1828, to contain 180,000, the supposed population, whereas we number only one hundred and one. However, as many of the new houses which have been erected are of larger dimensions, the disproportion will not appear so great, on calculating the aggregate of square feet which they cover."

From the data afforded by Mr. Weeden's Summary, we have made a calculation, which we believe to be cor-

* This church has since been completed and consecrated.—*Ed. C. J.*

rect, as to the sufficiency of the places of worship in this city for its present population. The result is, that all the present places of worship, of all denominations, cannot accommodate 82,000 persons. Taking, then, the population to be 180,000, there remain 98,000 persons in this city unprovided with the means of the public worship, instructions, and ordinances of religion—a population far exceeding that of all Long-Island, and at least equal, it is believed, to that of any other two of the most populous counties in the state. Surely this is a fact which ought to excite the attention of all who value that worship, and those instructions and ordinances. It ought, more especially, to be laid to heart by the members of our own church, which justly claims the distinction of presenting religion in the purest and most scriptural form; and in one proportionably well calculated to secure and extend the blessed influences of the Gospel. Such a mass of human beings, congregated in a large city, and therefore peculiarly exposed to the degrading and destructive consequences of vice and immorality, and from their necessary intercourse with a widely spread surrounding country, largely extending those consequences; and yet destitute of the only sufficient counteraction afforded in the public services and instructions of religion; must excite the sympathy and the alarm of every true friend to the glory of God, the good of the community, and the spiritual and eternal welfare of man. Large cities have a direct tendency to strengthen, by concentrating, the pernicious influence of irreligion and of vice. Every friend, therefore, to piety and good morals, must desire that no effort should be untried to provide that only sufficient remedy which is afforded by the institutions of the Christian religion. Experience, too, has shown that churches of our communion, judiciously located, and served by pious, devoted, and well qualified pastors, will soon realize large and flourishing congregations; and proportionably increase the spiritual blessings of the community. And experience, if we be not weary in well-doing, will still evince the same. We have

just had the pleasure of welcoming the new and increasing parish of All Saints', in their large and substantial house of prayer. In due time, the church of the Ascension may be expected to be added to our number. But what are they among so many? Our population is rapidly increasing. Its existing amount requires more churches. Its increase adds emphasis to the too seasonable exhortation to the members of our communion—*Go on*—Do what you can, to make God's voice heard in all parts of the city, through the word, worship, and ordinances, which he has established in his Church; and to interest all orders of men in that pure and holy religion of the Gospel which is the only sufficient mean of public welfare and security.

For the Christian Journal.

REMINISCENCES—No. V.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

"NEW-YORK government is next; this worthy people showed an early zeal for having the church of England worship established among them. In the year 1693, an act was passed for settling the church of England service in some counties, and a provision appointed for six ministers, one for the city of New York, the capital of the country, and the rest for other principal towns. But this act did not take effect till about the year 1702, nor was the provision made thereby, a sufficient maintenance for the ministers in the country towns: these applied to the society for help; particularly the inhabitants of West-Chester were very pressing for a minister. Earnest memorials were sent from the inhabitants of New-Rochelle, from those of Jamaica, and Hempstead, towns on Long-Island; from Staten-Island, and from Rye; and their desires have been complied with, and missionaries sent to those places.

"The chief inhabitants of Burlington showed a very early affection for the church of England worship, which

they have continued down to the present time inviolable. In 1704, they wrote to the society, 'That they had a very deep sense of the happiness of having religion settled among them; they desired to adore the goodness of God for moving the hearts of the lords spiritual and temporal, the nobles and gentry, to enter into a Society for Propagating the Gospel in Foreign Parts, the benefit of which they had already experienced, and hoped further to enjoy. They had joined in subscription to build a church, which, though not yet near finished, they had heard several sermons in it; but they were not able to maintain a minister without the assistance of the society, whereon they begged God to shower his blessings as a reward for their great charity and care for the good of souls.' The vestry wrote a letter to the same effect to Bishop Compton, entreating his lordship's favour, and returning their humble thanks for his care of them.

"Colonel Morris, a gentleman of character and considerable interest in New-Jersey, did, in a letter, in the year 1703, very earnestly solicit Dr. Beveridge, (late Bishop of St. Asaph,) a member of this society, to recommend it to the society, to send a missionary to Monmouth county, in East-Jersey, where a considerable body of people had formed themselves into a gathered church, and had promised all the help their narrow circumstances could afford their minister. The society were not then able to support a missionary there. But the Rev. Mr. Alexander Innis, happening to be in those parts, took the care of that people upon him. After a worthy discharge of his function for some years, he died; upon which the justices of the peace, the high sheriff, and grand jury of Monmouth county, did represent to the society, in the year 1717—"That the worthy and Rev. Mr. Alexander Innis, by unwearied pains and industry, gathered three congregations in this county, though much scattered in their habitations; yet did he visit them, teach them, and instruct them all, once at least in three weeks, in order to their eternal happiness. But alas! since his death, we have been without the

means of grace, unhappy in the want of a minister of the established church to officiate in that office, and to instruct the youth in the Church Catechism. For want of this, we find that some are tossed too and fro, and too many count that they are not bound by our holy religion, but at full liberty to do what may seem good in their own eyes, which hath a wretched influence on their morals; and we are much afraid, that if a narrow search were made, such would make up a great bulk, among near 400 families in this county; therefore, that the public worship of Almighty God may be maintained in that order, and according to those excellent rules established in the church of England, we humbly pray that your honourable body would think of us, and send over one to help us, (Acts xvi. 9,) for such are our circumstances, that we cannot in this case help ourselves.'

"The society received the following very serious and pathetic letter from the inhabitants of Salem, in West New-Jersey, and the parts adjacent, in the year 1722:—"Very venerable gentlemen—A poor unhappy people, settled by God's providence to procure by laborious industry a subsistence for our families, make bold to apply ourselves to God, through that very pious and charitable society, his happy instruments to disperse his blessings in these remote parts; that as his goodness hath vouchsafed us a moderate support for our bodies, his Holy Spirit may influence you to provide us with spiritual food for our souls: in this case our indigence is excessive, and our destitution deplorable, having never been so blessed as to have a person settled among us to dispense the august ordinances of religion; insomuch, that even the name of it is almost lost among us; the virtue and energy of it over men's lives almost expiring, we wont say forgotten, for that implies previous knowledge of it. But how should people know, having learned so little of God, and his worship? And how can they learn without a teacher? Our condition is truly lamentable, and deserving Christian compassion. And to whom can we apply ourselves, but to that ve-

nerable corporation whose zeal for the propagation of the Gospel of Jesus Christ hath preserved so many in these colonies from irreligion, profaneness, and infidelity? We beseech you, therefore, in the name of our common Lord and Master, and gracious Redeemer, and for the sake of the Gospel, (just ready to die among us) to make us partakers of that bounty to these parts; and, according to the motto engraven on your seal, *Transeuntes arjuvate, nos (penè Infidèles,)* be pleased to send us some reverend clergyman, according to your wisdom, who may inform our judgments by preaching to us the truths of the Gospel; and recover us all, aged and young, out of the miserable corruptions consequent to a gross ignorance of it; to whom we promise all encouragement according to our abilities, and all due respect and obedience to his office, instructions, and person. The Lord in mercy look upon us, and excite you, according to your wonted piety, to have a compassionate regard of our case; and we pray the great God to prosper all your pious undertakings, to promote his glory and the good of his church, especially in this destitute place of the pilgrimage of your most dutiful servants, &c.'

"The society were moved by this plain and sincere letter, and soon after sent, and have continued ever since, a missionary there.

"The last government, New-England, though, as hath been remarked before, provided with an Independent and Presbyterian ministry, yet had great numbers of inhabitants who could not follow that persuasion, but were exceeding desirous of worshipping God after the manner of the church of England. I shall give the reader a few petitions from congregations of people in this government, which show plainly the society did not concern themselves here till they were loudly called upon; and that the inhabitants in many places *did not only send petitions for ministers, but also built churches before they had any ministers*; which is an uncontrollable evidence and proof, that the people themselves desired to have the church of England worship with a hearty zeal and true sincerity..

"In September, 1702, the churchwardens of Rhode-Island wrote to the society—'That they cannot forbear expressing their great joy in being under the patronage of so honourable a corporation, through whose pious endeavours, with God's assistance, the church of England hath so fair a prospect of flourishing in those remote parts of the world, and among the rest of her small branches, their's also in Rhode-Island; that though it is not four years since they began to assemble themselves together to worship God after the manner of the church of England, yet have they built them a church, finished all on the outside, and the inside is pewed well, though not beautiful; and whatsoever favours the society shall bestow upon them towards the promoting of their church, shall be received with the humblest gratitude, and seconded with the utmost of their abilities.'

"The bishop of London (Dr. Compton) received at the same time petitions for ministers from Rhode-Island, from Naragansett, from Newbury, a church in New-Hampshire, from Little Compton and Tiverton, from Braintree, near Boston, and from Stratford, in Connecticut. The case of these two last towns was also further recommended to the society's care by gentlemen of considerable figure and interest. Colonel Morris pressed very earnestly for a minister for Braintree, and Colonel Heathcote for another for the people of Connecticut colony; great numbers of whom were very earnest to have a minister of the church of England. Robert Hunter, esq. governor of New-York, in the year 1711, writes thus to the society concerning the people at Stratford:—'When I was at Connecticut, those of our communion at the church at Stratford, came to me in a body; and then, as they have since by letter, begged my intercession with the venerable society, and the Right Rev. the Lord Bishop of London, for a missionary; they appeared very much in earnest, and are the best set of men I met with in that country.'

"The inhabitants of Marblehead, in the year 1714, sent the following petition to the society, which opened the

heartly disposition of the people when they set up the church of England worship; and this, upon the proof of many years experience, appears plainly to have been no sudden heat or start of zeal, but a well grounded sense of the excellency of our church, since they have continued in the same spirit ever since. They express themselves thus to the society—'Whereas your petitioners, out of a just esteem for the excellent constitution of the church of England, both in its doctrine and discipline, and form of government, have subscribed sufficient sums of money towards the erecting of a building for the service of Almighty God, according to the manner of worship prescribed in the church of England; your petitioners humbly desire the honourable society's favour and encouragement in sending a minister to them with all convenient speed, with the usual salary allowed their missionaries. Of what consideration your petitioners are, will be seen by the number of their names, and the value of their subscriptions, underwritten; we must also add, that the town of Marblehead (next Boston) is the greatest place of trade and commerce within this province, daily adding to their numbers persons chiefly of the church of England, and, by the blessing of God, we have a certain prospect, that the church here will be every day increased, and flourish more and more. Upon these accounts, we hope the venerable society will be pleased to grant our requests, and your petitioners shall always pray for the society's prosperity and success in all their great and glorious designs.'

"It must be noted here, the people did fully perform what they promised; and the sum intimated in their petition for building of a church, was no less than £416, subscribed by 45 persons, and the people have continued constant to this present time in their firm adherence to the church of England."

From the Amulet.

The Hero of the Coliseum.

(Concluded from page 177.)

THE day of festival at length arrived. Sunrise beheld what, to a modern, must appear inconceivable—

eighty thousand citizens congregated in that stupendous building, which, lined with marble, decorated with statues, replete with all that luxury could invent, or wealth, the wealth of a world, command, was devoted to purposes more base and barbarous than the wars of savages.

The first day elapsed in diversions which usually prefaced the introduction of the gladiators. Hunters despatched wild beasts—wild beasts tore their hunters—and animals, brought from all parts of the Roman empire, differing in size and ferocity, were matched against each other. The arena, contrived to exhibit a change of scenes, represented on this occasion a vast desert, which acquired a frightful reality from the roaring of the combatants, native as it seemed to the spot, whilst the sand, with which it was profusely strewn, tended to heighten the illusion. But its sparkling surface was soon stained with blood; and long before the conclusion of the conflicts, severed limbs, and mangled bodies, both of men and animals, lay scattered amongst the artificial rocks and thickets. On the day following the arena assumed a new form. The desert, with its howling inhabitants and frightful carnage, was removed, and a scene substituted in its stead, equally perfect, and in its first aspect, more pleasing. Part of what had appeared a barren plain, was, by means of water conveyed through subterraneous pipes, converted into a winding river, which, with a colony of rude huts, backed by a dark and far extending forest, suggested to the audience the country of their Gothic foes.

Clad only in a linen tunic, their long hair gathered into a knot at the top of the head, and unarmed, with the exception of a short sword, and small round buckler, two young warriors of the Alemanni slowly advanced to the front of the arena. They were captives, who had been taken in the late war, and were reserved, with many others, for the present occasion. The approach of the victims was hailed by a shout of applause, painfully contrasted with the sadness of their deportment. They placed themselves on opposite sides of the arena, and ex-

pectation hushed the waiting thousands. For some time, the unfortunate opponents exhibited only the harmless play of fencers; not from any dread of death, and still less of pain, but from a mutual and noble disinclination to slay a countryman and brother in arms. But the watchful audience soon perceived and resented the skill which avoided wounds, and with threats and expressions of contempt, commanded them to close. The devoted pair retreated a few steps backwards, cast a glance of unutterable scorn on the glittering ranks of their savage lords, and sprang vehemently forwards, each with the same desire, to throw himself on the sword of the other. One of them succeeded but too well, and sunk, mortally wounded, at the feet of his unwilling conqueror.

"He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his droop'd head sinks gradually low—
And through his side the last drops, ebbing
slow
From the red gash, fall heavily, one by one,
Like the first of a thunder-shower; and now
The arena swims around him—he is gone,
Ere ceas'd the inhuman shout which hail'd the
one who won.

He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He recked not of the life he lost, nor prize;
But where his rude hut by the Danube lay,
There were his rustic barbarians all at play,
There was their Dacian mother—he, their
sire.

Butchered to make a Roman holiday—
All this rush'd with his blood."

But the last hour in which these spectacles were to outrage humanity was at hand; and a humble monk of the desert was destined to achieve what emperors had been unequal to.

On the morning of the second day of the games, Telemachus, to the consternation of Hilarion, announced it as his intention to repair to the Coliseum, there, to make an appeal to the people; and, if needful, descend at all hazards into the arena, and separate the gladiators:—a desperate, or, as Hilarion termed it, "a presumptuous enterprize," but which, judging by results, we may term the inspiration of heroism.

That worthy father put forth a long list of dissuaves; he represented the unseemliness of the place for an anchorite.

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rite, enlarged on the probability of danger, the certainty of disappointment, and strengthened his arguments by the authority of every saint and angel then extant—but all in vain.

Telemachus mildly repeated his resolution, and patiently explained the motives by which he was actuated, not one of which was intelligible to Hilarion's less fervent spirit.—"Marvellous! marvellous!" ejaculated the poor monk, in a tone, and with a countenance, of unutterable perplexity and dismay.—"Yes, good brother, of a surety one ought to love one's neighbours as one's self—but running headlong into death and danger, is not loving one's self at all. Can you not pray quietly in your cell, for the deliverance of these unfortunate beings who are forced to run each other through for pastime?—and can you not preach against the sin and shame of blood-thirstiness, when you are safe in some pulpit?—but, oh! marvellous! marvellous! to think of going down into the arena, and provoking eighty thousand people in a breath! St. Anthony truly preached to the fishes—but, oh! brother!—brother!—you are going to preach to wild beasts!"

"Hilarion," replied Telemachus, with a sweet, if somewhat mournful, smile, "our thoughts take different paths on this point; and to the outward eye, your's is the straightest and easiest to follow; but there is that within my heart which urges me onwards, and gives me good hope of success, although between it and me, there lies, perchance, a painful death. And now, dear brother Hilarion, farewell; and, seeing you cannot alter my determination, which, believe me, has not been formed on sudden or vainglorious thoughts—grant me one favour:—return with all speed to our own homely dwelling, for it is not good either for soul or body to stay where you are; and I would not our brethren should have cause to charge us with fickleness of purpose. Sometimes visit the palm-grove, Hilarion: I have found it oft a sweet and sacred place; and have a special care of the destitute monks who resort to the monastery—some of whom may inquire for Telemachus."

With these words, and a fervently-bestowed benediction, he wrapped his cloak round him, and, taking his staff, set forth on his way, with the steady step and serious aspect of one who feels that he has undertaken a great work, from the execution of which he may never return.

He reached the Coliseum just before the gladiator's death. The exulting shouts which then broke from the collected thousands stunned him with affright; and for a moment, his heart recoiled from its noble purpose; but a second glance at the manly form bleeding before his eyes, by appealing to his sympathy, invigorated his courage. There was not, however, time for deliberation. To the first, succeeded a second pair of combatants; and as their encounter commenced with energy, they were hailed with corresponding applause. At that moment—calmly, cheerfully, determinately, with his life in his hand, and the spirit of Christianity strong in his heart—Telemachus descended into the arena—interposed between the astonished gladiators, and, in the presence of assembled Rome, denounced the sin, the cruelty, and the cowardice of such amusements. Simple amazement at the interruption prevented, for some moments, the exhibition of any other sentiment; but as Telemachus, gathering energy by exertion, proceeded to make a pathetic appeal to the emperor, whose merciful inclinations were no secret to the multitude—rage at the intruder's audacity, and fear that he might prevail, succeeded. The numberless entrances and passages to the amphitheatre, so exquisitely contrived, that the whole of this vast assemblage could collect and disperse with incredible ease and celerity, hastened the fate of their intended victim. As if the same resolution had, in the same instant, been formed by each, hundreds and thousands simultaneously rushed from their seats into the neighbouring streets, and in a few minutes returned to them again, laden with whatever missiles they had been able to collect. Their infuriated shouts, and menacing gestures, announced to Telemachus the doom he had anticipated. Making a signal to the gladiators to re-

tire from the arena, he sank upon his knees, not to implore mercy of man, but to commend his spirit to God; and, with folded arms, and head bowed meekly upon his breast, awaited and received that shower of stones which dismissed him to his rest—the noble martyr of humanity!

Wonderful revolutions of feeling have sometimes taken place in popular assemblies; and that effected in the present instance was not more striking than it is authentic. Shame, remorse, and sorrow, succeeded to murderous rage; the destroyers bestowed funeral honours on their victim; and when, immediately afterwards, Honorius decreed the abolition of gladiatorial shows, they yielded an unresisting obedience.

It has been esteemed matter of regret, that, amongst the benefactors of the human race, neither shrine, nor statue, has been erected to Telemachus—a vain and needless feeling, since, while a single stone remains, the COLISEUM itself is his monument.

M. J. J.

Address of the Right Rev. Bishop White to the late Convention of Pennsylvania.

Brethren, the Clerical and the Lay Members of this Convention,

IMMEDIATELY after the last convention, held in Harrisburg, I repaired to the city of Lancaster, where, on the 13th of May, I held a confirmation, and preached; the rector, the Rev. Mr. Ives, reading prayers.

On Saturday, the 19th of the same month, I consecrated St. Mary's church, in Hamiltonville, Philadelphia county.

On the 30th of the same month, I ordained William R. Bowman to the priesthood.

From Tuesday, the 26th of June, to Friday, the 29th of the same month, I was engaged in New-York on the concerns of the General Theological Seminary, presiding at the meetings of the trustees, and at the commencement, attending to the examinations, and delivering an address. In the minds of the bishops, and of the other clerical and the lay trustees present, there was renewed satisfaction on witnessing the talents of the professors, with the attainments of the graduates, and of the other students.

During my stay, there was held the first annual meeting of the Episcopal Sunday

School Society, instituted by deputies to the last General Convention immediately after their adjournment. At their meeting in New-York, measures were adopted to render the design efficient; and I embrace the present opportunity of recommending it to the patronage of the diocese, as fruitful of many advantages—among which it is not the least, that a check may be expected to be thus provided, against endeavours perseveringly put forth, to introduce into our Sunday schools an influence alien from that of the church. There is now in this city an agent of the society, a very respectable deacon of our church, sent for the special purpose of raising contributions; and I cannot but wish that his endeavours may be successful.

On Sunday, the 8th of July, I consecrated St. John's church, in the borough of Carlisle, administering the rite of confirmation, and preaching forenoon and afternoon; the Rev. Joseph Spencer, the rector, reading prayers.

On Sunday, the 26th of August, I ordained to the holy office of priests, Henry J. Whitehouse, and John B. Clemson; both being of this diocese.

On Thursday, the 25th of October, in Christ church, of this city, I consecrated to the episcopacy the Rev. Henry Ustick Onderdonk, D. D., elected by the last convention to be assistant bishop of this diocese, and to be my successor in the event of my decease, there having been previously presented to me the testimonials required by the canons. The bishops present and assisting were, Bishop Hobart, of New-York; Bishop Kemp, of Maryland; Bishop Croes, of New-Jersey, and Bishop Bowen, of South-Carolina. The sermon having been demanded by the consecration service, and the preacher having been designated by me, I hold myself bound to declare my abhorrence of the calumnies to which he became subject by his compliance with my request.

Early in the year 1811, within a short time of the election of Dr. Hobart to the episcopacy of New-York, and with the view of defeating that object, there appeared, in a printed pamphlet, sundry statements injurious to his character. Before the publishing of any counter statements, he was elected to the episcopacy by a large majority of the clergy, and of the lay deputies of the diocese, under knowledge of the charges, and with conviction of the untruth of them. That very respectable corporation, the vestry of Trinity church, indignant at the treatment of one of their pastors, took measures which affected the pecuniary interests of the accuser, and his standing within their parochial connexion. The case came, in canonical form, before Bishop Benjamin

Moore, and the other clergy of the diocese. Their decision was unequivocally in favour of the vestry, with whose cause the character of Bishop Hobart had become identified. The defeated party brought the matter before the supreme court of the state, the judges of which, with the consent of the parties, condescended to act in the character of referees; and by their decision, the act of the bishop and clergy, comprehending a justification of Bishop Hobart, was confirmed. But, after the lapse of 16 years, the statements have been revived, without the least reference to the decision of the bishop and clergy, or to the award of the judges, or to the counter statements, to which, to this day, there has not been a reply. The present notice of the calumnies is not the suggestion of private friendship, however felt and cherished for a Right Rev. Brother, but an act of justice to him, and an imperious duty on my part, because of injury sustained by him in consequence of a service performed for this diocese, at my request, made in pursuance of the rubric.

As a part of this address, I deliver the instrument of the consecration of Bishop Onderdonk to be entered on your journal.

Sentence of Consecration.

Know all men by these presents, that we, William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania, Presiding Bishop; John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York; James Kemp, D. D., Bishop of the Protestant Episcopal Church in the State of Maryland; John Croes, D. D., Bishop of the Protestant Episcopal Church in the State of New-Jersey; and Nathaniel Bowen, D. D., Bishop of the Protestant Episcopal Church in the State of South-Carolina, under the protection of Almighty God, in Christ church, in the city of Philadelphia, on Thursday, the twenty-fifth day of October, in the year of our Lord one thousand eight hundred and twenty-seven, did then, and there, rightly and canonically, consecrate our beloved in Christ, Henry Ustick Onderdonk, D. D., rector of St. Ann's church, Brooklyn, New-York, of whose sufficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of bishop, to which he hath been elected by the Convention of the Protestant Episcopal Church in the State of Pennsylvania, to assist the bishop of the church in the said state in the duties of the episcopal office, and to succeed him in case of survivorship.

Given in the city of Philadelphia, this twenty-fifth day of October, in the

year of our Lord one thousand eight hundred and twenty-seven.

WILLIAM WHITE, (L. S.)
JOHN HENRY HOBART, (L. S.)
JAMES KEMP, (L. S.)
JOHN CROES, (L. S.)
NATHANIEL BOWEN, (L. S.)

On the 30th December, I ordained John P. Robinson, of the diocese of Delaware, to the office of a deacon.

On the 23d of March, in the African church of St. Thomas, in this city, at the desire of the standing committee of the diocese of Maryland, I ordained to the holy office of Priests, William Levington, a coloured man, settled in the city of Baltimore. In recording this act, induced by the lamentable death of a Right Rev. Brother, I trust, that as the event was the result of his having been one of the agents in the consecration of an assistant bishop for this diocese, I shall be indulged in the expression of the poignant grief excited in me by the melancholy occasion. My knowledge of Bishop Kemp, and my friendly regards for him, were of a duration not far short of forty years. By the imposition of my hands, at an early period of his life, he was ordained deacon and priest; and by the same, nearly fourteen years ago, he was consecrated a bishop. These circumstances, and others, gave occasion to considerable intercourse between us; during the whole of which, such were the evidences in him of unostentatious piety, with a disposition eminently friendly, and without the least mixture of guile; so happily was this part of his character united with solid learning, under the direction of a discriminating judgment; and so efficiently were these and other endowments applied by him to the good of the church, by a steady but temperate zeal, that, having formerly esteemed his election to the episcopacy a blessing to the communion, I now mourn its being deprived of him as a heavy loss. In consideration of the circumstances under which the event took place, I trust that it will be held the duty of every one of us to put up his petitions to the throne of grace, that our sister diocese may be provided with a successor worthy of replacing a bishop whose services they duly estimate, and whose memory they will affectionately cherish.

The Society for the Advancement of Christianity in Pennsylvania has lately been favoured with a considerable increase in the number of annual subscribers. At present it employs four missionaries, and will add to the number as soon as the services of suitable persons can be obtained.

My confirmations have been of fifty-seven persons. The number confirmed by

Bishop Onderdonk will be reported by him.

The changes in our ministry have been as follows:—The Rev. Joab G. Cooper, reported in my last address as principal of an academy in Germantown, has resigned that station, and is a resident teacher in this city. The Rev. Henry H. Pfeiffer is credibly reported to be the rector of Christ church, Brownsville, in place of the Rev. John P. Bausman, who is removed to the diocese of Ohio. The Rev. William Chaderton has removed to the diocese of New-Jersey. The Rev. Levi S. Ives has removed to that of New-York. The Rev. Moses P. Bennet is credibly reported to have left this diocese. The Rev. Samuel Bowman has removed from Pequea, and accepted the co-rectorship of St. James's church, Lancaster, and his place in Pequea, according to credible report, has been supplied by the choice of the Rev. John B. Clemson, formerly of Harrisburg. To the church in that borough, the Rev. John W. Curtis, transferred to this diocese from that of New-York, has been elected. The Rev. Benjamin P. Aydelott has removed to the diocese of Ohio. The Rev. John V. E. Thorn has resigned his church in Bristol, and is resident in Carlisle, and his place is supplied by the Rev. William H. Rees. The Rev. Robert Piggott has resigned the rectorship of the church in Lewistown. The Rev. William Eldred is deceased. The Rev. Norman Nash has discontinued the connexion reported in the last address; but is still resident in the diocese. Of the Rev. Robert Davis, I have not sufficient information to report whether his absence be temporary or a final removal. The Rev. Benjamin Hutchins, in the service of the Society for the Advancement of Christianity, has been transferred from the north-west to the north-east section of the state. The Rev. William Bryant has been transferred to this diocese from that of New-Jersey. The Rev. Peter Van Pelt, transferred to this diocese from that of South-Carolina, is ministering to the African church of St. Thomas, in this city. The Rev. Richard S. Mason has been transferred to this diocese, from that of North-Carolina; and the Rev. Thomas G. Allen, from that of Maryland. The following deacons have been transferred to this diocese from the dioceses to be respectively named. The Rev. George Mintzer, from Ohio, settled at Morlatten; the Rev. John A. Hicks, from New-York, settled at Easton; and the Rev. Bennet Glover, from Connecticut, engaged as a missionary by the Society for the Advancement of Christianity in Pennsylvania. The Rev. Ralph Williston has been transferred to this diocese from that of Delaware. He became and continues a missionary in the

service of the Domestic and Foreign Missionary Society. The case of the Rev. William R. Bowman is worthy of the consideration of the convention. If he should appear and claim a seat, they will of course be judges of a membership of their body. But if I am correct in the supposition, that as well his residence, as his cure, is at Franciaville, in Louisiana, I ought not at present to consider him as a clergyman of this diocese, and therefore have not delivered his name to your secretary. To the opinion expressed, it may be objected, that a clergyman, situated as Mr. Bowman, in the case of evil living, would not be responsible to any ecclesiastical tribunal. To my mind, this only proves, that there is a possible evil not provided against by our General Convention, although unquestionably competent to it.

Since preparing this address, I was credibly informed yesterday, that Mr. George Kirk, whom, in the last year, I reported as residing at Downing's-Town, is now officiating at St. John's church, New-London.

The candidates for orders since the last address are, George P. Giddinge, John W. James, William Hilton, David Dick, Francis H. L. Laird, Matthew H. Henderson, Frederick Beasley, and R. A. Henderson; the last named being transferred from Delaware.

Nathan Stem, reported last year, has been transferred to Ohio. The number of those who may now be considered candidates is fifteen.

It is to be hoped that the instituting of the Episcopal Sunday School Society, seated in New-York, but co-extensive with the United States, will not be thought to supersede the necessity of our Diocesan Sunday School Society, now become auxiliary to the other. That of the diocese has still before it a considerable and permanent work in providing our Sunday schools with tracts and books, and in guarding against extraneous agencies.

The Female Tract Society continues their exertions. They have published within the last year nine valuable tracts, for which their expenditure has been \$464 16; and they respectfully inquire, why this useful institution, which has been deemed by the Society for the Advancement of Christianity an important coadjutor, is not more encouraged.

The Education Society is still in its beginnings. It has, however, gathered the small funded stock of \$1,028 44, the interest of which, with the annual subscriptions, supports three beneficiaries. This society has been materially aided by female associations in four of the churches in the city.

The fund for the support of the widows and the children of deceased clergymen, who, during their lives, had contributed

to it—for none others can transmit claims to their families—has increased to \$40,595 33. The few contributors are providing returns for such of their families as may survive them, far beyond proportion to what will have been contributed by the deceased husbands and fathers. That the benefit will not be more extensive, will not be ascribed to your bishop, in his not proposing of it to his reverend brethren in his annual addresses. He is apprehensive, that the fewness of the contributors will always endanger there being efforts for the diverting of the produce of this fund, to the gratifying of the impulses of a mistaken charity. He had no hand in the formation of the society, it having been formed when he was a youth, and a few years before his entrance on the ministry; but, at the time, he had opportunities of knowing the pains bestowed on it, especially in the obtaining of correct principles of calculation, warranted by extensive observation of duration of lives. After the shock received by the fund from the currency of the revolutionary war, he became much occupied, jointly with a reverend brother* now present, not only in re-organizing the society, but also in rescuing the remnant of the fund from the further danger into which it had fallen. In consequence, he holds himself entitled to record on your minutes his caution against whatever may deprive any clergyman of this diocese of the right to purchase for his family an interest in this fund, not only proportionable to his contributions, according to the calculations of what are called the chances of life, but also admitting addition proportioned to the increase of the fund.

The Executive Committee of the Domestic and Foreign Missionary Society, after having laboured under much discouragement, perceive a brightening of their prospects. While they were entertaining the opinion, that their efficiency was in full proportion to their means, they were labouring under the imputation of the want of zeal and of exertion. For the amount of what they have performed, they are not backward to appeal to a comparison of it with their supplies. The suspension of the Green-Bay mission is a subject of deep regret with them, but was the result of causes which the committee sought in vain to obviate. There will soon be a revival of the mission, under the encouragement of expected aid from the federal government. This, with supplies lately received, beyond any within the same space of time, encourage the committee to a renewal, and to an increase of their exertions.

Of societies not known in our institutions, the only one that can properly be

* The Rev. Dr. Blackwell.

noticed in this address, on principles heretofore detailed, is the Bible Society of Philadelphia. It continues to be deservedly cherished by the members of our church generally, who, it is to be hoped, will appreciate and aid in the great work now in progress, of providing every destitute family in the state with a Bible; to be received as they may choose, either gratuitously, or at a reduced price.

It is highly gratifying to your bishop, that he can present an encouraging account of the fund provided for the support of the Right Rev. his assistant and successor. The amount of what has been raised in the few congregations in which there has been compliance with recommendations to the effect, according to the last statement of the account of the treasurer, is \$12,061 87. It is in the United States' 6 per cent. stock, and in the management of three trustees, under the direction of the standing committee.

The generous bequest of the late Rev. Dr. Pilmore was mentioned in the last annual address as pending in law. The supreme court of the commonwealth have adjudged it, in trust, for the use declared by the testator, to our incorporated Society for the Advancement of Christianity in Pennsylvania; a result to which no hinderance was interposed by the executors of the deceased, further than was necessary for their security. The entire proceeds of the bequest are, in 6 per cent. United States' stock, \$7,969 12. These two funds are to be permanently applied to the support of the episcopacy, and amount to somewhat upwards of \$20,000. The part of the fund, purchased by the legacy of Dr. Pilmore, will necessarily be in the custody of the said society, and to be governed by the will of the reverend donor.

In addition to what has been stated, it has been the effect of the public spirit of sundry members of our church, that they have raised among themselves, on loan without interest, a sum which has purchased in public funds to the amount of \$30,851 85. The loan is to be repaid by the collections to be gathered in the churches. Any further than as it may be so repaid, it will cease with the episcopacy of Bishop Onderdonk. In the mean time, the stock is under management of a committee appointed by the lenders.

While this subject is before the convention, it may be proper to mention, that the property purchased with the legacy of Mr. Doz, and the receipt of the proceeds of it, are continued under the circumstances detailed in former addresses.

Your bishop finds himself under considerable difficulty in making out a correct list of the clergy of the diocese, and of the cures to which they are respectively attached, owing in sundry instances to

the neglect of sending to him official information of the periods of the commencements and of the dissolutions of pastoral connexions. It is one of the evils resulting from the neglect, that a clergyman, for the accomplishment of an improper object, may be entered as occupying a station in one of our churches, when his relation to it has ceased, and he has accepted a charge in another diocese. If there should be any inaccuracy in the detail, which has been made of the changes in our ministry, it will probably be found owing to the neglect now complained of.

This address will be followed by a supplementary statement from my Right Rev. Brother, the assistant bishop of the diocese, specifying his official acts from the date of his consecration; which will be perceived to manifest the wisdom of there having been made such a provision for the episcopacy, as to detach it from the cares and the labours of a parochial connexion. To these, the small remainder of my days will be principally devoted; although not without such a measure of episcopal concern and agency, as shall be permitted by any share of health and of strength to be continued to me by a gracious Providence. That measure of episcopal superintendence is essential to my being governed by those views of our holy religion on which I have always acted, and on which it is my expectation to continue to act, during the small remainder of my days, so far as I shall be permitted by a sufficiency of body and of mind; and I humbly implore the guidance of the grace of God, and the directing to his glory, and to the increase and stability of the church, of any feeble endeavours which I may yet put forth with a reference to those ends.

WILLIAM WHITE.

Remarks on the above Address.

We cannot insert the above, without expressing our sensibility to the renewed evidence which it affords of the interest taken by the venerable author in whatever concerns the beloved and revered bishop of our diocese. If ever man has been called to evince that noble sincerity and disinterestedness, which, supported by the testimony of a good conscience, goes on in the unwearied discharge of duty, appalled by no difficulties, daunted by no opposition, and casting behind him the time-serving calculations of personal ease and quiet, of dread of responsibility, and of love of popular liking, Bishop Hobart is that man. And the strong and decided testimony to the truth which he deemed it his duty to bear on the interesting occasion of Bishop Onderdonk's consecration, appears to have been the signal, to some of his active and violent opponents, for laying aside whatever of decency, of

moral honesty, and of Christian feeling, may before have been preserved in their attacks. Among these, we should be sorry to think that any have gone farther in outraging the moral and religious sensibilities of good and reflecting men, than the author, of whose malignant effusions, so justly termed by Bishop White, "*calumnies*," that venerable man could not refrain from declaring his "*abhorrence*." It is a strong term, and perhaps, may unpleasantly affect the nerves of the "moderate" correspondent of the *Charleston Gospel Messenger*, who lately honoured us with a notice; but it is the genuine expression of an honourable and truly Christian mind.

Some of our readers will remember the distressing series of contention, troubles, and difficulties, through which our diocese was safely carried by the good hand of God, immediately before, and for some time after, the accession of our present diocesan to the episcopate. This contention, and these troubles and difficulties, it was the wicked effort of the calumniator reprobated by Bishop White, to renew, by a republication of the charges then industriously circulated against Bishop Hobart; but long since proved and known to be unfounded and libellous. To those who remember, or have access to, the discussions then arising out of those charges, and the decisions then made upon them, we fear not the consequences of having them reiterated, as often as this may serve the purpose of malignant feeling, or of dark design, except as those consequences respect the dignity of the church, the cause of Christ, the characters of the assailants, and the feelings of worthy men, who were then carried away by the boldness and effrontery with which charges were brought, but who have since candidly acknowledged their mistake, and been amongst the bishop's most decided friends. But a generation, then too young to enter into the subject, have since grown up. They now hear, for the first time, and with all the injustice of an *ex parte* statement, of charges seriously affecting the moral and religious character of one whom they have been taught to reverence and love. On this account, we are not certain that it will not be a duty to lay the whole again before the public. It is easy to say, in quiet and comfortable speculation, that this is unnecessary, and that the character of Bishop Hobart is a sufficient hinderance to any ill effects from the republication to which we refer. This may suit good easy men, who like not trouble and responsibility. But the public are more influenced by fact than by speculation. And great as is their present respect and regard for the distinguished prelate concerned, it is asking too

much of them not to be influenced by imposing and uncontradicted evidence, that he reached the mitre through ambition, intrigue, and injustice; and disgraced it by intolerance and persecution, in the first movements of his episcopal career.

It would have been a most gratifying evidence of the assuaging and sanctifying influence of the spirit of our holy religion, and would have gone far to prevent ill effects, if we could have had some credible assurance that this effort to renew disturbances in our church, by the republication of his own book, was without the privy and approbation of the gentleman who originally was so nearly connected with them.

There is still another most important view of the subject. The inflictor of this scandal upon our church, has gone to England, laden with his venomous productions. Our bishop is well known there; and is not unfrequently the subject of remark in their religious journals. His reviler—strange as it may appear, and disgusting as it renders the party prostitution of the terms—is known, and will there parade himself, as one of the more pious and evangelical of our clergy. In his mad zeal, he feels it his duty to destroy Bishop Hobart if he can. What will be the issue there we know not.

In fine. We wait with patience—but God forbid that it should be without the liveliest interest and concern—to see to what course circumstances will direct as the path of duty. That we are prepared to follow. Rest the blame where the blame is due, if the painful necessity should exist of again bringing this whole subject before the church. We esteem it no light matter to save our nerves at the expense of the character and influence of one who deserves to stand so high, and with so unclouded a reputation, in reference to past as well as present, in the esteem of all good men. Very good men may question the decisions of his head; but they should not be abused by suffering such serious imputations upon his heart to go unnoticed. Ingratitude, too, to God, not to be named in the same breath with the dictates of true piety, would it be, when, by his grace, the labours of our diocesan have, for years, been so abundant, and so productive; and be, by the same grace, has been so largely blessed with religious and moral qualifications for his work, the hallelujahs with which the faithful would acknowledge these mercies, should be suffered to be qualified by the mortifying reflection—the fruit of calumny and falsehood—that, after all, the instrument has been one so untrue to the spirit of his religion, so unfit for his high and holy vocation, and so undeserving of public confidence and esteem.

Notice.

The next Session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, October 6th; on which day, at 12 o'clock, the students and candidates for admission, are requested to assemble in the Seminary chapel. The following are the qualifications for entering:—

"Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,* will, on application, be received into the Seminary.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's *Orations*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropædia*, and the first three books of Homer.

"Every candidate must enter the third or lowest class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

"The board at the Seminary is about two dollars per week."

It is particularly requested of the students and candidates to be present *on the day of opening*, as many inconveniences are found to result from individuals joining the classes after the commencement of the session.

The following standing regulation of the Faculty is published in the hope of its preventing disappointments:—

"Whereas the Faculty is deeply impressed with a sense of the inconveniences and disadvantages which would arise from

* "This should be particularly noted in the certificate, as the mere fact of their being candidates for orders is not sufficient."

67 We regret the necessity, arising out of the press of matter for the present number, of postponing until the next, a variety of articles of intelligence, and among them notices of the late meetings of several Conventions, and of the Directors of the General Missionary Society, and the Sunday School Union, and the Trustees of the General Theological Seminary; also of the Commencement of that Seminary, held in St. John's chapel, in this city, on Friday, June 27th; and also of an obituary notice of Miss Geslain. We have only room, at present, to mention, that on the last occasion six young gentlemen received the honours of the Seminary, who will probably soon be added to the number of our clergy. There were present at the Commencement the Right Rev. Bishops White, Hobart, Moore, Croes, Brownell, and Onderdonk; who were also favoured with the company of their Right Rev. Brother, the Lord Bishop of Nova-Scotia, now on a visit to this city.

allowing the privileges of students to those who are not such; therefore,

"Resolved, That it be a standing regulation of this board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privileges of students, who is not a regularly admitted member of one of the classes."

The Editors of the several Protestant Episcopal periodical works in the United States are requested to insert the above,

By order of the Faculty,

B. T. ONDERDONK, *Secretary*.

New-York, June 27, 1828.

Acknowledgment.

The Treasurer of the New-York Protestant Episcopal Missionary Society, acknowledges the receipt of the following sums, viz.

1828.

9th May. From the "Auxiliary Female Missionary Society of St. Paul's Church, Troy,	\$ 252 75
10th May. Donation from Mr. C. J. Aldis, of New-York,	20 00
12th May. Collection at St. Mark's church, after a sermon by the Rev. Dr. Upfold,*	56 54
19th May. The Auxiliary Female Missionary Society of Grace church, New-York,	187 09
11th June. Donation from Benjamin Haight, Esq.	10 00
17th June. "A Friend," by J. R. Wheaton, Esq.	9 00
21st June. Received of the Auxiliary Female Missionary Society of St. John's chapel, New-York,	160 00

\$ 695 38

BENJ. M. BROWN, *Treasurer*.

June 30, 1828.

Calendar for August, 1828.

3. Ninth Sunday after Trinity.
10. Tenth Sunday after Trinity.
17. Eleventh Sunday after Trinity.
24. } Twelfth Sunday after Trinity.
 { St. Bartholomew.
31. Thirteenth Sunday after Trinity.

* Total amount received from preaching of this sermon, 1,346 dollars and 58 cents.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 8.]

AUGUST, 1828.

[Vol. XII.]

For the Christian Journal.

*An Address preparatory to a Course
 of Catechetical Instruction.*

THE little manual which we style the Catechism, is so called from its containing the elements or first principles of Christian instruction—of that instruction which is necessary to make each one of us wise unto salvation. It was composed by good and wise men—by men holy in their lives and conversation—men of great talents, learning, and experience—and, above all, by men upon whom had descended a more than ordinary portion of that wisdom which cometh from above. It was composed for the use of persons of every age, but was particularly designed to train up *little* children in the way in which, in duty to God, themselves, and their dearest and highest interests, they should walk; in the nurture and admonition of the Lord; in the knowledge of God the Father, who made them and all the world, of God the Son, who redeemed them and all mankind, and of God the Holy Ghost, who sanctifieth them and all the people of God. When they were brought to the font to receive, at the hands of God's ministers, the holy sacrament of baptism, their sponsors, (when by reason of their tender age they could not answer for themselves,) their sponsors promised, among other things, that they should learn the Creed, the Lord's Prayer, and the Ten Commandments. Now these, and all other things which a Christian ought to know and believe to his soul's health, are contained in the short Catechism set forth by the wisdom of the church, and are adapted, as far as possible, to the slender capacity of childhood. These it is their duty to learn, and thus in part comply with what their sponsors

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promised in charity and affection for them. I say it is their duty to *learn* these, by which I mean, to *commit them to memory*—and this of itself is no unimportant end. For they will have acquired, that which in after life they would feel much indisposed, and would find exceedingly difficult, to acquire. They will have acquired that, of which the recollection will not be readily effaced. They will have acquired that, for which they will, through God's grace, thank you, *Christian parents*, to the latest hour of their existence.

But your duty does not end with your children merely committing to *memory* lessons however excellent in themselves, however abounding with heavenly truths. Your next endeavour must be to make them *understand* these truths—to understand the import and sense of what they have laid up in their memories. With a view to this, it must be your endeavour to present the various subjects of which the Catechism treats to their mind in as plain and simple a form as possible—the questions must be varied, divided, or amplified, as occasion may require—the meaning of the words employed by them in returning the proper answers must be asked, with a view to ascertain whether or not they comprehend the sense of what they are reciting. And here I cannot but express my great satisfaction with the performance of several among those whom it has been my duty and pleasure to examine in this place. From them I received the consoling assurance, that their judgment, no less than their memory, had been called into exercise; that their parents had not been satisfied with their learning to repeat the very words which they found in their books, but had taught them to study and reflect upon those words, until they were ab-

to give the import of them in language of their own. This, however, was not to be expected from all. There is so great a difference of age among the children who very properly attend to this duty, that what can be attained by some, is beyond the reach of others. But it should be the *endeavour* of every parent, that his children may do, what some have so happily effected. It will be attended with this great advantage—the task assigned them will be much more agreeable, and more easily accomplished, when they comprehend the sense of what they are endeavouring to remember.

You thus see, Christian parents, that the memory and judgment must both be engaged in the duty of which I am speaking. One thing more, however, is necessary, without which the other two will profit them little. The *heart* must co-operate with the judgment and memory. For what will it profit you, *my young friends*, to understand and to remember the infinitely momentous truths which your Catechism teaches you, if you do not, at the same time, feel a personal interest in them? What will it profit you to know that Almighty God created this great universe, and preserves it, with all it contains, in its glorious beauty, if you do not feel that love, and gratitude, and praise, are due from you as dependants upon his bounty and mercy? What will it profit you to know that Jesus Christ, the eternal Son of God, by a cruel and shameful death, hath expiated the sins of mankind, and redeemed them from the bondage of sin, Satan, and everlasting death, if you do not feel it your duty, by faith, repentance, and obedience, to secure *your* title to the benefits which he hath purchased for you? What will it profit you to know that the third Person in the adorable Trinity, by his sanctifying influences, enables all the people of God to do his will, unless you, from a sense of your helpless condition by nature, supplicate the aid of his grace to *enable* you to work out your salvation.

Worldly knowledge is useless, unless applied. The knowledge of our duty is also useless, unless it lead to the performance of it. Though we

*could understand all mysteries, and all knowledge, we should be profited nothing, unless we believed with the heart unto righteousness. While, therefore, I cannot but commend the diligence of those parents who provide that their children commit to memory, and find out the meaning of the language of the Catechism, I am bound to assure them, that the purpose of instruction is not answered until the heart of the pupil becomes affected by it. Unless their knowledge make them better members of society, more dutiful to their parents, more desirous to do the will of their Father in heaven, more anxious to make their calling and election sure; unless it penetrate them with gratitude to their Creator, their Redeemer, their Benefactor, and their God, it will profit them nothing. When, therefore, you are required to teach your children a portion of the Catechism, consider it not in the light of an ordinary lesson, but as one in which they and you have the deepest concern; as a short view of those sublime and essential doctrines which a God of infinite mercy has revealed for the government and restoration of our fallen race, and in which each one of us has an interest of unspeakable moment. Try to make them *feel* the importance of religious knowledge—try to direct their footsteps by it. But this can only be done with the aid of God's *special grace*, and the Catechism teaches us to call for it by diligent prayer. Let, then, their studies in the book of religious wisdom be attended with fervent supplication to him who alone can order our unruly wills and affections, and he will not fail to bless the means you employ to instruct them; he will grant them to grow in grace, and in the knowledge of their Lord and Saviour; he will enable them to attain unto the measure of the *fullness* of Christ; he will bring them at last to those regions of blessedness, where they shall always behold the face of their Father, which is in heaven.*

Christian parents, you design to bring your young children here to be instructed, or rather examined, in the first principles of religion; and I thank you, in the name of my Master and

his Church, that you so intend. You will thus comply with the solemn charge given you at the time of their baptism, "that you should provide for their learning the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." Be persuaded to continue in thus well doing.

It is acknowledged, on all hands, to be extremely difficult to adapt the language of religious truth to the narrow capacity of childhood. It has been the endeavour of pious and learned persons in every age of the church, with but indifferent success, to overcome this difficulty. After all the efforts which have been made, it is believed, it will be found that the little *formula* prepared by the church of England for their use, comes nearer to the object than any other. And although in this there be many things hard to be understood *by them*, yet, being faithfully recorded in the tablet of memory, they are reserved to a season of more maturity, when the faculties of the mind shall have become expanded, and its energies invigorated. While, however, the difficulty of which we speak is admitted and felt, it is, at the same time, very properly thought, that the period of early childhood is best for *commencing* this course of instruction, as being that in which it is more easily and more readily committed to memory than at any subsequent period of life. Now, would it not be natural to suppose, that a knowledge of this difficulty would induce parents to continue their children in this nurture and admonition of the Lord (however early they might commence it) until the intellectual powers were more commensurate with the duty? Would it be imagined, did not experience declare it, that as soon as they have come to sufficient years, to obtain an enlightened view of what they are taught, they should be allowed to discontinue their attention to it? Is it possible, that whatever relates to human knowledge is prosecuted even to the years of *manhood*, while that knowledge, which *maketh wise unto salvation*, is thought *worthy of attention only from those*

who are but little advanced beyond the term of *infancy*? Is the knowledge, then, which fits us for acting our part in the fugitive concerns of time, of so much more importance than that which renders us meet for the inheritance of saints in light? Is it so much more difficult to obtain an acquaintance with what relates to this perishable world, than to know *Him*, whom to know and serve is *life eternal*.

No longer then, Christian brethren, dishonour the High and Holy One who inhabiteth eternity, by appropriating to the knowledge of divine things only the period of early childhood, while riper years are given to the elements of human science. No longer degrade the sublime and infinitely momentous doctrines of our holy faith, by permitting your children to suppose their acquisition an employment fit only for those who are almost literally *babes* and *sucklings*. You dishonour the Gospel of our Lord Jesus Christ; you dishonour the dread Sovereign of the universe, whose will is therein revealed; you dishonour the Almighty Sanctifier of the faithful, by whom most stupendous miracles were wrought in its behalf; you dishonour your own profession as Christians, when you permit your children thus to undervalue what they never can too highly appreciate. I know what has led to the error under consideration. You have supposed, in common with many others, that a knowledge of what the Catechism teaches calls for the exercise of the memory alone. With this view of the matter, it is natural you should permit them to discontinue their attendance here for the purpose we speak of, after you were satisfied their *memories* were sufficiently familiar with what they are required to learn. But I have endeavoured to show that there is room for the operation of the most mature *judgment*, and of the warmest sensibilities of the *heart*, in the exercise which custom consigns to the *little child* exclusively.

I ask it then from you, Christian parents, as a favour shown to myself, as a duty to yourselves, your children, your Redeemer, and God, that you will require their attendance on this

duty to a period in life much beyond what is customary. Of course the instructions given them, of which the Catechism will be the ground-work, will be of a grade proportionable to their growth in knowledge.

It is my wish to raise catechetical instruction to that high estimation in which it was held in primitive times—in the best days of our mother church—and in which it must ever be held, so long as a reasonable faith and an enlightened piety find favour among men. But I can do little or nothing without your concurrence and co-operation. And these I would urge upon you by considerations the most tender, affecting, and solemn; by the present and eternal welfare of your children; by your obligations as parents and Christians; by the increase of virtue and piety; by the enlargement of Christ's Church militant on earth, and of his Church triumphant in heaven.

Review of "A Declaration of the Yearly Meeting of Friends in Philadelphia."

To the Editors of the *Christian Journal*.

GENTLEMEN,

It really appears to me that there never was, in any age of the world, more urgent occasion than there is at present for the prayer in the Liturgy for deliverance from heresy and schism. With the word charity for ever in their mouths, with associations and amalgamations of various denominations continually in their practice, the present generation seem likely to transcend their forefathers in the discordance of their sentiments, and the bitterness of their hostility. Calm and still as is the atmosphere around us, we are yet, I fear, upon the eve of some terrible convulsion. Already the distant rumblings of the earthquake are heard beneath the surface. Nay, already some slight shocks have taught us to expect the most tremendous consequences. Earthquakes have been ascribed to subterranean pent within the bowels of the earth, which, by the laws of nature, seek to escape from their confinement. A philosophical observer here might trace a curious analogy. He might be

inclined to attribute the moral convulsion which he sees approaching, which already has commenced its ravages, to a similar cause—to that great mistake as to the laws of human nature and of Providence which forbids to the differences of opinion, inevitable in our present state of existence, their proper vent, in difference of denominations and distinctness of measures, which seeks to bring about a general union, not by convincing the understanding, but by stupifying the conscience; not by stimulating the love of truth, but by inspiring indifference as to her principles; not by practising that true charity which agrees to differ, but by alleging the miserable pretence that no difference exists, or is material. Could such a state of things continue undisturbed, I should almost be led to doubt the superintending care of Providence.

I have been led into these reflections upon the spirit of the age, and the consequences to which it is tending, by a pamphlet recently published, containing "A Declaration of the Yearly Meeting of Friends held in Philadelphia, respecting the Proceedings of those who have lately separated from the Society, and also showing the contrast between their Doctrines, and those held by Friends. New-York. 1828." To the general subject I shall return upon some future occasion, should I find time and talents to do any tolerable justice to its importance. Meantime, it is proposed to make such remarks upon the pamphlet as an attentive perusal has suggested.

It is written in a spirit of great firmness and moderation, and exhibits, as its title page imports, a narrative of the measures, and an expose of the doctrines of the Separatists. It appears that one Elias Hicks, of Jericho, Long-Island, began, a number of years ago, to promulgate opinions subversive of the doctrines of the society. He commenced with the old device of accusing the "elder Friends" with "sticking in the traditions of their fathers," and of calling upon the young especially "to take the lead" in the work of reformation. He next proceeded, while crying out against all manner of superstition, to lay claim to a "light within."

which superseded the authority of the Scriptures. Having thus made a breach in the wall, opportunity was afforded him to pour in a host of heretical opinions, to deny every doctrine taught by Scripture which did not suit his own views, or agree with his internal revelation. In 1822, the heresiarch paid a visit to Philadelphia, and there propagated his peculiar sentiments: On attempts being made at expostulation, by some Philadelphia "Friends," he evaded an interview, and set them at defiance. From this period the author of the narrative before us dates "the regular organization of a party devoted to his interests." According to custom, in such cases, reports were spread, opprobrious epithets were used, and great exertions made to enlist partisans. Under such circumstances the yearly meeting of 1823 assembled. Its deliberations present a lamentable spectacle of violence on the one hand, and weakness on the other. It seems there had appeared, during the past year, in a periodical paper published at Wilmington, Delaware, controversial essays, as if under the sanction of the Society of Friends, containing the most heterodox doctrines. Selections had been made under the direction of the "meeting for sufferings," (to whom such matters it would seem belong,) from the standard authors of the society, showing its real sentiments. These selections had been printed and deposited in the book-room, awaiting the authority of the yearly meeting for distribution. To this measure a very noisy opposition was made, and the yearly meeting suffered itself to be *bulled* (we can use no term so appropriate) into a resolution to suspend the publication of the selections. Thus was the only efficient measure proposed for stemming the tide of heresy defeated by a turbulent minority. Meantime the advocates of heresy, "wiser in their generation than the children of light," actually published a pamphlet of extracts containing their doctrines, in which, however, words were interpolated, parts of sentences omitted, and authors made to contradict themselves. They also took great pains to circulate a volume of sermons

by Elias Hicks, denying the Divinity of Christ, his Mediation, and Atonement. They had recourse to the periodical press, and established a paper entitled the Berean, devoted to the propagation of the same pestilent opinions. Previous to one of the yearly meetings, a man of the name of John Comly went about into various parts of the country, "holding private meetings with a view of promoting disaffection," and "preparing the minds of such as could be intrusted with his designs," and doing all this "under profession of a religious concern to pay a visit to Friends." Other agents of sedition were busily engaged in attending different quarterly meetings, and endeavouring to procure the appointment of representatives to the yearly meeting who should promote their views. Whether they ever went so far as to promise payment of the expenses of such representatives does not appear. Through their instrumentality, however, two of the quarterly meetings were prevailed on to double their usual number of representatives, and to send up to the yearly meeting propositions to alter some fundamental articles in the constitution of the society, manifestly for the purpose of facilitating their designs. Messrs. Editors, methinks we have heard of such devices before, the scene of whose operation was not a thousand miles from the city of "brotherly love." There are more Comlies in the world than one—others also understand the science of controlling elections, and of garbling the language of their opponents—"By their fruits ye shall know them."

But while a revolutionary party were thus active, your readers are no doubt curious to learn what measures were taken by the friends of order and of truth. How will they be disappointed at the fact, that they remained quiescent! In the narrative before us, no notice is taken of their proceedings from 1823 to 1827. Even at the period last mentioned, they did nothing but oppose to their adversaries a passive resistance. It is true, that at the yearly meeting of 1827, they refused to elect the John Comly above mentioned as their clerk—they refused also to consent to the indefinite pos-

ponement of the yearly meeting proposed by the same John Comly, a measure which, if carried, would in effect have dissolved the society. They likewise dismissed the insidious propositions before alluded to for altering the constitution of the society. And this last act they consider it necessary to apologize for in their "Declaration," by stating, that it was done at the suggestion of their adversaries themselves, who despaired of carrying them at that time. At length the minority resolved to do what should long ago have been done for them, namely, to separate from the society. Accordingly, one meeting after another declared itself independent, and a general meeting of the schismatics was convened in October, 1827, which adjourned to meet again under the usurped title of "The Philadelphia Yearly Meeting in February, 1828." At last, when it is too late, when a large proportion of their body have been drawn aside into the paths of infidelity, the Society of Friends has published the statement under review, the first act of self-defence of which they have been guilty. They have waited until one arm has been torn from its socket before lifting the other to defend their head. Though it may appear as if we exulted in their calamities, than which nothing can be further from our thoughts, yet we must be permitted to tell them, that their misfortunes are mainly attributable to themselves. They might have crushed the brood of the viper ere yet they had been warmed into activity. Why was not this Elias Hicks, years ago, placed under proper discipline, deprived of his right to preach, and excluded from the meetings of that society at which he was aiming a blow so deadly? Every principle of justice, every right of self-defence, every duty to God and man, allowed, nay, required, such a procedure. Instead of this he was permitted, year after year, to propagate his principles under the sanction of the society, and to use all the facilities which that apparent sanction gave *him* to corrupt and pervert its members. But, forsooth, the spirit of the age whispered in their ears that he was *probably* sincere, that matters of opi-

nion were of little consequence, that to oppose him would be bigotry, that to restrain him would be spiritual tyranny, that to expel him would be popish persecution. The misapplied terms liberality, charity, and unity, bound them hand and foot as by a spell. Why, again, in 1823, did they not publish their selections? Such a measure, inadequate as it was to the emergency, might have put some upon their guard, and have checked at least the growth of the evil. But they were alarmed by an outcry against "creeds," and gave way in order to secure "a state of quietude in the meeting." I wish it to be distinctly understood, that I do not mean to assert that all the advocates of modern liberality would have carried their charity to such an extent as this—would have acted with such culpable weakness when their faith was thus vitally assailed. But I do say, that the conduct of the Society of Friends affords a warning instance of the principle carried out to its *proper* result. For precisely the *same* reasoning will apply to *all* deviations from the truth, be they greater or be they less. At any rate, an allowed indifference to any part of truth, is an evil which is apt to grow by indulgence. The multitude are too careless to make nice distinctions. I am ready also to acknowledge, that a part of the inefficiency displayed by the Society of Friends may be attributed to the defective nature of their government. With its details I am not acquainted; but from the statements of the pamphlet itself, it is manifestly both complicated and feeble. Would to God, they would return to the bosom of that church, pure in faith, and energetic in discipline, from which, in an evil hour, their ancestors departed. Such a man as Elias Hicks would not have been tolerated among us even for a moment. Could he have been hypocrite enough to have continued to use our forms, his sermons would immediately have exposed him to censure and ejection. The liturgy and discipline of the church present an impracticable barrier against the inroads of heresy. She is founded upon "a rock," and "the gates of hell shall not prevail against her."

As to the doctrines of the Separatists, I shall say but little. They are the grossest mixture of ignorance and presumption, of fanaticism and a would-be philosophy, that the world has lately witnessed. They have no more pretensions to novelty than the motley coverlet composed of patches cut from worn-out garments. They are a strange compound of Tom Paine and Valentinus, of Gnosticism and Infidelity. Their author has borrowed his demon of Socrates, and, we need not say, has used him to worse purpose than the heathen philosopher. We could laugh, if it were not a fitter theme for indignation and for tears, at the vulgar pretensions of *philosophers* who address their hearers in such language as the following:—"I don't want to express a great many words, but I want you to be called home to the substance." Quaker, vol. I. p. 40. "*I want us* to go deeper, to come to the spirituality of these things, &c." Quaker, vol. II. p. 151. "*I want us*, therefore, in our investigation of spiritual things, &c." Quaker, vol. II. p. 217. These are the men who set themselves up as judges of Scripture, and declare that it was only revealed to suit a purpose, and is no longer the truth of God, who would fain have us adopt their rash assertions for the revelations of heaven, their wretched inventions for a system whose divine origin is manifest in its internal excellence. These are the men who deny the divinity of Jesus, and degrade him to a level with themselves. These are the men, in fine, who reject his atonement, despise his mediation, and are willing to confide their salvation to the unintelligible axiom of their founder—"Nothing can atone for sin, but that which induced us to sin."

With regard to the doctrines of the "Friends" themselves, I have only time to say, that I was much gratified to find that they differed in the points under discussion very little from the truth, and that little chiefly in words—words, however, which, though true when rightly interpreted, are dangerous, most dangerous, when left to the construction of the ignorant and enthusiastic. Yours, &c. D.

For the Christian Journal.

Introduction to the Gospel of St. John.

(Translated from Kuinoel.)

[Continued from page 198.]

§ VI.—THE PERSONS TO WHOM, THE TIME WHEN, AND THE PLACE FROM WHICH, THIS GOSPEL WAS WRITTEN.

IN the Gospel of John there are plain indications that it was intended for the use of the Hellenistic and Gentile converts. For the sacred rites, institutions, and manners of the Jews, are accurately described, ii. 6. 13. iv. 5. 9. v. 1. 2. vi. 4. &c. Hebrew words are also explained, allusions are made to the philosophy of the Alexandrian Jews, (see § 7.) and fewer quotations are made than in the other Gospels from the Scriptures of the Old Testament, as these were but little known to the Gentiles. With regard to the date of this Gospel, learned men differ. Some suppose it to have been written before, and some after, the destruction of Jerusalem. Those who hold that John wrote before that event, previous to the year 70 of the Christian era, endeavour to prove their opinion from the book itself. See Bagnage, at a. 97. n. 12. Lampe, Prolegg. vol. I. p. 158. Lardner's Supplement, vol. I. p. 391. Wegscheider, p. 190. *First.* They appeal to John, xxi. 24, where it is written, "we know that his testimony is true." The use of the plural, they say, proves that this declaration of approbation is not from John, but from others, themselves eye-witnesses of the life, miracles, sufferings, death, and resurrection of our Lord. These must have been companions of John, who removed with him from Judea into Asia-Minor, who, it is probable, could scarcely have survived after the destruction of Jerusalem. To this it will be sufficient here to reply, that the authors of this declaration might easily have made it on other grounds, though not themselves eye-witnesses. See also my note at the beginning of chap. xxi. *Secondly.* They quote the passage, John v. 2, "there is at Jerusalem, by the sheep-market, a pool." The use of the present tense, they think, proves that Jerusalem was not yet destroyed when

John wrote. Michaelis has shown, in his *Introduc.* p. 1173, that this argument is of little weight. (See Marsh's *Michaelis*, vol. IV. pp. 322, 323.) Compare also Eichhorn's *Introduc.* vol. II. p. 257. Hengius' *Introd.* vol. II. p. 230. Besides, according to this mode of argument, the expressions, "there was a garden," in xviii. 1; "in the place where he was crucified there was a garden," in xix. 41; "Bethany was nigh unto Jerusalem," in xi. 18—would prove, from the use of the past time, that the vicinity of Jerusalem had already been devastated when John wrote. *Thirdly.* They produce the passage, John xxi. 18, and remark, that although our Lord's prophecy of the violent death of Peter is there related, it is not added that the event answered to the prediction; and hence they infer that John wrote his Gospel before the death of Peter, who was crucified at Rome in the reign of Nero, A. D. 67. See Pott's *Prolegg.* I. Ep. Peter, p. 8. But John might well dispense with the mention of this fact, since it was sufficiently well known to his readers. Besides, had John written that passage, xviii. 10, where he relates that Peter cut off the ear of Malchus, in the life time of Peter he would probably, as well as the other Evangelists, have suppressed the name of Peter, lest the disclosure of it should get him into unnecessary difficulty. (See my note on the passage.) *Fourthly.* They likewise affirm, that in some ancient versions it is noted that the Gospel was written before the destruction of Jerusalem. It is well known, however, that these notes are entitled to no weight whatever. Michaelis's *Introd.* vol. II. p. 1171. Their opinion therefore is the more probable, who hold that John wrote after the destruction of Jerusalem, about the end of the first century. For John did not establish himself at Ephesus until after the death of Peter and Paul, that is, after A. D. 67. See § 1. He published the book of Revelation after his return from Patmos to Ephesus. See Rev. i. 9, and § 1. The rough and unpolished style of that book betrays a writer little practised in Greek composition. See § 1. As to the Gospel, its purer and more polished style, its mode of narration, and more sedate manner of writing, are enough to prove that John, when he wrote it, had lived longer in a place where he could acquire a better knowledge of Greek, and was himself more advanced in years. Our opinion is confirmed by the testimony of the fathers, though they differ as to the year in which John wrote. Eusebius, H. E. III. 24, affirms, that John wrote last of all the Evangelists. "Mark and Luke," says he, "having now published their Gospels, the tradition goes that John, who had hitherto employed unwritten preaching, at last betook himself to writing," &c. Jerome, in his *Catalogue of Ecclesiastical Writers*, says, chap. 9, that "John wrote his Gospel last of all." According to Epiphanius, hæc. LI. 12, John wrote his Gospel "after ninety years of his life." Suidas thinks (under the word *ἰωάννης*) in his hundredth year. The year in which he wrote cannot be precisely determined, but it is highly probable that it was at least after he had attained his eightieth year. As to the place in which he wrote, the most ancient fathers state it to have been Ephesus. Irenæus, against Heretics, III. 1. "Afterwards John, the disciple of the Lord, the one who reclined upon his bosom, also published a Gospel while living at Ephesus, in Asia." See also Eusebius, H. E. V. 8. III. 24. VI. 14. Jerome, in his *Preface to Matthew*, states, that "John, when he was in Asia, where even then the seeds of heresy were springing up, was obliged, by almost all the then bishops of Asia, and by committees from many of the churches, to write more fully concerning the divinity of the Saviour." Wherefore, (especially as this statement is confirmed by the internal evidence of the Gospel itself,) those authors are not worthy of attention who suppose John to have written his Gospel in the Island of Patmos. This is the supposition of Hippolytus "on the Twelve Apostles," and of the Pseudo-Athanasius, in the works of Athanasius, vol. II. p. 155. See Lampe, *Prolegg.* vol. I. p. 153. Keilias on Fabricius' *Biblioth. Gr.* vol. IV. p. 774, ed. Harles.

§ VII.—ON "THE WORD" OF JOHN.

That Christ is called, by John, "the Word," in the first verse of the first chapter, is apparent from a comparison of verses 4, 7, 10. Besides, in verse 14, it is plainly stated "the Word was made flesh, and dwelt among us," &c. But interpreters differ greatly as to the sense in which, and the reason for which, John uses this term.

A. Many, as Laurentius Valla, and Beza, in their notes on the passage, Tittman in his Meletem. Sac. S. a commentary on John's Gospel, Lips. 1816—8, and in his Dissertation, "Jesus proved to be God and Saviour in the Gospel of John," p. 7, are of opinion, that the abstract is here used for the concrete (*λογος* for *ὁ λεγόμενος*, answering to the more usual term, *ὁ ερχόμενος*,) "the Word," for the person "spoken of," or promised. This hypothesis rests upon the following arguments. *First.* The Messiah was entitled in that age, by way of excellence, "the person about to come," "the person promised," *ὁ ερχόμενος*, Matt. xi. 3. John vi. 14. xi. 27. *Secondly.* Abstracts of the same sort are used a hundred times for their concretes, as "salvation" for "Saviour," (*σωτηρία* for *σωτῆρ*) iv. 22. "Salvation" and "consolation of Israel," Luke ii. 25, 30, &c. *Thirdly.* The Hebrew word (*דבר*) which answers to the Greek *λογος*, and the English "Word," is frequently employed to express a promise, and is so translated in the Septuagint—so that *ὁ λεγόμενος*, the person "spoken of," may well be used for the person "promised." *Fourthly.* This mode of interpretation is most consistent with the design of John. For he is endeavouring to show that Jesus was the promised and expected Messiah. Hence it was natural that he should use this appropriate title, especially as Jesus himself, in all the discourses preserved by John, speaks of himself as sent by the Father, and of the Father as sending him. Tittman (in his Dissertation above quoted, page 7, and in his Treatise, "Traces of the Gnostics sought in vain in N. T.") following Witsius, (*Mis. Sac. vol. II. Exercit. 3, § 18, p. 102,*) thinks that the above interpre-

tation is confirmed by the parallel passages, 2 Sam. vii. 21, and 1 Chron. xvii. 19. In the first of these is read *בְּעִבּוֹר דְּבָרְךָ* "for thy Word's sake;" in the latter, *בְּעִבּוֹר עֲבָדְךָ*

"for thy Servant's sake." These interpreters observe, that in those passages the Hebrew words signifying "Word," and "Servant," are used in the same sense; that the Hebrew word signifying "Word," 2 Sam. vii. 21, is accordingly translated in the Septuagint by the Greek *δουλος*, Servant; that besides, the Messiah is especially called, Isa. li. 13, "the Servant," "the Minister of God;" and that hence John might well use *λογος*, the "Word," to denote that "Servant" of God promised in the Old Testament, viz. the Messiah. To this we reply, that in the passages above quoted, the Messiah is not spoken of, and that the authors of the Septuagint probably translated 2 Sam. vii. 21, from a reading which differed from the present. As to the interpretation of *λογος*, which supposes the abstract put for the concrete, and that "the Word" is the same with the person "promised," no reason can be given why John should denote Christ by this unusual and figurative term, instead of the well known and plain *ὁ ερχόμενος*, or *επαγγελλόμενος*, which signifying literally, "he that cometh," and "he that is promised." It is plain, also, that the term was well known already to his readers, as John uses it without explanation. We must therefore seek elsewhere for its origin.

Nor can the opinion, a little different from the above, be maintained, which holds that "the Word" is used for "he that speaketh," (*ὁ λογος* for *ὁ λεγων*,) and signifies a divine teacher, the author of a better doctrine. This was the opinion of Origen, who, in his commentary on John, p. 41, interprets the term, "the Word," by the phrase, "He who proclaims the secrets of the Father," (*ὁ παραγγελλόμενος τὰ κρύφια τοῦ πατρὸς*,) and also of Epiphanius, who, in Hæres. 73, explains it, "the interpreter of the counsels of God," (*ἰερμηνεύς τῶν τοῦ τοῦ βουλημάτων*.) See Suicer's Thes. Eccl. vol. II. p. 259.

These fathers have been followed by Doerderlein, Instit. Theol. Chris. vol. I. § 105, obs. 2, by Storr, Eckermann, and Kuhn. The maintainers of this opinion observe, that "light" is used for "giving light," *φως* for *φαιων*, or *φωτισων*, John i. 4, 5, 7, and the phrase, "the way and the truth," for "pointing out the true way" They add, that *λογος* (translated "the Word") frequently means "doctrine," as in Matt. vii. 24. 26. Rom. ix. 6. Heb. iv. 12. 2 Peter ii. 5, and in the Septuagint version, Prov. ii. 17, where the He-

brew *אֱלֹהִים* is translated by the abstract *διδασκαλία*. They quote also Wisdom xviii. 15, where a celestial being, in consequence of being an ambassador from God, is called "the Word of God;" and Luke iv. 36, *τις ὁ λογος οὗτος*; "what a Word is this?" which ought, however, to be translated, "how great a matter is this?" See note on the passage. They refer likewise to Rev. xix. 13, where Christ is called "the Word," ὁ *λογος*. But there it does not signify simply "teacher," as is shown by the context. For John has just been speaking of the slaughter of the enemies of the Word, and plainly says, that there is a mystery in the name which could not have existed, had it meant nothing more than teacher. John, therefore, manifestly uses the term in this passage in a higher sense, see Paulus, Kommentar, &c.; nor does there exist any monument of antiquity in which the attributes predicated by John, of the *Logos*, are attributed to that term taken in the sense of speech, teacher, or orator.

(To be continued.)

For the Christian Journal.

Thoughts on Female Education.

In the April number of the Journal of Education, there is an article, appearing to be an extract from the Medical Writings of a Physician (Dr. Cooke) addressed to Parents, on the subject of early and fashionable education; particularly as it respects females. After remarking how very much the emotions of the mind influence the

health of the body through the nervous system, he says—"The interest which appears due to this will be increased when we look around us, and behold the silent inroads which deformity and disease have been making upon the health or beauty of the present generation of females, and consider that their great natural susceptibility makes them peculiarly allied to suffering, and gives them a conformation less favourable to mental tranquillity." He goes on through some length to show, that the natural counterbalance to this conformation, (a disposition which renders the emotions fugitive in proportion to their violence,) is in a great measure changed as early habits of application are encouraged. He shows that female studies being for the greater part light and superficial, only increase the evil, as they leave the mind uninterested; and thus their confinement is more injurious to the constitution than the severer studies of the males. In his own words, again—"It is truly at once a melancholy and appalling consideration, how large a proportion of young women of the present day, who are fashionably educated, whether at home or at boarding-schools, are victims to consumption, scrofula, and spinal diseases." And again—"One thing is certain, the bodily strength of the females of the upper and middle classes of society, has been materially injured by the fashionable modes of instruction which have now for years prevailed." He urges parents to consider, whether the exchange of physical strength and mental grace, for these fashionable accomplishments, (which, from the struggles attendant on their acquirement, they must soon relinquish,) is not too great a sacrifice. He vindicates his bringing these disagreeable truths forward, by stating his profession as one of the guardians of the public health; and concludes with the following excellent Christian warning:—"I might ask, with yet more seriousness of inquiry, Are those who have the care of children quite sure, that in thus far immolating them on the altar of this world, they run no risk of depriving them of all 'good hope' of that which is to come?"

One reason for noticing thus particularly this article, is to inquire, Are these things *so*? If they *are*, ought not *every one*, as far as influence or example will reach, to endeavour to effect a change? We fear, judging by our own observation, we may find too many *early* blossoms of the human family fading around us, not to make us fear that there is truth, lamentable truth, in his conclusions. Might not these alarming effects be in some measure obviated, if not overcome, not by abandoning early cultivation, but by regulating and directing it in a different manner. In the first place, however desirous a parent may be that his children should be accomplished in the acquirements of this world, he should *begin* (if he wishes his children to be proficient) in endeavouring (through the blessing of God on his exertions) to impress deep devotional feelings on their minds, and teach them to regard their Maker as ever near to them, as observing their conduct with approbation or displeasure, according as they succeed in their little struggles of temper in their required lessons. This will be a work of watchfulness and care; but untoward indeed must be the disposition which the untiring love of a *mother*, or *father*, may not succeed in forming thus into a love for application to every thing necessary for their station, from a sense of duty, and from cheerfulness and peace of mind in having performed it. In the higher ranks of life, the "severer studies" of the males might be brought in very usefully, as an auxiliary in diversifying the occupations of females. In order to make them useful, they ought not to be urged, but mentioned occasionally as desirable and lawful sources of gratification. Those females who have been happy in acquiring a taste for study may be made known to them through their lives, and no occasion lost in conversation always to lead them to learning as one of the greatest enjoyments of which the human mind is capable; always excepting, it is to be observed, that religious confidence and peace *necessary* to the enjoyment of any earthly blessing.

The lighter and more elegant ac-

complishments might be reserved as rewards for application to any particular study that might be thought necessary, and not be quite so pleasant to their tastes. Their exercises might be short at first, and varied as much as possible, and be gradually increased; and in most instances, the children's minds would be found to increase with them. A *young* child ought not (for its health's sake) to be confined *very* long at one time; but the *little* that is required, should be attended to with steady application. This might be rewarded by some pleasant healthy exercise, and, as the child grew older, by lessons in music, drawing, or any of those little minor acquirements thought necessary in the education of females, and particularly suitable to their sex. Here it is recommended that the *disposition* should be particularly attended to, in order to ascertain, by their success, if there is any particular study which natural temper would seem to point out as *agreeable*, or *disagreeable* to it. How many young females (whose stations in life would always leave them lawful leisure to pursue whatever study their minds might prefer) have their health and spirits wasted in long confinement, in endeavouring to acquire a complete knowledge of music or drawing, without ear for the one, or taste for the other; when, if their capacities and turn of temper had been observed, they might have been occupied with pleasure in the exact sciences, or in the acquisition of languages. This plan, we believe, carefully pursued, with religion for its base, will, in most cases, bring out a delightful superstructure, "a sound mind in a sound body." But where constitutional weakness has denied them the latter, they will at least be blessed with an energetic and active mind, capable of drawing happiness from the only true source, the religion of Jesus Christ. They will thankfully endeavour to enliven their hours of weakness and solitude by the practice of those pleasing sciences and acquisitions which they had attained as amusements or rewards, and which they have never learned to dislike, by being forced to study them.

With regard to the middle rank of life, whose education ought to be directed, in very many respects, differently, much might be said; but as this communication is already too long, we will merely add, that there are active duties incumbent on them, which they ought to be brought up to know and to fulfil. These would, of necessity, give them bodily exercise, and with it increase of health. Here let their industry and proficiency in their domestic duties be rewarded by permission (where it is convenient) to apply to some favourite study in any of the branches before mentioned. These would engage their leisure, enlarge their understandings, and fit them for any station to which, in after life, they may be removed by Providence. By these means many trifling visits (not to say sometimes *dangerous*, as it respects their Christian profession) may be avoided, as they will, if carefully brought up to it, in general prefer study at home to visiting abroad, for the occupation of their leisure hours. It may be said, this plan can only be carried through at home, under the superintendence of a parent; and this will be to those, whose stations in life appear to demand almost all their time, more than they are willing or able to undertake. We would address mothers in particular, and ask them, if all the enjoyment the world can offer, is worthy to be compared with that of carefully watching and cultivating the minds of their children, of conducting their studies in such a manner as, with the blessing of God, (which they are authorized to expect,) may eventuate in their growing up fruitful in all good works. This system of education, once commenced, will (in general) perpetuate itself, as children brought up in this manner will, when parents, if not before, be sensible of its advantages, and endeavour to reward their own parents, by carefully attending to the education of their own children.

M. A.

For the Christian Journal.

Early Piety.

Messrs. EDITORS,

A particular friend of mine lately lost a fine little girl, about six years of

age. Having heard that she had exhibited, in her last illness, the most gratifying evidence of the value of early religious instruction, accompanied by the blessing of God's grace, I requested him to favour me, in writing, with some of the most interesting particulars, intending to ask for it a space in your pages. It may be read with profit by both parents and children.

Yours sincerely,

K.

MY DEAR SIR,

I feel a mournful gratification in complying with the request you have made, that I would commit to writing some of the circumstances attendant upon the last moments of my little daughter, whom it has pleased the Almighty to take from this world. I do so the more willingly, as I think this an instance of the unspeakable comfort which Christian parents may derive from having afforded early religious instruction to their children; a comfort which must be entirely lost by following the dictates of that false philosophy, which would persuade us to defer all such instructions until the mind be capable of judging for itself, and of voluntarily receiving or rejecting the more abstruse doctrines of our faith.

My little girl, like the rest of our children, had been instructed by her mother, from the first dawn of her reason, in such of the principles of our religion as she could comprehend; and had been habituated regularly to offer up her prayers to the Good Being. She was extremely docile and affectionate; and appeared (to us at least) to have a feeling uncommonly deep, for so young a child, of the sublime works of creation. While yet an infant in the arms, she frequently drew the attention of those about her to the beauties of the heavens; and would express, in her childish way, the strongest admiration of them. When she was between three and four years old, we took her with us to the Falls of the Passaic; and while we were viewing them, she appeared to be much impressed by the magnificence of the surrounding scenery, and said to her mother—"Has not the Good Being made

it beautiful here?" Although a mere child, full of life, and activity, and playfulness, she was distinguished by a propriety of conduct which seldom needed a reproof. When very young, the measles left her with a humour in her blood, which finally settled in one of her eyes, and rendered dieting, blistering, and much medicine, necessary during her whole life. But these were all submitted to without in the least injuring the uncommon sweetness and buoyancy of her disposition. No self-denying Christian could submit more patiently to the daily privations from which she saw all around her exempted, but which never drew from her a murmur.

A few weeks before she had completed her sixth year, she took the whooping cough; in addition to which, she was violently attacked, about ten days before her death, by an inflammation of the chest, which baffled all the skill of her physicians, and the care of her anxious parents and attendants. She suffered much from this last disorder. Several times, during her illness, she asked her mother to "tell her a prayer to say to the Good Being"—which she would repeat after her with great apparent fervour. The day before her death she was seized with great pain. At this time her mother perceived her little hands clasped, and heard her repeating the Lord's prayer. After finishing this, she ejaculated—"Oh! God, the Father of heaven, have mercy on me!—Oh! Jesus Christ, my Saviour, have mercy on me!" During her agony, she said—"I shall die; I wish I could die at once; I wish the Good Being would take me to his happy world!" This extreme pain lasted but a short time; and after it was abated, as she lay apparently dozing, she turned her head, and said to her mother—"I am an angel—How lovely I feel!"

She afterwards spoke no more in this manner; but though much oppressed by her complaint, appeared perfectly composed in mind; and would look at her mother, and say to her—"My mother—my sweet, precious mother!" Her innocent liveliness of disposition continued with her almost to

the last; for, not more than ten hours before her death, while her mother was preparing something for her to take, after she had been made to think that she should not be disturbed any more, she looked round at her, and in her wonted playful manner, said—"Oh! Mrs. *****, Mrs. *****, my sweet Mrs. *****." Until the day on which she died, she had desired to have the room kept dark; but on that morning, which was bright and shining, when asked if the windows should be closed, she said—"No;" and her mother, a very short time before she expired, observing her eyes remarkably clear, and frequently, and as she thought, wishfully, turned towards the window, said to her—"My little angel, you are looking at that beautiful blue sky where you are going." She made no answer; but in a short time after, when the struggles of nature were over, she drew up her little hands across her breast, and peacefully breathed her last; and left to her bereaved parents a consolation, in comparison of which all the precepts and reasonings of what is called philosophy are but as vain shadows and idle dreams—the blessed consolation of having beheld her depart as fearless as a traveller setting out upon a safe and pleasant journey;—and of having seen her, though but a little child, look up for help in her distress to her Father in heaven, and to Him who said—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

For the Christian Journal.

REMINISCENCES—No. VI.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

"THE society, before they proceeded to appoint missionaries to particular places, resolved to send a travelling missionary or preacher, who should travel over, and preach in the several governments on the continent of the British America; by which means they hoped they should awaken the people into a sense of the duties of r

ligion. For this purpose they sent the Rev. Mr. George Keith, who had formerly resided in Pennsylvania, an itinerant missionary through the continent of the British North-America, with an allowance of £200 a year. He set sail from England on the 24th of April, in 1702, and arrived at Boston, in New-England, on the 11th of June following. He performed his mission in two years, and returned to England, and published a full account of his labours there, of which I shall give the reader here a very short summary.

“He travelled over, and preached in all the governments and dominions belonging to the crown of England, betwixt North-Carolina and Piscataway River, in New-England, inclusively, being ten distinct governments; and extending in length above 800 miles. During the whole time of his mission he was very assiduous; he preached commonly twice on Sundays, besides on week days, and the sermons were properly adapted to the hearers before whom they were delivered. He had generally good success where he preached, the people in many places were well disposed for receiving of the Gospel, and seemed to hear the word with great reverence, humility, and zeal; they joined with him devoutly in the liturgy, and all public prayers, and the administration of the sacrament, and earnestly desired him to present their requests to the society to have ministers sent among them. But he was especially successful in his preaching, and private and public conferences, in several places in Pennsylvania, the two Jerseys, Oyster-Bay, in Long-Island, and at New-York, where he laboured most, and continued the longest time. In the two first of these places a great number of separatist Quakers, or Keithians, who had separated from the body of Quakers in the years 1691 and 1692, had quite relinquished Quaker principles, and joined themselves to the church of England members at Philadelphia; where the Rev. Mr. Evans, who had been sent *thither by the bishop of London*, had *now* a very numerous congregation. *These people, when they saw Mr. Keith, who had been the chief instru-*

ment and occasion of their forsaking the Quaker errors, coming again among them, and in the character of a minister of the church of England, they expressed great joy and satisfaction to hear him preach what tended to their further confirmation in the Christian faith. Mr. Evans, the minister of Philadelphia, acquainted him he had baptized above 500 men, women, and children Quakers, in Pennsylvania and West-Jersey. And Mr. Keith, during his continuance in those parts, together with the Rev. Mr. Talbot, who accompanied him as his associate in his labours, baptized at least 200 in Pennsylvania, West and East-Jersey, New-York, and in some places on Long-Island, especially Oyster-Bay.

“The Rev. Mr. John Talbot happened to be chaplain to the ship, the Centurion, in which Mr. Keith went over to America, together with Governor Dudley and Colonel Morris; and being very much affected with the good undertaking which Mr. Keith was engaged to carry on, he offered to go with him as his associate in his travels, and was accepted; several persons of worth transmitted to the society a fair character of him, upon which he was supported with a salary, and Mr. Keith acquainted the society that he was very useful to him in his labours, very diligent, and very zealous in discharging all the ministerial duties.

“There were now settled in Pennsylvania three church of England congregations, which had convenient churches at Philadelphia, Chester, and Oxford. The Rev. Mr. Evans, minister of Philadelphia, preached occasionally at Chester, and the Rev. Mr. Rudman, a Swedish missionary, officiated at Oxford. At Philadelphia they had public prayers not only on Sundays, but also on Wednesdays and Fridays, and by a mean computation there was an audience of 500 persons from the town and country near Philadelphia, and more on great festivals. At the church at Chester there assembled commonly 200 persons, and at Oxford above 150. These churches are within 30 miles distance of each other, and were frequented by a considerable number of late converts to the church from Qua-

kerism, and were persons of good note for their Christian conversation, devotion, and zeal. There did usually assemble between 200 and 300 persons at Burlington, in West-Jersey, about 20 miles distant from Philadelphia, lying on the north side of Delaware River. Mr. Keith and Mr. Talbot laboured much among them, and with good success. The congregation which assembled there became a religious people, and well affected to the church of England, though formerly the greater part of them were a loose sort of persons, regardless of all religion. Several of these desired baptism, and had also their children baptized by Mr. Keith and Mr. Talbot, or by Mr. Evans, before their arrival, and had lately built a church, and called it St. Ann's.

"Mr. Keith laboured also much among the other sort of Quakers called Foxians, went to their meetings, and offered with all manner of good friendship to speak there, in ten several places: at three in New-England; at one in Rhode-Island; at Flushing, in Long-Island; at Shrewsbury, in East-Jersey; at Burlington, in West-Jersey; at Philadelphia, at Oxford, in Pennsylvania; and at Herring-Creek, in Maryland; but he found them obstinately attached to their own notions, and instead of showing any expressions of kindness, used much reviling language towards him.

"In divers parts of New-England he found not only many people well affected to the church, who had no church of England ministers, but also several New-England ministers desirous of episcopal ordination, and ready to embrace the church worship. Some of whom both hospitably entertained Mr. Keith and Mr. Talbot in their houses, and requested them to preach in their congregations, which they did, and received great thanks both from the ministers and from the people.

"Mr. Keith, during his abode in these countries, printed also several sermons and tracts, in answer to books of Quakers, and others, which were generally approved of, and seemed to have been very useful towards removing some prejudices against the church of England.

"Mr. Keith, in the conclusion of his narrative, represented to the society the want of a great number of ministers for a people dispersed over such large countries; and assured them, that several congregations in many towns had engaged him to present their humble requests to the society to send ministers to them. The chief of these were Amboy, Shrewsbury, Freehold, and Elizabeth-Town, in East-Jersey; Maidenhead, and Cohansy, in West-Jersey; Narragansett, Swansey, Little-Compton, or Seconet, in New England; Rhode-Island; and Shrewsbury by Chester River, in Maryland; and Newcastle by Delaware River, in Pennsylvania, where they were building a church when he came away. And, lastly, the people of Princess Ann's county, in the south parts of Virginia, which is 150 miles in length, and had not one minister; though there were a great many people zealously disposed to the church of England worship.

"This is the sum of Mr. Keith's narrative; and from this, and the former accounts transmitted by many other hands, the society thought they had sufficient light given them where to send missionaries, which they proceeded to do, as from the following sections will appear."

Bishop Moore's Address to the Convention of the Diocese of Virginia, delivered in Petersburg, on Thursday, the 15th day of May, 1828.

ANOTHER year, brethren, has revolved over us, and we are again favoured with an opportunity of meeting together in the council of the church, to deliberate on such measures as may, with the blessing of heaven, advance the interest of religion in general, and of our own community in particular. We have received many mercies deserving our utmost gratitude to the Almighty; and we have some bereavements to lament, which should awaken in our minds the uncertainty of human life, and excite us to more unwearied diligence in the cause of God our Saviour.

In casting our eye around us, and

surveying the members of which this convention is composed, we look in vain for several individuals who, at this time the last year, constituted a part of our ecclesiastical body, and who, we had reason to hope, would have been spared to meet with us on this occasion, and to assist us in our religious deliberations. The venerable Mr. Armstrong, who, at an advanced age, came from Wheeling to witness the progress of the church, died a few days after his return home. Though the place at which we convened was distant from his abode several hundred miles, still the pleasure he experienced at the convention was so great, that he declared, prior to his departure from Fredericksburg, that the unity of sentiment which distinguished our proceedings, and the vital piety which marked the discourses he heard, had more than repaid him for all his toil and fatigue. He left us with renewed desires to discharge his duty, and with the conviction on his mind, that God was with us of a truth. He now rests from his labours, and, I trust, is reaping the reward of a life devoted to the cause of his Redeemer.

In touching on the subject of the bereavement we have experienced in the death of our beloved Wilmer, it is impossible for me to find language sufficiently strong to express that sense of his loss which fills my mind. He was one of those who first called my attention to this diocese; and of the three clergymen who corresponded with me on that subject, one only now remains. He, I trust, will be spared to assist you with his counsel, when my head will be slumbering in the tomb.

To the usefulness of Dr. Wilmer we must all subscribe. He was a man of business and of piety. He loved his God, and the interest of the church was near his heart. As a preacher he was faithful, energetic, eloquent. He was the friend of evangelical religion, and considered that the strictest regard to the public order of the church was perfectly compatible with the most animated social worship, in the houses of *his parishioners* and friends. His *private meetings* formed in his opinion the *nursery of the church*; and were blessed

to the edification and comfort of his congregation. He was always ready to discharge his duty. Like the apostle Paul, he not only taught his people publicly, but went from house to house, exhorting them to prepare to meet their God. His fidelity in the discharge of his duty met my warmest approbation: and if it is with your wish, my brethren of the clergy, to give an account of your stewardship with joy, oh! let me entreat you all to "go and do likewise."

Upon the adjournment of the convention last May, I visited the county of Culpepper, and admitted to the priesthood the Rev. Mr. Smith, upon which occasion the Rev. Mr. Jackson, of Winchester, preached, and Mr. Woodville and Mr. Jackson assisted at the ordination; after which I administered the Lord's supper to a number of pious communicants. So great was the sensation produced on the minds of two young ladies on that occasion, that after I had left the church, I was called back, in order to afford them an opportunity of commemorating the death and sufferings of the Lord Jesus Christ.

After remaining at home a short time, I went to Norfolk in the month of June, to assist in laying the corner stone of Christ church, in that place; which duty was performed in connexion with the rector, Dr. Ducachet, and several of the clergy in that neighbourhood. I preached on the morning of the Sabbath, in the old church, to a very large auditory, and confirmed 14 persons. In the afternoon I crossed the river to Portsmouth, preached in the church belonging to the parish of Mr. Wingfield, and confirmed 10 persons.

Having discharged my duty in those places, I repaired to Hampton, which parish is superintended by the Rev. Mr. Chevers. I preached there to a large and respectable congregation, and confirmed 22 persons. The church in Hampton had been in a state of ruin for many years, but the inhabitants have now rendered it fit for service; and when the repairs are completed, it will form a place of worship inferior to very few in the diocese.

From Hampton I went to the county

of Gloucester, and admitted to the priesthood the Rev. Mr. Cairns. Upon that memorable occasion the Rev. Dr. Wilmer preached, and, in conjunction with the Rev. Mr. Chevers, united in the ordination of Mr. Cairns. The sacrament of the Lord's supper was administered, and 13 persons were confirmed. A day or two subsequent to the above ministrations, I rode to Abingdon church, in the same county, and preached to a small but attentive congregation.

Having completed my duties in Gloucester, I crossed the river to York-Town, and preached to a very respectable and serious congregation. I then passed on to Williamsburg, at which place I remained a week, attending, during my stay, the examination of the students of the college, and witnessing with great satisfaction the resuscitation of that seminary, and the acceptability of the labours of our deceased friend, not only as president of the college, but as rector of the parish also. I preached in the church on the Sabbath, administered the Lord's supper to a large number of communicants, and confirmed 11 persons; after which I returned home, where I remained a few days.

In July I visited Petersburg, in company with the Rev. Dr. Ducachet, and the Rev. Mr. Croes, at which place we all preached in succession to respectable congregations. Dr. Ducachet, Mr. Syme, and myself, then passed on to Saponny church, where I preached on Saturday, and on Sunday, assisted by the two clergymen just named, I admitted to the priesthood the Rev. John Grammer. Dr. Ducachet preached the ordination sermon, after which I administered the Lord's supper, and confirmed nine persons. In the afternoon of the Sabbath, the Rev. Mr. Syme preached; we then bid the people farewell.

After the performance of my duties in Dinwiddie, I visited the county of Brunswick, in company with the Rev. Mr. Grammer, and preached in Red Oak church to a small assembly. I then passed on to Mecklenburg, preached to an attentive congregation in St. James's church, and administered the

Lord's supper to a number of pious communicants. From Mecklenburg I went into the county of Halifax, preached on a week day, in a church near Clark's Ferry, to an attentive people; and on the following Sabbath preached in the Masons' Hall, near the Court House, to a large assembly, and administered the Lord's supper. On my way from Halifax I visited Mrs. Nelson, the amiable and pious relict of the late Major John Nelson, and administered the Lord's supper to that venerable lady, and her daughter-in-law; after which I again returned to Richmond, and on my way home lectured in Dinwiddie at a private house.

In the month of October I went down James River, to the Isle of Wight county, where I was joined by the Rev. Dr. Ducachet, the Rev. Mr. Wingfield, and the Rev. Mr. Grammer. On Sunday I admitted to the priesthood the Rev. Mr. Jones, administered the Lord's supper to a large number of pious communicants, and confirmed 14 persons. The ordination sermon was delivered by the Rev. Mr. Wingfield, and the attending clergy united with me in the imposition of hands. During our stay at that place, Dr. Ducachet and Mr. Grammer preached in a Methodist church, in Smithfield, to pious and attentive auditories. On my return I read prayers, and preached in two of our old churches, in Surry county, to small but attentive congregations. To that district, in connexion with Prince George county, it is my intention to send a missionary, through whose labours I hope for a revival of the church, and the restoration of her excellent form of worship.

In the month of October I also went into the county of Chesterfield, and consecrated one of the old churches, which had been repaired through the laudable exertions of Mrs. Thweat, the excellent consort of Archibald Thweat, esq. The congregation was large, and the behaviour of the people devout and exemplary. The Rev. Mr. Lee officiates in that parish a part of his time.

In November I visited the counties of Essex and Caroline. In Essex I preached twice on a week day, in the

town of Tappahannock; and, on the second day of my stay in that place, I preached, and administered the Lord's supper to a deeply interesting congregation. On the following Saturday and Sunday, I preached at Vauter's church, St. Ann's parish, administered the Lord's supper, and confirmed in the two places 21 persons. Vauter's church is in handsom order, and reflects great credit on the Rev. Mr. John M'Guire, and the people of his charge.

In February I again went down the river to Norfolk, at which place I preached on Sunday morning to a very large assembly, and confirmed two persons; and in the afternoon I preached in Portsmouth, and confirmed six persons. On Tuesday I visited the town of Suffolk, in Nansemond county, in company with the Rev. Dr. Ducachet, the Rev. Mr. Wingfield, and the Rev. Mr. Chevers, upon which evening I preached to a large and attentive congregation. The next day I admitted to the priesthood the Rev. Mr. Keeling, on which occasion the Rev. Dr. Ducachet preached, who, with the other attending clergymen, united with me in the imposition of hands. On Thursday I visited, in company with the Rev. Mr. Wingfield, the Rev. Mr. Chevers, and the Rev. Mr. Jones, the old parish church of St. John's, in Chuckatuck; at which place we met with a large and respectable congregation. The service was read by Mr. Jones and Mr. Wingfield, and a discourse delivered by myself; after which I confirmed five persons.

On Saturday I crossed from Norfolk to Hampton, with the Rev. Mr. Chevers, and lectured in the evening, at the house of Mrs. Armistead, to a numerous and attentive auditory. On Sunday, the 24th, I preached in the church, administered the holy communion, and confirmed two persons. In the afternoon I visited fortress Monroe, and preached to a large congregation, consisting of the citizens of that place, and also of the military. The order which pervaded the military during the time of divine service, reflected the greatest credit upon the officers of the garrison; for whose polite attention, during my stay at the fortress,

I return, thus publicly, my sincere thanks.

A few weeks since I held an association in Petersburg, at which time the Rev. Mr. Grammer, the Rev. Mr. Hart, and the Rev. Mr. Croes, attended. We all officiated in the church in succession, and on the afternoon previous to our departure, I lectured at the house of Mr. John Grammer, sen., to as large an assembly as could be accommodated.

Last week I visited the county of Goochland, in company with the Rev. Dr. Meade, and the Rev. Mr. Cooke; at which time I admitted to the priesthood the Rev. William F. Lee. The ordination sermon was delivered by Dr. Meade, who, in conjunction with Mr. Cooke, united in the imposition of hands. I administered the Lord's supper to a large number of communicants, and confirmed 13 persons.

Since the last convention I have held a confirmation in my own church, at which time I imposed my hands on 60 persons.

Having thus furnished the convention with a general view of my episcopal visitations, I must now call their attention to a subject of the first importance to the ecclesiastical concerns of this diocese: a subject on which the advancement of the church in Virginia, and the supply of our vacant parishes, very much depends.

At the time in which the General Convention determined on the location of the Theological Seminary in the diocese of Connecticut, it was perfectly understood, that the resolution then adopted, should not be considered so exclusive in its operation, as to prevent the establishment of a theological school in any diocese disposed to countenance such a measure. By virtue of this understanding, the church in Virginia determined on the establishment of a diocesan school within the limits of its own jurisdiction: in which a system of instruction is pursued in unison with that course prescribed by the house of bishops.

To promote this object, subscriptions were opened, money was raised, and the school set in operation. The experiment, though commenced with

very limited means, has so far succeeded, that the friends of the institution have determined to apply to this convention for their sanction and support, in the further prosecution of their design. The individual, through whose instrumentality the school was first set in motion, has consented, should the convention countenance the undertaking, to engage with all his energies in the work, and to go in person through this state to raise a fund for the permanent establishment of a theological school in the diocese of Virginia.

When the attempt was first made in this diocese, my mind was impressed with considerable doubt as to the utility of the measure, from an apprehension that it might interfere with the General Seminary at the north; but, after the most serious reflection, the doubts I entertained have been removed, and my mind is now satisfied with a full conviction of the necessity of the undertaking. The church in Virginia is now favoured with the labours of several of her native sons, who have been educated in her own school; who, it is probable, would not have gone to a distant seminary for theological instruction; and others are presenting themselves under similar circumstances, who, I trust, will prove equally useful.

Strangers who come from distant parts of the United States, while devoting themselves to the pursuits of theology, will acquire a knowledge of the members of our community; and from the intimacy formed during their studies with the people at large, will be more generally useful and acceptable than they otherwise would be. Five or six individuals of this description will be admitted to holy orders on Sunday next, all of whom are disposed to labour in this part of the vineyard, whose assistance, in all probability, would not have been secured to us, had they been educated elsewhere.

The Bible Society of Virginia, at one of their late meetings, entered into a resolution to supply every family in this state, destitute of a Bible, with a copy of the Holy Scriptures in the course of two years. To effect this sacred purpose, an address has been

published, in which the attention of different ecclesiastical bodies of all denominations of Christians in Virginia has been called to the point; an address which now lies on the table, and will be put into the hands of such members of the convention as may be disposed to further the design.

To enforce the propriety and necessity of the measure, by those arguments of which the subject admits, would be unnecessary in an assembly of Protestant Christians. We all believe the sacred Scriptures to be the word of God, and to contain all things necessary to salvation. "It is a lamp to our feet, and a light to our paths;" and in all things essential to the salvation of immortal souls is so plain, "that the wayfaring man, though a fool, need not err therein."

Before I conclude, there is one more point to which I think it my duty to call the attention of this convention; and as a year must necessarily elapse before a final determination of the question can take place, we shall have full time allowed us for reflection and consideration.

Although my labours the past year have been equal to the labours of any preceding twelve months, still, from my advanced age, it is impossible for me to calculate upon a long continuance of such effort and exertion. It is my wish, provided the convention should think proper, to alter the constitution of the church, as to admit of the consecration of either a suffragan or an assistant bishop in this diocese. It was proposed several years ago, in consequence of the great extent of this diocese, to divide it into two parts, in order that the parishes might receive episcopal visitations more frequently than is prescribed by the canons. As this purpose can be secured by the appointment of a suffragan, or an assistant bishop, I would recommend it to the convention so to alter the constitution, as to secure the contemplated measure. It is my sincere desire that a bishop should be appointed during my life; and as such appointment can now be made with perfect unanimity, it is expedient that it should be done. It will give me pleasure to unite in

hour with the man of your choice. It will render me happy in the hour of my departure, to know the individual to whom I am to resign the arduous duties of the episcopate; to whose care this peaceful, quiet diocese, shall be committed. May the Almighty direct us in all our doings with his most gracious favour, and farther us with his continual help.

RICHARD C. MOORE.

The convention adjourned on Saturday, the 17th; the members, however, did not separate, but being assembled round the altar on the evening of Sunday, the 18th, Bishop Moore took leave of them in the following address:—

Brethren,

Agreeably to that practice which has always marked the close of our conventional labours, we surround the altar of the Redeemer, to express our thankfulness to him for that unity which has distinguished our proceedings, and for the spiritual blessings we have enjoyed during our association; and also to take an affectionate leave of each other.

When we call to view the important concerns in which we have been engaged, and consider the peaceful spirit in which those concerns have been transacted, how heartfelt should be the expression of our gratitude to God! The Theological Seminary, that school of the prophets, that nursery of the church, from which we have received so much benefit and advantage, and from which we have reason to expect still greater results, has received from the benefactions of our friends an impulse which, we trust, will insure its success, and render it an object of commanding importance, not only to this diocese, but to our religious community in general.

Seven young men, six of whom are alumni of that institution, have this day been admitted to holy orders; men, from whose labours, parishes which have been destitute for many years will be supplied, and the word of life communicated to those who have looked to us for spiritual help. Yes! the walls of some of our churches, in which the voice of the Gospel has not

been heard for twenty years, will again resound with the glad tidings of salvation, and wake the prayers and praises of our people. The hungry will be fed with the bread of life; the thirsty will be led to the fountain of everliving waters, that they may drink; the cross of the Lord Jesus Christ will be exhibited to their view, and poor weeping penitents be directed to Calvary, for the salvation of their immortal souls. My heart vibrates with joy at the glowing prospect presented to our view, and my soul rejoices in the prosperity of our Zion.

When we contemplate the blessings with which God, in his mercy, hath favoured us, we have reason to take courage and press forward in the discharge of our duty. It is by the preaching of the Gospel in its purity that we are to expect a continuance of the divine favour. It is the cross of a crucified Jesus under which we have rallied; and while that cross continues to form the banner, under which we fight the fight of faith, the blessing of God will descend upon us in profusion, and our preaching prove the savour of life to those who hear us. Yes, my brethren, I repeat the declaration, if we expect to succeed in our ministry, and to see the work of the Lord prosper in our hands, Jesus Christ, and him crucified, must constitute the basis of all our discourses—the animating theme of all our addresses. Yes! my soul warms at the thought. It is the cross which forms the ladder, by which the believer scales the heavens. The cross is the throne of grace, from which Jesus answers prayer, and pronounces pardon and forgiveness to the poor penitent. Carry your people to Gethsemane, and show them the precious Redeemer, under the load of their complicated guilt, sweating great drops of blood—conduct them to Calvary—exhibit the Saviour to their view, as the only propitiatory sacrifice for you; and lest any of your charge should doubt his merciful disposition, proclaim to them the soul-enlivening truth—proclaim to them that the Lord Jesus wears on his compassionate bosom the glorious inscription, “not willing that any should perish, but that all should

come to repentance." Go on, my beloved sons in the ministry go on, in the glorious work in which you have engaged, and the Lord Jesus will ~~assist~~ you with his grace, and bless you with the richest evidences of his love. Let controversy alone, for it will paralyze your minds, and obstruct you in your work. Preach the truth. Be attentive to the solemn vows of conformity to our worship, which you have voluntarily made. Be men of peace. Imitate, as far as in you lieth, your divine Master. "Learn of him who was meek and lowly in heart, and you will find rest to your souls."

We are now, my brethren, to part. Remember that such is the frail tenure of our earthly existence, that it is scarcely to be expected we shall ever meet again in this world. The last year took two from our number; and before the next twelve months shall have revolved over our heads, others may be taken from our ranks, called to give an account of their stewardship. Strive then, I beseech you, to be prepared. Be much at a throne of grace, not only with the people of your charge, but also in your retirement. When you enter your closets, remember that you are entering the threshold of heaven, and say to the world, and all its delusive pleasures, "Stay ye here, while I go yonder and worship." By such a course your lamps will be always trimmed, your lights burning in your hands: then, when the voice of God shall proclaim the approach of the bridegroom, you will be prepared to enter into the everlasting joy of our God.

To the lay members of the convention I beg leave to return my sincere thanks for their kind co-operation and support. With many of you I have met in convention ever since my residence in Virginia, and to your labour the church is indebted for a large portion of its success. The clergy consider you as co-workers with them, and lean much on you for counsel and advice. Be steadfast and immovable, always abounding in the work of the Lord, and your labour will not be *in vain in the Lord*. My brethren, I bid you all an affectionate farewell—

and should we never meet in this vale of tears, oh! may we meet in that happy world prepared for the righteous, and enjoy that rest which remaineth for the people of God. Brethren, farewell.

RICHARD C. MOORE.

Bishop Onderdonk's Address to the Convention of the Diocese of Pennsylvania, delivered in St. Peter's Church, Philadelphia, on Wednesday, the 21st day of May, 1828.

Brethren, the Clergy, and the Lay Deputies of this Convention,

On the occasion of my first address to the convention of the diocese which has placed me in this high and responsible station, it is the dictate of propriety, and in accordance with the strong impulse of my feelings, to express my gratitude for this distinguished act of their confidence. And I pray God, that the relation now established between us may have his constant blessing—may relieve the cares, and extend the declining years of our venerable and beloved diocesan—may further the interests of his portion of the church, and of the whole communion with which he is connected, while he is spared to them—and be the means of their continued prosperity when he shall have been called hence to his reward.

I embrace this opportunity to acknowledge also the liberality with which provision has been made for my support, by the fund appropriated to that purpose by your vote, by the very generous contributions of a number of zealous individuals, and by the bequest of a late ministering servant of God, who adorned a long life by the unwearyed and successful performance of his Master's work. Such examples of attachment to the church, and of devotedness to its welfare, are additional calls upon me for unsparing exertions, and unceasing prayers for its increase and prosperity.

Within a few days after my consecration, there was received the awfully distressing intelligence of the death of one of our bishops who had come to this city to take part in that solemn

nity. The oversetting of the stage, in which he was returning home, occasioned the extensive and fatal injury. Perhaps no individual ever sustained more perfectly the character of a worthy man, an ardent friend, a pious and devoted servant of Christ, and a sound, discreet, and upright governor of his church. To our communion at large, and to his diocese especially, the death of Bishop Kemp is an unspeakable loss. In my own feelings, it will always be associated with the deepest sentiments of personal mourning.

In conformity with the 45th canon, I now proceed to detail to you the duties performed by me, under the authority of our common diocesan, since my consecration; and as I am unconnected with any particular parish, it may not be improper, both now and hereafter, to include *all* the occasions of my performing sacred duties within the diocese.

A stranger to all parts of the diocese, except this city, and to a large portion of the clergy, I deemed it advisable to visit the several congregations with as little delay as possible. To this duty the greater part of my time has accordingly been devoted; and I have now to report, that, of the sixty-seven congregations in union with this convention, fifty have been visited; besides twelve places where we have no congregations, or none yet received into the union.

The following list will show the congregations and places visited, with the several times of my preaching in them:

1827. Sunday, Oct. 28th, St. James's, Philadelphia, morning—Christ church, Philadelphia, afternoon—Trinity, Philadelphia, evening. Sunday, Nov. 4th, St. Stephen's, Philadelphia, morning—St. Peter's, Philadelphia, afternoon—St. Thomas's, Philadelphia, evening. Sunday, Nov. 11th, St. Luke's, Germantown, morning and evening. Sunday, Nov. 18th, All Saints', Lower Dublin, morning—Trinity church, Oxford, afternoon. Sunday, Nov. 25th, Trinity church, Philadelphia, morning and evening—St. James's, Philadelphia, afternoon. Sunday, Dec. 2d, St. James's, Perkiomen, morning—St. John's, Norristown, afternoon and

evening. Dec. 3d, Pottstown, afternoon. Dec. 4th, St. Gabriel's, Morristown, morning. Dec. 6th, Pottsville, afternoon. Dec. 7th, Pottsville, evening. Sunday, Dec. 9th, Christ church, Reading, morning and evening. Sunday, Dec. 16th, St. Stephen's, Philadelphia, morning—Christ church, Philadelphia, afternoon. Sunday, Dec. 23d, St. John's, Pequea, morning. Dec. 24th, Christ church, Leacock, morning. Christmas day, St. James's, Lancaster, morning and evening. Dec. 28th, St. Stephen's, Harrisburgh, morning and evening. Sunday, Dec. 30th, St. John's, Carlisle, morning and afternoon.

1828. Jan. 1st, Christ church, Huntingdon, morning—Petersburgh, evening. Jan. 2d, St. John's, York, evening. Jan. 3d, Marietta, evening. Jan. 4th, Mount-Hope, evening. Jan. 5th, Mount-Hope, morning. Sunday, Jan. 6th, St. James's, Lancaster, morning and evening. Sunday, Jan. 13th, St. Peter's, Philadelphia, morning—St. Stephen's, Philadelphia, evening. Sunday, Jan. 20th, Christ church, Philadelphia, afternoon—Trinity church, Philadelphia, evening. Jan. 24th, Bedford, evening. Sunday, Jan. 27th, Christ church, Greencastle, morning and evening. Jan. 29th, Conneville, morning. Jan. 30th, Grace church, Manalapan, afternoon. Jan. 31st, Christ church, Brownsville, morning and evening. Feb. 1st, St. Peter's, Washington county, morning. Sunday, Feb. 3d, Trinity church, Pittsburgh, morning and evening. Feb. 6th, Butler, morning and evening. Feb. 7th, Kittanning, evening. Feb. 8th, Butler, evening. Sunday, Feb. 10th, Trinity church, Pittsburgh, morning and evening. Feb. 11th, Murrysville, afternoon—New-Salem, evening. Feb. 12th, Blairsville, afternoon. Feb. 14th, Huntingdon, evening. Feb. 15th, St. Mark's, Lewistown, evening. Feb. 16th, St. Mark's, Lewistown, morning. Sunday, Feb. 17th, Thompsonstown, morning and afternoon—Millerstown, evening. Sunday, Feb. 24th, St. Andrew's, Philadelphia, morning—St. Thomas's, Philadelphia, afternoon. Sunday, March 2d, Bangor church, Churchtown, morning—St. Thomas's,

gamtown, afternoon. March 3d, Mary's, Chester county, morning. May, March 9th, St. David's, Radmorning. March 10th, St. Peter's, at Valley, morning. Sunday, March, St. Thomas's, Whitemarsh, morning. St. Luke's, Germantown, evening. Sunday, March 23d, St. James's, Philadelphia, morning—St. Peter's, Philadelphia, afternoon. Sunday, March, St. James's, Bristol, morning and evening. Good-Friday, April 4th, at church, Philadelphia, morning. Stephen's, Philadelphia, afternoon. Easter day, April 6th, St. Stephen's, Philadelphia, morning—St. Stephen's, Philadelphia, afternoon. Sunday, April 13th, St. Martin's, Marcusburg, morning—St. Paul's, Chester, noon. Sunday, April 20th, St. Stephen's, Concord, morning. April 26th, Stephen's, Wilkesbarre, evening. May, April 27th, St. Stephen's, Wilkesbarre, morning and evening. May 30th, Springville, morning, afternoon, and evening. May 2d, New-Milford, morning and afternoon. Sunday, May 4th, St. Matthew's, Wyakus Creek, morning and afternoon. May 5th, Montrose, evening. May 6th, Springville, morning—Tunkhannock, evening. May 9th, Trinity church, Easton, morning and evening. Sunday, May 11th, St. Mary's, Hamiltonville, evening—St. Stephen's, Philadelphia, noon. Sunday, May 18th, St. Stephen's, Northern Liberties, Philadelphia, morning—St. Paul's, Philadelphia, afternoon.

In the course of these visitations I have administered the rite of confirmation at 13 places, and to about 252 persons, viz.

at Trinity church, Philadelphia, to 30 persons. At Christ church, Reading, 36. At St. John's, Pequea, 17. At Christ church, Leacock, 15. At St. John's, Carlisle, five. At Christ church, Greengarden, 31. At Trinity church, Pittsburgh, about 80. At Kittanning, seven. At Butler, four. At St. Stephen's, Wilkesbarre, four. At Springville, four. At New-Milford, one. At Trinity church, Easton,

have also, in the course of these

visitations, administered the holy communion eight times, and baptized 20 children.

Within the portion of the diocese thus visited, I have the pleasure of reporting, that churches are erecting at Thompsonstown and New-Milford, and that measures are in progress for the like purpose, which it is devoutly hoped may be successful, at Bedford, Pottsville, and Springville, and also at Manalapan, where the present church, constructed of logs more than half a century ago, is greatly out of repair.

In many of the parishes, the Sunday schools are in a highly flourishing state. And I would gladly record here an honourable notice of several of them; but in so doing, I might be unjust in omitting those of other congregations visited on week days, or during the rainy weather, so prevalent through the winter and spring. These institutions, conducted with a view to religious education, and particularly to the establishing of the young in a preference for the doctrines and worship of our holy church, cannot be too highly commended; their benefits being probably not unlike those produced by the systematic instruction of catechumens in the primitive age. Such schools are worthy of all the attention and labour that can be devoted to them by an enlightened Christian zeal. And allow me to add, that it will greatly conduce to their general and several prosperity, and render them more effective in producing the results desired, to have them all connected with our own General Sunday School Union.

On the particular state of the churches visited, it would be scarcely proper for me to express an opinion, as my acquaintance with their affairs is so recent. For a like reason, I withhold remarks having relation to the condition of the diocese at large. It becomes me, however, to mention, that I have been every where treated with the kindest hospitality; for which, and for the provision made in many places for forwarding me on my several journeys, I take this opportunity of offering my grateful acknowledgments.

H. U. ONDERDONK

For the Christian Journal.

The Philadelphia Recorder.

THE Editor of the above paper seems much incensed at the remarks in our last arising out of a portion of Bishop White's address to the Pennsylvania convention. In that portion of his address, the author, in noticing Bishop Onderdonk's consecration, and the sermon which, on that occasion, was preached at his (Bishop White's) request, by Bishop Hobart, thought it his duty to express his "abhorrence" of the "calumnies" to which that sermon had subjected its author. He particularly noticed the republication of a pamphlet, in which, in the year 1811, the most serious charges were brought against Bishop (then the Rev. Dr.) Hobart, with the view of preventing his election to the episcopacy. Bishop White speaks the sentiments of every honourable mind, in particularly animadverting on the unfairness of this republication, without any notice of the unanswered replies which were made to those charges; of the sentiment with regard to them almost unanimously expressed by the diocese in the election of Dr. Hobart, and unanimously by the General Convention, in his recommendation by the lower, and consecration by the upper, house; or of the decisions made on the subject by the ecclesiastical authority of the diocese, and by a board of arbitrators consisting of the judges of the supreme court of this state.

We had supposed that on the conduct of the Rev. Mr. Allen, in republishing these charges, there could be but one opinion among men of honourable minds, among the friends of Gospel piety, and among those who love the peace of Jerusalem. Often, however, does it happen, that that peace is to be secured, not by quietly looking on, and resigning it to its fate, but by meeting and resisting attacks that are made upon the church from without, or unholy efforts to stir up confusion and strife within its walls. It was under the influence of this view of the subject, that we no sooner perceived the course which Mr. Allen saw fit to take, than we were deeply impressed with a conviction that it might, and not

improbably would, be necessary, in order to give an honest view of it, to lay again before the public the whole of the unhappy controversy which Mr. A. had revived on one side. We were led to this conviction, because a generation had grown up since the controversy was pending, to whom the whole subject is new. They are now told that Bishop Hobart's election was owing to his own intrigues, and those of his friends, and to measures, on his part, of injustice to brethren who, he thought, stood in his way, and of the most unholy and unprincipled ambition. It is true, the course of his episcopate, and the traits of character which it has evinced, have gained for him a hold in the public esteem which it may be thought impossible to destroy or loosen. We cannot, however, say, how far such a series of bold and imposing assertions, backed by what, when not sifted, may wear the aspect of conclusive proof, and suffered to pass unrefuted, may go in qualifying that strong sentiment of respect and affection, which now, through the divine blessing, tends so much to the distinguished success of Bishop Hobart's ministry. This view of the subject, too, is greatly strengthened by the unmanly and unchristian efforts, so often put forth, to represent this popularity as but apparent and the result of fear, and of a constrained submission, produced by his intolerant and unforgiving tempers and policy, or of sycophantic efforts to win his smiles and favours.

At all events, the plain and honest dictates of justice press seriously the inquiry, *Is it right, whatever, and however well founded, may be Bishop Hobart's present reputation, to suffer it to be for a moment believed that he ever was the bad man whom Mr. Allen wishes to represent him?*

We thought not; and under the influence of this impression, penned the remarks contained in our last.

The Recorder lays great stress on the circumstance of our having "waited for Mr. Allen to be far across the Atlantic, before" we "gave him such a blow, which, to say the least of it, looks cowardly enough."

Now if this is meant, as appears evident on the face of it, to charge us with intentionally deferring our remarks until Mr. A.'s departure, we have only to say that the charge has no foundation. The question of Mr. A.'s presence or absence, as connected with that of noticing his attack, never entered into our minds. As we intimated before, such a notice has been designed by us ever since Mr. Allen's letters to Bishop Hobart; but has been unintentionally postponed, until the matter was powerfully brought to mind by Bishop White's address. Indeed, we were not aware of Mr. Allen's intention to visit Europe, until after his departure.

From the "Remarks" in our last, the Recorder has selected two passages for special animadversion. The first is this:—

"There is still another most important view of the subject. The inflicter of this scandal upon our church, has gone to England, laden with his venomous productions. Our bishop is well known there; and is not unfrequently the subject of remark in their religious journals. His reviler—strange as it may appear, and disgusting as it renders the party prostitution of the terms—is known, and will there parade himself, as one of the more pious and evangelical of our clergy. In his mad zeal, he feels it his duty to destroy Bishop Hobart if he can. What will be the issue there we know not."

This passage is called by the Recorder "bitter, ill-natured, and unchristian."

Perhaps the Editor may think these epithets deserved, because in the above passage Mr. Allen is called "the inflicter of scandal upon our church," and Bishop Hobart's "reviler," and his late pamphlets and papers are called "venomous productions."

Now in those productions, he brings against Bishop Hobart charges, and apparent proof, of intolerance, unprincipled ambition, injustice, deceit, falsehood, calumny; he accuses him of having called a brother clergyman a perjurer, and of having perverted public resources, placed under his charge, to suit private purposes. We fearlessly ask the Recorder, *Is this an exaggerated view of Mr. A.'s pamphlets?* and

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then as fearlessly ask the reader, *Is "venomous" too strong a term to apply to these productions?* And is it too much to say that they are "a scandal upon our church?"

We farther ask the Recorder, Are these charges and accusations true? It is only upon this supposition that it can be considered, as the Recorder professes to consider it, "bitter, ill-natured, or unchristian," to call the publisher of them a "reviler."

Again. Will the Editor of the Recorder, who may be supposed to know, be good enough to say whether it is, or is not, a fact, that Mr. Allen "is known as one of the more pious and evangelical of our clergy?" If he is, will not the pious reader think this indeed "strange?" And can an honourable mind avoid a feeling of *disgust* at such a "prostitution of the terms?"

Lastly. If the Editor has Mr. Allen's first letter to Bishop Hobart in his mind, or before his eye, he *knows* that Mr. A. "feels," and has avowed, "it his duty to destroy Bishop Hobart if he can;" and whether the "zeal" which prompts this sense of duty, and so desperately prosecutes the unholy work, is "mad" or not, let the reader judge.

So much for whatever cause of his excessive irritation the above extract from our remarks may have afforded the Recorder.

The following is the second paragraph which he has chosen:—

"It would have been a most gratifying evidence of the assuaging and sanctifying influence of the spirit of our holy religion, and would have gone far to prevent ill effects, if we could have had some credible assurance that this effort to renew disturbances in our church, by the republication of his own book, was without the privity and approbation of the gentleman who originally was so nearly connected with them."

The Editor asks what is meant by this paragraph; and declares, that unless we "can give some jesuitical explanation of its meaning," he must regard it as containing an insinuation that "the Rev. Mr. Jones" (the author of the pamphlet which Mr. Allen has republished) is "an upholder, though

secretly, of Mr. Allen, in his war with Bishop Hobart."

Upon what principle, the Recorder is so ready to suspect others of "some jesuitical explanation," we will not say. But we will say, as we do most conscientiously, that we meant nothing more than what appears on the face of the cited paragraph. And we did think, and do think, that the sentiment cannot be otherwise than most cordially shared with us by every one who is influenced by the true spirit of the Gospel. Does the Recorder rejoice in seeing this controversy revived? If not, would he not rejoice to know "that the gentleman who originally was so nearly connected with it" approves not of its renewal? This need involve, on his part, no other concession than that, no sufficient object appearing, he does not approve of so free a use of his name in an effort again to disturb the peace of the church, and revive controversies of a most painful personal nature.

The Editor of the Recorder states that he knows, "on substantial authority," that this republication of his own book was without the privity and approbation of Mr. Jones. If we had no other cause to be satisfied with ourselves for the paragraph above cited, and to bear the load of abuse to which it has subjected us, we now rejoice in it, because it has drawn forth this declaration from the Recorder; and enables us, on the authority of that paper, to say, that *Mr. Jones neither knew, nor approved of Mr. Allen's republication.* We are sure that this will be most welcome intelligence to every pious reader.

As to the insinuation in the last paragraph of the article in the Recorder about "New-York ecclesiastical politics," we think it no otherwise deserving of remark, than as suggesting to us to say, in opposition to the opinion upon which it was probably founded, and which it was probably meant to convey, that Bishop Hobart is not, and for many years, has not been, directly or indirectly connected with the editorial department of the *Christian Journal*. He neither prepares matter for its pages, except—and that too

rarely—as a correspondent, nor is consulted in the preparation or selection of it; and is ordinarily, as was the case in the article noticed by the Recorder, as little acquainted, before publication, with the contents of our numbers, as the Editor of that paper himself. The publishers of the *Journal* deem it, indeed, a great satisfaction to be able, in perfect consistency with their own views, to render its pages humbly instrumental in advancing the principles for which Bishop Hobart has long been so faithful and enlightened an advocate; but they deemed the above notice no more than just and proper.

There is much more matter in this article in the Recorder, in the too prevalent style and temper of that paper. Independently, however, of higher and holier motives for letting it pass, we are not uninfluenced by the consideration that there are quarters from which censure is commendation, and blame honourable distinction. While, too, we are called to share abuse with the greater and better men who, for about two years past, have been, with such reckless injustice, assailed in the pages of the Recorder, we may well sit down quietly under its intended stings, and even count it an honour to participate in a treatment from which even their talents, virtues, and piety, could not screen them.

New-York Protestant Episcopal Sunday School Society.

THE anniversary celebration of this society was noticed in page 158 of our number for May. From its eleventh annual report, since published, and which is very full and minute, we are compelled, by a press of matter, to limit ourselves to the following extracts:—

"In commencing their eleventh annual report, the Managers of the New-York Protestant Episcopal Sunday School Society notice, with peculiar satisfaction, the addition of two large and respectable schools to those already in our union. We refer, first, to the school attached to St. Stephen's church, in this city, containing 126 male and 128 scholars. This is one of the oldest schools in the city, and

had been in connexion with the New-York Sunday School Union, which embraces the schools of various denominations, until the past year. Then, in accordance with the long cherished wishes and desires of the rector of the parish, the directors and instructors of the school resolved no longer to be separate from the brethren of their own household of faith. In this additional instance of the gradual progress of correct feeling on this subject among the members of our communion, we rejoice. The principle never should be forgotten, that Sunday scholars are but catechumens, of whose religious instruction the church—through its ministers, and those whom they may associate with them in the work—and the church *only*, should have charge. Religious instruction is the great end and aim of Sunday schools. For any other purpose, they would be a profanation of God's holy day. They should, therefore, be under no other authority, and subject to no other control, responsibility, or influence, direct or indirect, than that of the church. If there are religious denominations who agree in what they consider the great essentials of the church, we mean not to say that they may not, with propriety, unite in a scheme for the instruction of their catechumens in their common principles. Without, however, the least reflection on the piety and sincerity of others, we conceive our church to be distinguished from them by landmarks which should never be overlooked, or lightly regarded. We refer to that liturgy in which is erected the strongest bulwark of the truth that is in Jesus; and which, like the flaming sword of the guardian of Paradise, turning every way, keeps off the presumptuous foot of heresy. We refer, too, to that ministry, in which we can show an undoubted succession in the divine commission, commencing by the express appointment of the 'Holy Spirit,'* and, as such, handed down 'from the Apostles' time.† In attachment to this liturgy, and this ministry, all grades and conditions of the members of our church should be established, strengthened, and settled, if we would do justice to what we conscientiously believe to be true Gospel instruction. Without, then, judging others, and without any other feeling than that which arises out of an ardent attachment to evangelical faith and piety, it surely behoves us to take charge of our own young in our own way, and without suffering ourselves to be placed in situations in which what we truly believe is but Christian consistency, may wear the aspect, or be represented as savouring, of disunion and uncharitableness.

"The other school, which we have had

the pleasure of receiving into our union, is one recently established in the General Theological Seminary of our Church. It is under a board of direction, consisting of the senior professor as president, the other professors as vice-presidents, and other officers and members, who are students of the seminary. The instruction of the male department is conducted by students; and that of the female, by ladies residing in the neighbourhood. The school consists of 109 male and 68 female scholars. It is peculiarly gratifying to have this interesting connexion between our union and an institution so justly high in the respect and affection of our church at large; and to be thus instrumental in traiping to so useful and extensive a field of ministerial labour, the future pastors of our communion.

"The order of our several schools, arranged, as usual, according to their respective numbers of scholars, is as follows:—

	Male.	Fem.	Total.
Zion church	210	400	610
St. John's chapel (parish of Trinity church)	109	281	390
St. Stephen's church	126	128	254
Christ church	100	100	200
St. Thomas' church		186	186
General Theological Seminary, Protest. Epis. Church	109	68	177
St. Paul's chapel (parish of Trinity church)	87	80	167
All Saints' church	48	83	131
St. Mark's church	23	85	108
St. Philip's church (coloured)	50	46	96
Grace church	27	5	481
St. Mary's church (male and female)			60
Trinity church		37	37
St. Ann's church (male and female)			30
Grand total	889	1548	2527"

"To the above interesting details,* we deem it unnecessary to add any thing on the subject, either of the particular state of our schools, or the general usefulness of Sunday school instruction. There is one subject, however, which involuntarily presses itself upon our minds. We all remember with what tenderness and affection, and in a style how clear and comprehensible to their young minds, the children were addressed at our last year's anniversary. The discourse then delivered to them was immediately published by this board, and distributed as a tract. It has since been adopted by our General Sunday School Union, and stereotyped. It has been admired and approved in all

* "Collect in 'The Ordering of Priests.'"† "Preface to the Ordinal."

* Particular accounts of the several schools, here necessarily omitted.

parts of our church; and will, we doubt not, long be one of the best instructors of little children; and a mean, in the hands of the God of grace, of fitting many for piety and usefulness in this world, and eternal glory in that which is to come. But the pleasure with which we dwell on an idea so full of interest, and so productive of gratitude, is alloyed by a melancholy fact too well known to the church—that the preacher, of whose peculiarly happy faculty of bringing little children to the knowledge and service of Jesus, in addition to general pastoral talent of a more than common order, this was one among many instances, has been taken from us. It gave a melancholy satisfaction to the members of this board, in the month of August last, to unite with the representatives of other institutions of our church, in expressing their well merited respect and affection for the memory of this excellent clergyman, their then recently deceased associate, the Rev. Cornelius R. Duffie. He was emphatically the children's friend; and took a most lively interest in the mean of promoting their temporal, spiritual, and eternal welfare, which is afforded in Sunday school instruction.

"It becomes our duty to inform our friends, that the gradual increase of scholars in our union has produced a proportionate increase of expense, while our resources have remained nearly stationary. This has occasioned a debt, which must be liquidated, in addition to provision for future current expenses. This debt has increased by an annual deficit in our receipts for several years past. All practicable economy has been, and continues to be, observed. But as every scholar, however short a time remaining in the school, must be supplied with books, the number annually drawn necessarily much exceeds the number of scholars annually reported; and may, not improbably, be estimated, during the last year, at the requisite supply for nearly 5000 scholars. It is hoped, that a knowledge of the necessities of the society will not fail to draw forth the requisite relief.

"The board would close their report by inserting the following resolutions passed at their last meeting:—

"*Resolved*, That this board has heard with much pleasure the reports from the several schools in union with this society, and while it cherishes the most grateful sense of the past services of the superintendents, directors, teachers, and others, who are prosecuting this great and important charity, the board would earnestly press a continuance of these services, and an increase of the number of those who engage in them.

"*Resolved*, That this board has derived the highest satisfaction from the

evidence afforded, in the experience of our several schools, of the beneficial effects of the system of instruction recommended by the General Protestant Episcopal Sunday School Union; and would, thus encouraged, bear its decided testimony to the value of the said course of instruction, and express its conviction of the great good which would arise from its general introduction.

"*Resolved*, That the board, having noticed the beneficial effects of juvenile libraries in those schools which at present have them, recommend to all the schools connected with this union to take measures to establish them in their respective schools."

The General Protestant Episcopal Sunday School Union.

THE Board of Managers of the General Protestant Episcopal Sunday School Union held their second annual meeting in St. Paul's chapel, New-York, June 26th, 1828. Present—the Right Rev. William White, D. D., president; the Right Rev. John Henry Hobart, D. D., the Right Rev. John Croes, D. D., the Right Rev. Thomas C. Brownell, D. D., and the Right Rev. Henry U. Onderdonk, D. D., vice-presidents—and the Rev. Dr. Lyell, the Rev. Dr. Montgomery, the Rev. Dr. Onderdonk, the Rev. Dr. Wainwright, the Rev. William Creighton, the Rev. William H. De Lancey, the Rev. Benjamin Holmes, the Rev. Alonzo Potter, the Rev. Edward Rutledge, the Rev. John F. Schröder, the Rev. Nathaniel S. Wheaton, the Rev. Ralph Williston, Peter Kean, esq., Mr. George C. Morgan, Mr. Floyd Smith, Mr. Thomas N. Stanford, and the Rev. William R. Whittingham.

The minutes of the last meeting were read and approved of.

The annual report of the Executive Committee was read by Mr. Floyd Smith.

On motion of the Rev. Dr. Montgomery, of Pennsylvania, it was *resolved*, That the report just read be accepted, and be published under the direction of the Executive Committee, for distribution at their discretion.

On motion of the Rev. Mr. Holmes, of New-Jersey, the following resolutions were adopted:—

Resolved, That this board entirely approves of the establishment of a Family Visiter and Sunday School Magazine, and of a Children's Magazine, contemplated by the Executive Committee.

And whereas it is of the utmost importance to the interests of this Union, and will be highly beneficial to those of our church, to procure for the said Magazines an extensive circulation, therefore

Resolved, That the members of this board do pledge themselves to omit no

suitable opportunity of procuring subscriptions for those Magazines, as well in private families as in Sunday schools.

Resolved, That this board does hereby affectionately entreat the clergy of the Protestant Episcopal Church generally, the superintendents, teachers, and directors of Protestant Episcopal Sunday Schools, and all other friends of Sunday school instruction, to co-operate with their exertions in behalf of these Magazines.

On motion of the Rev. Mr. De Lancey, of Pennsylvania, it was

Resolved, That the establishment of Diocesan Sunday School Societies, auxiliary to this Union, is regarded by this board as highly conducive to the advancement of the best interests of the institution, by the simplification of its concerns, and alleviation of the labours of its officers and Executive Committee.

Resolved, That the ecclesiastical authorities of the several dioceses which have not as yet adopted measures to that effect, be, and they hereby are, respectfully requested, should they deem it expedient, to have diocesan auxiliary societies established in their respective dioceses.

On motion of the Rev. Mr. Rutledge, of Connecticut, it was

Resolved, That this board regards, with the utmost satisfaction and gratitude, the highly favourable notices which the Union has received from the ecclesiastical authorities and conventions of the church, and cherishes the hope, that the future progress and efficiency of the institution will realize the expectations of its friends, and merit the marks of approbation already given.

On motion of the Rev. Mr. Wheaton, of Connecticut, it was

Resolved, That this board has heard, with the greatest pleasure, of the proposed establishment, in New-York, of a Protestant Episcopal Press,* and, regarding the operations of that institution as of the most vital importance to the proper efficiency of this and other institutions of our church, earnestly recommend the said press to the liberal support of Episcopalians.

On motion of Peter Kean, esq., of New-Jersey, it was

Resolved, That it is expedient to employ an agent, or agents, in the business of representing to Episcopalians throughout the United States the claims of this institution, procuring contributions to its funds, establishing auxiliary societies and schools, and in every other practicable way advancing the interests of Sunday school instruction, and of this Union.

Resolved, That the Executive Commit-

tee are hereby empowered and directed to employ such agent or agents according to their discretion.

On motion of the Rev. Mr. Potter, of Massachusetts, it was

Resolved, That the Executive Committee be, and hereby are, directed to take into consideration whether any alterations in the constitution of the Union would have a tendency to increase its efficiency and usefulness; and if any should appear to be expedient, to report a draft of the constitution so amended at the next annual meeting of this board.

On motion of the Rev. Mr. Schroeder, of New-York, it was

Resolved, That this board has heard, with the highest satisfaction, of the establishment, and connexion with this Union,* of a Sunday school in the General Theological Seminary of our church, and regards the connexion thus formed between these two institutions as one of the most interesting character, tending to the general diffusion of the faith and piety cultivated in the seminary, and to the improvement of future pastors of our church, in one of the most important and efficient branches of pastoral labour.

On motion of the Rev. Dr. Montgomery, of Pennsylvania, the travelling agent of the institution, appointed by the Executive Committee, was called on for a report of his proceedings.

The Rev. Mr. Whittingham accordingly made a verbal report to the board.

On motion of the Right Rev. Dr. Croes, it was

Resolved, That the future annual meetings of this body, at least so far as relates to the reading of the annual report, and of other important documents, be held in public.

The following motion was referred to the Executive Committee, with full powers, viz.

That the Right Rev. the Bishops be requested to appoint one of their own body to preach a sermon in behalf of this institution during the week of the next annual meeting.

On motion, it was

Resolved, That the Executive Committee be, and hereby are, invested with full powers to act in all matters within the control of this board, until the next meeting of the board.

The board adjourned until the Thursday following the fourth Tuesday in June, 1829.

Commencement of the Theological Seminary.

THE following was the order of exercises at the sixth annual Commencement.

* Which was recorded in the report of the Executive Committee.

* An account of which was given in the report of the Executive Committee.

of the General Theological Seminary of the Protestant Episcopal Church in the United States, celebrated in St. John's chapel, New-York, on Friday, 27th June, 1828.

A procession was formed at the residence of the Right Rev. Bishop Hobart, and walked thence to St. John's chapel, in the following order:—Janitor—Students—Faculty and Librarian—Wardens and Vestrymen of Churches—Founders of Scholarships, and Officers of Education and Scholarship Societies auxiliary to the Seminary—Trustees—Clergy—Bishops.

As the procession entered, a Voluntary on the Organ—Introductory Devotions by the Presiding Bishop—*Singing*, last four verses of the 122d Psalm, with the Gloria Patri—A Dissertation on "The Advantage of Revelation," by Isaac Pardee, A. B., of New-York—A Dissertation on "The Pre-eminence of the Resurrection of Christ among the Doctrines of the Gospel," by Harry Finch, A. B., of Connecticut—A Dissertation on "Justification," by Alexander W. Marshall, A. B., of South-Carolina—Anthem by the Choir—A Dissertation on "The Opinions of the Jews with Regard to a Future State," by Ephraim Punderson, A. B., of New-York—A Dissertation on the question, "Whether Mortality was an Original Law of Creation," by John C. Porter, A. B., of New-York—A Dissertation on "The Expediency of a New Translation of the Scriptures," by William Lucas, of Pennsylvania—Presentment of the First Class, by the Faculty, to the Presiding Bishop, for receiving their Testimonials—Address by the Right Rev. William White, D. D., Bishop of the Diocese of Pennsylvania—Testimonials given—*Singing*, first five verses of the 99th Hymn, with the Gloria Patri—Concluding Devotions by the Presiding Bishop—Voluntary on the Organ.

EPISCOPAL ACTS.

In the Eastern Diocese.

THE Right Rev. Bishop Griswold held an ordination on the 10th of June, 1823, at Pawtucket, in the state of Rhode-Island, and admitted Mr. Norris M. Jones, of the city of Philadelphia, to the holy order of deacons.

On Wednesday, the 25th of June, the same right reverend prelate consecrated to the service of Almighty God, St. Andrew's church, a beautiful stone edifice recently erected at Hopkinton, New-Hampshire; and on the day following, at the same place, he admitted to the holy order of priests the Rev. George Richardson, officiating minister at Charlestown and Drevsville.

In the Diocese of Connecticut.

On Sunday, the 18th of May, 1828, in

Christ church, Hartford, the Right Rev. Bishop Brownell administered the apostolic rite of confirmation to twenty-one persons; and on Friday, the 30th, forty-five persons were confirmed in the parish of Woodbridge; on Saturday, the 31st, in the parish of Branford, twelve persons were confirmed; on Sunday, the first of June, in the parish of Derby and Humphreysville, sixty-three persons were confirmed; on Tuesday, the 3d, in the parish of Stamford, thirteen persons; and on Wednesday, the 4th, in the parish of Norwalk, fifteen persons were confirmed.

The Rev. William H. Lewis, rector of the parish of Huntington, was on Monday, the 2d of June, admitted by the Right Rev. Bishop Brownell to the holy order of priests. Morning prayer was read by the Rev. William Shelton, and an appropriate sermon delivered by the bishop.

At the annual convention at Norwalk, on Wednesday, the 4th of June, the Rev. William A. Curtis, rector of the parishes of Oxford, an alumnus of the General Theological Seminary of the Protestant Episcopal Church, was admitted by the Right Rev. Bishop Brownell to the holy order of priests.

On the sixth Sunday after Trinity, July 13th, in St. Peter's church, Cheshire, the Right Rev. Bishop Brownell held an ordination, and admitted to the holy order of deacons Mr. Harry Finch, an alumnus of the General Theological Seminary—and on the afternoon of the same day, in the same church, the bishop administered the holy rite of confirmation to twenty persons.

In the Diocese of New-York.

On Thursday, June 5th, 1828, the Right Rev. Bishop Hobart consecrated All Saints' church, lately erected in Henry, at the corner of Scammel-street, in this city. The morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York, and the lessons by the Rev. John Brown, rector of St. George's church, Newburgh, Orange county, New-York; and the sermon preached by the bishop; who was attended, on the occasion, by a large number of the clergy, and of members of the different vestries in the city. The church, which is the seventeenth place of worship belonging to our communion in this city, is a substantial stone edifice, 90 feet by 64, finished in a style of great neatness; and reflects much credit on the vestry and parishioners.

On Monday, July 7th, the Right Rev. Bishop Hobart held an ordination in St. George's church, Hallet's Cove, Long-Island. On this occasion the Rev. Samuel Seabury, A. M., deacon, minister of that church, was admitted to the holy order of priests; and Isaac Pardee, A. B., John C.

Porter, A. B., and Ephraim Punderson, A. B., alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, to that of deacons. The morning prayer was read by the Rev. Jonathan M. Wainwright, D. D., rector of Grace church, New-York, and the sermon preached by the Rev. William Berrian, an assistant minister of Trinity church, New-York.

On Saturday, July 19th, at the White Plains, the Right Rev. Bishop Hobart admitted the Rev. Alexander H. Crosby, an alumnus of the General Theological Seminary; and on the Monday following, at North-Salem, the Rev. Hiram Jelliff, to the holy order of priests.

In the Diocese of Pennsylvania.

In Christ church, Philadelphia, on Wednesday, the 28th of May, 1828, the Right Rev. Bishop White admitted the Rev. Benjamin Hutchins, missionary, and the Rev. John A. Hicks, minister of Trinity church, Easton, deacons, alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, to the holy order of priests.

In the Diocese of Delaware.

St. Peter's church, Smyrna, was consecrated to the service of Almighty God on Monday, the 9th of June, 1828, by the Right Rev. Bishop Onderdonk. Morning prayer was conducted by the Rev. Mr. Preatman, of Newcastle, and the sentence of consecration was read by the Rev. Mr. Mead, of Philadelphia. At the same time and place, confirmation was administered to ten persons.

On Sunday, the 15th of June, Bishop Onderdonk held a confirmation in Emmanuel church, Newcastle, when nine persons were confirmed. And the next day he administered that rite to eleven persons in St. James's church, Staunton.

In the Diocese of Virginia.

On Sunday, the 18th of May, 1828, the Right Rev. Bishop Moore held an ordination in Bristol parish, Petersburg, Virginia, and admitted to the holy order of deacons the following young men, chiefly, we believe, of the theological school of Virginia:—Mervin Allen, Ebenezer Boyden, John Cote, Charles Dresser, Zachariah H. Goldsmith, Nahum G. Osgood, and Jacob Rice. Morning service was conducted by the Rev. William Steele, and a discourse, with the charge to the candidates, delivered by the Rev. Reuel Keith, D. D.

In the Diocese of South-Carolina.

On Sunday, the 18th of May, 1828, in St. Stephen's church, Charleston, the Right Rev. Bishop Bowen administered the apostolic rite of confirmation to thirty-three persons.

In the Diocese of Quebec.

The interesting ceremony of consecrating a church, the first of the kind that ever took place in Upper-Canada, was recently witnessed at Kingston, when St. George's church, in that town, was consecrated to the service of Almighty God by the Right Rev. Dr. Stewart, bishop of Quebec. There were present an unusually large congregation, and the following clergymen, viz. the Venerable Archdeacon of Kingston, the Rev. Mr. Archbold, chaplain to the bishop, the Rev. Mr. Campbell, the Rev. Mr. Greer, the Rev. Mr. Morley, the Rev. Mr. Tunney, and the Rev. Mr. Payne. The petition was presented by Thomas Markland, esq., and the Hon. George Markland delivered the deed of the church-grounds into the hands of the bishop. After the consecration, the bishop preached a sermon from Gen. xxviii. 17—*And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.*

New Churches.

THE corner stone of a new church, to be called St. Mark's, was laid with religious services in Orange, Essex county, New-Jersey, on the 12th of May, 1828, by the Rev. Benjamin Holmes; and on the 14th of the same month, the same clergyman, with like services, laid the corner stone of a new church, to be called St. Peter's, in Morris-Town, New-Jersey.

On the 31st of May, the corner stone of a new church, to be called Trinity church, was laid in Washington City.

On the 18th of June, the corner stone of a new church, by the name of St. Mark's, was laid at Hunt's Hollow, Alleghany county, New-York. The building is to be Gothic in its structure, 50 feet by 38.

The corner stone of St. John's church, Wilkinsonville, Sutton, Massachusetts, was laid on the anniversary of St. John Baptist, June 24th, agreeably to ancient masonic usages. An address on the occasion was delivered by the Rev. George Taft, rector of St. Paul's church, Pawtucket, Rhode-Island. It is said that this church is erecting at the sole expense of David Wilkinson, esq., of North-Providence, Rhode-Island.

Works of the Reformers.

It is intended to publish at Halle, a *Corpus Reformatorum*, or complete collection of the Works of the Reformers, commencing with those of Melancthon, and continuing with those of Luther, Calvin, Zuingle, and the minor reformers. The celebrated Dr. Bretschneider is to be the editor: The works of every reformer will be accompanied by a portrait, a fac-simile

of his hand-writing, and a short account of his life, together with a supplement of literary matter, and a copious index.

Bohemia.

The circulation of the Scriptures is prohibited by the authorities of the Romish church, and in consequence many families are leaving that communion and embracing the reformed doctrines, not being able to reconcile it with their consciences to continue in a church that dreads the perusal of the records of religious truth by its members.—*For. Quart. Rev.*

In *Silesia* the debates respecting the principles of Romanism are still carried on with warmth and eagerness, and the light of the reformation appears to be gaining space upon the night in which the church in that country has been hitherto involved.

Syriac Literature.

The cultivators of this language, hitherto too much neglected in our country, will have reason to rejoice in the publication of "A. T. Hoffmañni Grammatica Syriaca Lebretræ, 4to. Halæ, 1827." It is the well known and valued work of the younger Michaelis, refounded and greatly enlarged with matter highly interesting and useful, indeed essential, to him who would make himself a thorough master of the language. The execution of the book is elegant and accurate, and although expensive, it will richly repay the Biblical student who will make himself master of its contents.

The late Bishop Taylor.

A memorial, commemorative of the worth of Bishop Jeremy Taylor, has been erected in the chancel of the cathedral church of Lisburn, by the bishop and clergy of Down and Connor. It consists of a marble slab, with the inscription, resting on a suitable base, to which are affixed the arms of the See, quartered with those of Bishop Taylor. The slab is supported by pilasters, on which crosiers are sculptured. On the top is a sarcophagus, having a Bible lying on it, surmounted by a mitre. The work was executed by Mr. Smyth, of Dublin, and is creditable to the skill and taste of that eminent sculptor. The following is the inscription:—

"Not to perpetuate the memory of one whose works will be his most enduring memorial, but that there may not be wanting a public testimony to his memory in the diocese, which derives honour from

his superintendence, this tablet is inscribed with the name of *Jeremy Taylor, D.D.*, who, on the restoration in MDCLX. of the British Church and Monarchy, in the fall of which he had partaken, having been promoted to the Bishoprick of Down and Connor; and having presided for seven years in that See, as also over the adjoining diocese of Dromore, which was soon after intrusted to his care, 'on account of his virtue, wisdom, and humanity;' died at Lisburn, August 13th, MDCLXVII, in the 55th year of his age; leaving behind him a renown, second to that of none of the illustrious sons, whom the Anglican Church, rich in worthies, hath brought forth; as a bishop, distinguished for munificence and vigilance truly Episcopal; as a theologian, for piety the most ardent, learning the most extensive, and eloquence inimitable; in his writings, a persuasive guide to earnestness of devotion, uprightness of practice, and Christian forbearance and toleration; a powerful asserter of Episcopal government and Liturgical worship, and an able expositor of the errors of the Romish Church; in his manners, a pattern of his own rules of holy living and holy dying, and a follower of the great exemplar of sanctity, as portrayed by him in the person of our Lord and Saviour Jesus Christ."

"Reader, though it fall not to thy lot to attain the intellectual excellence of this Master in Israel, thou mayest rival him in that which was the highest scope even of his ambition, an honest conscience, and a Christian life."

(On the plinth supporting the sarcophagus.)

"Non magna loquimur, sed vivimus;

"Nihil opinionis gratia, omnia conscientiz faciam."

(On the plinth supporting the pilasters.)

—"This tablet was inscribed by the Bishop and Clergy of Down and Connor, in the year of our Lord, 1827."—*Irish paper.*

Calendar for September, 1828.

- 7. Fourteenth Sunday after Trinity.
- 14. Fifteenth Sunday after Trinity.
- 17. } Ember Days.
- 19. }
- 20. }
- 21. } Sixteenth Sunday after Trinity.
- 21. } St. Matthew.
- 28. Seventeenth Sunday after Trinity.
- 29. St. Michael and All Angels.

Ecclesiastical Meetings in Sept. 1828.

- 3. New-Hampshire Convention meets.
- 24. Convention of the Eastern Diocese.

☞ We regret that the arrangements for the present number render necessary a postponement of the very interesting documents relative to St. Paul's church, Albany, which we have been requested to republish from the Auburn Gospel Messenger.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 9.]

SEPTEMBER, 1828.

[VOL. XII.]

For the Christian Journal.

The Duty of Parishioners towards their Minister—A Sermon.

Heb. xiii. 17.—“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.”

THE authority here recognized by the apostle is *divine* and *spiritual*; *divine*, as it is delegated to human agents by the *great Shepherd and Bishop of souls*, the *divine Jesus*; *spiritual*, as it is *exercised* in the supervision of that spiritual body, the church, which he purchased with his blood, and over which he continues to preside as its real, though invisible, Head—*exercised* in faithfully administering its ordinances, dispensing its privileges, guarding its purity, and in feeding its members with the bread of life—*exercised* in “awakening the guilty, comforting the desponding, and strengthening sincere believers in the faith and virtues of the Gospel”—in short, by “ceasing neither labour, care, nor diligence, until every means, both public and private, has been employed to bring all to an agreement in the faith and knowledge of God, and to ripeness and perfectness of age in Christ.”*

It is implied, my brethren, in the text, that the *duties* and *obligations* between the ministers of Christ, and those committed to their charge, are *reciprocal*;—that while it devolves upon us to *watch for your souls*, it becomes your duty to respect our authority, receive our message, and in all things to *submit to his commands who sent us*. In opening this subject on a former occasion, I endeavoured to place before you some of the dangers and the difficulties of our ministry. It will be my present object to point out a few of the *duties* that the interesting attitude

in which I now stand to you, seems to demand at your hands.

And, *first*, such as are due to the ambassadors of Christ, in consequence of their participating, in common with the people of their charge, the corruption, the blindness, and the impotence of fallen nature! The blessings of salvation could be procured by no less a price than the blood of the immaculate Son of God; but in dispensing them to lost men, Jehovah has condescended to select his messengers from among the guilty and condemned. The ministers of the Gospel are men subject to like passions with yourselves, lying under the same curse, polluted with the same sin, and dependent for redemption upon the same Saviour; men, who naturally stand in the same need of being renewed in the temper and disposition of their minds, who have the same spiritual foes to encounter, the same warfare to accomplish, the same race to run, the same impediments to surmount, and the same acquisitions to gain, before they can finally enter into rest! While, then, it is our duty to *strive for the mastery*, and to show ourselves a *pattern in every good work*, it will be yours, brethren, to throw over our infirmities, mistakes, and deficiencies, the mantle of Christian charity, and in all things to exercise towards us a spirit of *kindness* and *forbearance*; to expect from us a prudence, a zeal, and fidelity, comfortable with the sacredness and dignity of our calling; but not to look for *purity* which angels alone possess, and for energies which they alone can exert. But while we confess ourselves oppressed with the common frailties of humanity, and consequently under circumstances claiming your indulgence, we would be distinctly understood, as speaking of ourselves as men, and not

* Office for the ordering of priests.
 VOL. XII.

as the *ambassadors of Christ*; in our private, and not in our official capacity. We are *frail*, but our message is *perfect*. We may fluctuate in our feelings, err in our judgments, and become uninteresting in our manner, but this can in no degree lessen the authority of our mission, or the weight and solemnity of our message; “for we preach, *not ourselves*, but *Christ Jesus, the Lord*.” We stand in the place of Him *who spake as never man spake*; and we pray you, *in Christ’s stead*, be ye reconciled to God!

In the second place then, brethren, it is your duty to receive us as the *ambassadors of Christ*—as invested with precisely the same ministerial authority that characterized the mission of the Son of God; for to us he addressed the impressive language, “as my Father sent me, even so send I you!” Nothing can be more important to the success of our ministry, and to the consequent prosperity of the church, in whose bosom you are nurtured for the celestial world, than a full and definite view of our official character and responsibility. This remark applies with peculiar force in a period like the present, when there is manifest so strong a disposition to invade the sacred duties of our high vocation,—to deny us the authority with which we are clothed by the appointment of God,—and to treat our message as the doubtful record of *weak and erring man*. A correct and intelligent view, therefore, of the office which we bear, will, in a variety of ways, contribute to the peace and prosperity of the church. It will tend to give a check to that proud, untutored spirit, which so frequently prompts the inconsiderate to urge their private sentiments, (and with an assurance presumptuous as it is disgusting,) in opposition to the mature and enlightened judgments of the authorized ministers of Christ. Often, and with pain, are we called, at the present day, to repress the rash, the mistaken zeal of those who would be thought eminently useful in the church of God. An individual of ardent feelings, and visionary views, whose religious education has been either wholly neglected, or at absolute variance with the doc-

trines and institutions of our church, is placed by circumstances under our parochial charge; he professes a preference for our worship, yields assent to our faith, and requests to receive the pledges of a Saviour’s love at our hands. We welcome him without suspicion, and without reserve; and admit him to the full privileges of the flock of Christ. From the apparent fervour of his devotional feeling, and from his expressions of anxiety to be serviceable in the cause of Christ, we at once rank him amongst our most promising auxiliaries; and, in our anticipations, mark out for him a bright career of active charity. But how keen is our disappointment as we perceive, that in simplicity and goodness of intention, we have embraced an enemy to our peace; have unsuspectingly received into the quiet bosom of our church the untamed and reckless spirit of fanaticism; perceive, that what was so fair and promising in the bud, produces the most crude and unwholesome fruits; that from this seemingly pure and healthful fountain, proceed the bitter waters of strife. For this individual, finding that the *permanent character*, and the *calm and chastened tone* of our services, afford no gratification, no encouragement to those high-wrought, animal sensibilities, which it is his chief delight to cherish; and discovering that the truths of the Gospel, as we feel bound to teach them, are not of that pliant, temporizing character, which comports with his caprice and early prejudice, declares himself impelled by the dictates of conscience to commence a reform. A reform, according to his *own contracted views*, in doctrines and practices approved by the *united suffrage of primitive piety*, by the *usage of the faithful in all ages*, and by the *godly judgments* of those who have passed their lives in the study of the Gospel, and who are appointed by the Saviour as the guardians of the faith and purity of his church. This conceited, disaffected individual, in the height of his presumption, pronounces judgment against all this wisdom, knowledge, and piety, and goes forth to decry our authority, to counteract our labours, and sow the seeds of dis-

union among the people of our charge. It is at a moment like this, brethren, that the high value of a correct and thorough knowledge of the Christian ministry is most strikingly apparent; for such knowledge, among you, would furnish an ample security against these unhalloved attempts of individuals to encroach upon our sacred office, impair our influence, and produce discord among yourselves! Does not an attainment of this knowledge then rise, in your own view, brethren, from a matter of mere expediency, to an important and imperious duty?

This duty, however, will lead you to an acquaintance, not only with the nature of our office, but likewise with the extent of our responsibility. And an acquaintance with this will render you timid in your criticisms, and sparing in your censures. Under such circumstances, you will seldom be heard to reproach us as too plain, too damatory, or too severe. For then you will perceive, that we are acting under the immediate authority of God, and are amenable for every act at his dreadful bar—perceive that, having received our message from the august Being who commissioned us, we can alter or suppress any portion of it, only at the hazard of our eternal happiness! and that your present applause, though we might gain it at the sacrifice of truth, could furnish us but a miserable recompense for your reproaches in the day of your ruin; and a miserable shield against the displeasure of our Master and final Judge! “Son of man,” saith the voice of God, (it is indeed a message to us, but you, brethren, are equally interested in its awful disclosures;) “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.” Be ever mindful, then, brethren, of the fearful character of our responsibility: In the woe that

awaits our unfaithfulness, you will see that we have cause to be plain and urgent!

It will be your duty to acquaint yourselves with the extent and sacredness of our responsibility, not only as ministers of the Gospel, but also as ministers of the Gospel in a particular church; as those who are associated in visible communion with others; through the principal of whom we have received our ministerial authority from Christ, and to whom we have solemnly pledged our active and faithful co-operation in the work of the Lord.

Jesus Christ, my brethren, having established his church, and committed the power of superintending and administering its affairs to chosen men, through the highest order of whom this power was to be communicated to others in uninterrupted succession to the end of the world, left the minor points of external arrangement in the church, to these its authorized ministers. They have deemed it expedient, in all ages, to require of those who are admitted into their holy fellowship, certain vows, as pledges of fidelity to the interests of the church in which they are called to minister, and of quiet submission to the godly counsel of those who are placed over them in the Lord. We, brethren, at the solemn time when we assume the office of a priest, voluntarily and sacredly promise, among other things, that “we will give our diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church hath received the same.” And likewise, that “we will reverently obey our bishop, and other chief ministers, who, according to the canons of the church, may have the charge and government over us; following, with a glad mind and will, their godly admonitions, and submitting ourselves to their godly judgments.” Hence you perceive, that we are responsible to God, and to the church, not only for preaching the Gospel, and administering its sacraments faithfully, but also for doing it according to certain vows deliberately pledged to those who admitted us to so great and honourable an

trust. Acquaint then yourselves, brethren, with these our *responsibilities*. The necessity for your doing so is *urgent*. For then will you perceive, that we cannot *forsake the old paths* for any new, though more popular course, but at the most fearful hazard;—and then, you will be no longer disposed to encourage our compliance with those novel expedients for promoting piety, which are neither congenial to the institutions of our church, nor approved by its long-trying and most able friends: for nothing would so effectually impair your confidence in our *firmness and integrity*, as an evident want of moral courage to maintain, under all circumstances, a strict and sacred regard to the *vows* that are upon us.

It is your further duty, brethren, to co-operate with your ministers, so far as your ability will allow, in the plans adopted for the general advancement of the interests of the church; and in those which we may devise for the spiritual benefit of such as may be under our more immediate charge.

It is sometimes plead, in excuse for neglecting the general institutions of the church, that our efforts are all needed in support of our particular parish. The experience and observation of those who are best able to judge, I believe, universally concur in pronouncing this excuse to be founded in error—in pronouncing that, with parishes as with individuals, those are found to be most highly prospered, who give to the needy with greatest feeling and liberality! "That church may be considered *blest*, where minister and people breathe a *missionary spirit*! For where this is, the light of God's countenance *will be*; and "the righteousness of such a church will go forth as brightness, and the salvation thereof as a lamp that burneth." Be ready then, brethren, to give, and glad to distribute, laying up in store a good foundation against the time to come.

But what, under this head, I would more particularly urge upon you at the present time, is the importance of your *aiding in the promotion of those plans for catechetical and biblical instruction which we may desire, in the course of our ministry, to carry into operation.*

Our blessed Lord enjoined us, as a test of the sincerity of our love to him, that we should feed the lambs of his flock. The church, to secure the fulfilment of this interesting command, has ordered that her ministers shall diligently instruct or examine, on convenient occasions, the children of their respective parishes, in her doctrines as contained in the Catechism. Upon a faithful compliance with the spirit of this injunction, brethren, is depending (and the day is not far distant when you will perceive it) the virtue and the happiness of your offspring! But the discouragement we usually meet with, in this part of our duty, consists in the difficulty of securing the attendance of your children upon our instructions. It is truly disheartening to the anxious, faithful shepherd, to find, that when he calls, so few of these lambs of the flock seem to *know his voice*; to find, that this portion of his labours is often so poorly appreciated.

Parents of the congregation, I call upon you to enable me to fulfil my duty in this respect to your children, to yourselves, and to the church. You can do it, by persuading your little ones to avail themselves of those opportunities for religious instruction which may be held out to them. You can do it, by endeavouring, in the family circle, to deepen those impressions of virtue and piety which they may receive in the services of the sanctuary, or at the catechetical lecture. In short, you can do it, by regarding your solemn vows, when at their baptism, you promised to go to the utmost of your ability to cause them, *by the help of God, to renounce the devil and all his works, and to believe in God, and to serve him!*

In order to render my ministry among you *effectual*, it will be further necessary that you encourage, as far as possible, by your presence, and by every means in your power, those methods of familiar instruction that may be adopted as aids to the stated services of this sacred place. No one circumstance presents so great an impediment to our success, as the miserable want of preliminary knowledge which many of our hearers bring with

them to the house of God. This want is in a high degree owing to the too prevalent idea, that we have little or nothing to do with divine things beyond our attendance upon these weekly services. Alas! how many a death-bed scene has this idea overhung with bewildering doubt, or darkened with utter despair! No, my brethren, religion will not, with impunity, be treated thus lightly—will not reside in a heart that gives the highest place, and the chief attention, to the world. Those who would enjoy its comforts in that dark hour when all temporal good deserts them, must know something more of it than what is conveyed in these weekly, these unsystematical lectures of its ministers! It will be your duty, brethren, to encourage those instructions which, in aid of the services of this hallowed day, may be given on other occasions. This duty presents itself, however, with peculiar and pressing claims to the regard of the youth of our congregation.

As a further consideration I hardly need mention, brethren, that your duty should lead you to watch every opportunity for advancing the interests of the congregation, for whose success and prosperity we stand pledged to the church at large. It is usual for the people of our charge to look to us principally for success—and it is indeed our sacred duty to make every possible effort to prevent their disappointment; but this will be inevitable, except they actively and assiduously co-operate with us. But, where this is the case, *success and prosperity are certain!*

Much assistance may be rendered likewise by your giving early information to your ministers of the sick and the needy who may reside in your vicinity, or come under your particular observation. It often happens, that for want of such information, those who have most need of our aid, encouragement, and consolation, are wholly deprived of them, and we, without the possibility of avoiding it, become the victims of censure! Brethren, grant me this assistance, and, in all your troubles and afflictions, let me be considered your friend and pastor.

And permit me to solicit, in my behalf, your constant prayers. I feel that I need them; and from happy experience, I may say it, that nothing so effectually encourages the heart, and strengthens the hands of the ambassador of Christ, as to know that fervent petitions, for his guidance and succour, daily ascend to the mercy-seat from the devout and united hearts of his congregation! O, there is something here, that, beyond expression, invigorates and buoys up the soul amid the fearful difficulties of our vocation. Yes, when the minister of Christ knows that he enjoys the prayers and affections of his people, he feels that *he stands in a tower of defence, and that no weapon formed against him can prosper!* O, then, allow me to hope, brethren, for your daily prayers!

Finally—Keep in mind that you are now acting for another state of being;—that we are appointed to watch for your souls—that our concern is with those spirits within you that can never die!—and that the improvement or neglect of every religious privilege you now enjoy, has a mysterious, but most important bearing, upon the character of your existence for an eternity!—that our message will prove to each of you, either “a savour of life unto life, or of death unto death.” With what seriousness then, yea, with what solicitude and deep attention, should you listen to our words! How should you encourage us to be faithful in our disclosure of your corruption and your danger, and of the will of God concerning you: Do you insist upon fidelity in him who is to defend or protect your sublunary interests? Do you require that your jurist should be true to his trust, and present an honest and exact statement of your affairs;—that your physician should tell you the worst of your case, and not endanger your life, from a desire to spare you the pain or unpleasantness of remedies needful to your preservation? But, can you allow those who watch for your souls; in a case where your eternal well-being is at stake; to deceive you, by quieting your guilty fears, and whispering, Peace, peace to your worldly spirit, when before you is sudden

struction? Oh! brethren, be not so *unwise!* Be willing to know the extent and the malignity of your spiritual disease, before the saving remedy shall be for ever withdrawn! Encourage us, then, in an honest and faithful exhibition of the evils that threaten you, *as fallen creatures*; and the *only means* of your escape, however humiliating to your pride. Submit to the authority of Christ vested in your ministers; accept the terms of salvation through his blood; and, while you perform the duties now urged upon you, let your exertions be stimulated by the *tremendous reflection*, that upon your Christian fidelity is suspended an eternity of bliss—upon your unfaithfulness, an eternity of woe! *Do this*, Christian brethren—and whatever may be the burdens of my ministry, they will be borne with cheerfulness and comparative ease; *do this*—and when I am called to comfort and counsel you in the hour of affliction, or on the bed of death, I shall find you, *not* distracted with apprehension, but rejoicing *in hope!* *do this*—and when the trumpet of God shall summon me to my final account, I shall render it, I trust in Christ, with joy, and not with grief;—shall be enabled to present you to my Master, saying, Lord, here is thy servant, and the children thou hast given; receive them to thyself. They are the purchase of thy blood; let them be thine for ever!

Brethren—From the kind manner in which you are disposed to receive my message, I have good hope that this may be my joy, and crown of rejoicing. But, whatever may befall me—yea, let me sacrifice every worldly comfort to my congregation—let me sink under their censures—let me weep for them between the porch and the altar—let me be subject to every earthly suffering and calamity for their sakes—but, O my God! let me not meet them impotent and unholy at thy bar!

For the Christian Journal.

Churches for the Poor, and Missionary Labours, in New-York.

Editors.

*participated most sincerely in the
ing of high gratification which could*

not but have been excited in the mind of every true friend of our church in this city, by the consecration, mentioned in your last, of All Saints' church. It is situated in a part of the city to which attention has long been called, as peculiarly needing due provision for the stated services and instructions of our church. The determination, about four years ago, of the Rev. Mr. Clark, now the rector of All Saints', to settle in that part of the city, was a source of sincere pleasure to those who knew his qualifications for usefulness, as evinced in his successful prosecution, for many years, of missionary, and subsequently of parochial, labours. Nor were they disappointed. A little congregation, assembling in an apartment in his house, soon so increased as to render necessary a more commodious place of worship. As yet, they were unable to undertake the responsibility of erecting a parish church. They had recourse, therefore, to the expedient of providing a temporary chapel. This small but neat edifice was soon so well filled, as to enforce the necessity of losing no time in the erection of a large and commodious church. It is probably, however, known to many of your readers, that a difficulty of no small magnitude occurred. Some, and perhaps at first, the greater number, of the active friends of the establishment, were anxious that the proposed edifice should be erected on the principle of not having the pews either sold or rented, but open to the occupancy of any persons who, on any occasion of worship, might attend. This plan, however, was soon found not to accord with the feelings and wishes of the great body of Episcopalians, and other respectable inhabitants, of that section of the city; who were aware of the inconvenience which would arise from not being able to obtain permanent pews for their families. The plan, therefore, gradually yielded to the more practicable one of erecting a church on the same principles as are pursued in the building of similar structures among almost all denominations. And after the parish, on the occasion of an annual vestry election, and through the

medium of such an election, had expressed its views on the subject by an overwhelming majority of votes, obstacles which, for several months, had lain in the way of the interests of the church, were thereby removed, and a united and enterprising vestry immediately prosecuted with vigour the measures which, in eight months after the laying of the corner stone, issued in the completion of a substantial and handsome parish church.

In the course of the discussions, Messrs. Editors, on the subject of a free church which so deeply interested our brethren of All Saints', your present correspondent was far from feeling unconcerned. A free church for the accommodation of the poor, and especially of seamen, I had long thought an object which ought not to be neglected by our numerous and wealthy communion in this city. I am now satisfied, however, that the object can be obtained only through the medium of *missionary enterprise*. Much could not be expected to be done for it by the congregation there worshipping; and I am convinced that, unless already belonging to denominations from which, either on religious principle, or as a part of a general system of polity, the sale or renting of pews is excluded, few persons, above the lowest grade of poverty, had not rather pay something for a definite seat for their families, than have them separated, or unsettled in their location, as must be the case where they have no right to a particular pew. For the great majority of persons, then, above the grade of common pauperism, it would seem that an entirely free church is not so much wanted, as one, the expense of the erection of which, being otherwise provided for, would not render necessary the *sale* of pews. Moderate rents being imposed upon them, would, in addition to the stated collections on occasions of worship, be an ample means of its support. If such churches, of large dimensions, could be erected, the rents, being so much subdivided, would be burdensome to none, and at the same time supply an ample revenue; while the pews would be accessible to persons in moderate and

even very humble circumstances, in a way consistent with the very general preference of having a particular seat for one's own family. I can hardly conceive of a more important, and more extensively and permanently useful, application of a portion of the immense resources for charitable purposes which are held by the Episcopalians of this city, than the providing of at least one such church, of large dimensions, and plain in its structure, in some populous district of the town. Many blessings would descend upon the heads of those who should embark in so holy and benevolent an enterprise, from worthy and attached members of our church, whose means will not allow of their acquiring pews at the rate at which they are generally held.

In the greatly needed formation, too, of new parishes, essential good would result from missionary operations, of which this city should be the field. There are perpetually presenting themselves situations in which materials exist for raising large and flourishing parishes, if we had the means of commencing the proper operations. Members of our own communion, from different parts of the country, and of our sister churches in England, Scotland, and Ireland, are every where to be found, who, though not able to bear the burden of establishing parishes, would gladly unite with them, and contribute what they could. There are also, in every vicinity, respectable people, in good, and sometimes affluent, circumstances, having a respect for religion, and a conviction of its value and importance, and yet not decided in any particular system, who would patronise a church erected in their vicinity; and thus, as has often been the case, ultimately become its attached and efficient members. Every where, too, are to be found many in sad want of the reclaiming and sanctifying influence of the services and ordinances of religion; to whom to extend those services and ordinances, would be at once a most elevated act of charity to them, and a most invaluable benefit to the community. Could there now be a system of missionary exertion, by which

pious, well-qualified, and laborious clergyman, could be sent to a favourable vicinity, and there bestow his undivided efforts on the forming of a parish, there can be little doubt that in a few years success would crown his labours, and a church, competent to its own support, be there established, which, for ages, will be instrumental to God's glory, to social and civil welfare, and to man's spiritual and eternal good.

I am not in the least, Messrs. Editors, discouraged, in my views of this subject, by the objection sometimes made, that our's is not a popular church, and that the measures pursued by some other denominations, and inconsistent with our well ordered system, are the only ones promising extensive success in the raising up of congregations. I admit not the fact. If it were so, if it were true that our church is not adapted to all sorts and conditions of men, and to every grade and state of society, we should owe it, in my humble opinion, to the great Lord of all, to whose law and will we profess to think our church peculiarly conformed, to remove so radical a defect, and fit it for the condition and wants of all. Such, however, I am happy to avow the firm and deliberate conviction, is not the case. Establish our services ~~any where~~, where there is room for additional spiritual labours; and there let a well-qualified minister of our church enter into the spirit of those services, and do justice to them; preach the Gospel faithfully; be much among the people, carrying to them, in sickness and affliction, the instructions and consolations of the church, being ever their ready and willing spiritual friend and adviser, and affording them sufficient opportunities of waiting on the services and instructions of God's house; let him, in all humility and sincerity of heart, seek rather to advance the reputation and interests of the church than his own; let him especially be much in prayer for that direction and aid whence only success can come; and all the effects of more popular measures, and of those more favourable to immediate excitement, will not be worthy to be compared

with the deep interest in religion, and the practical blessings of its truths and precepts, to which such a conversion by God's grace, will be conducive. The hardened sinner will yield to the converting influence of such a religious; the careless Christian will be roused by such a faithful exhibition of the claims and obligations of the Gospel; and the faithful servant of Christ will be encouraged and animated in the pleasant ways and peaceful paths of evangelical holiness. The church will command the approbation and affection of the considerate and the pious. They will see that God is in her of a truth; and deem it a privilege to unite in her holy and animating services.

In this way the increase of our church might be made to bear some fair proportion to the rapid increase of our city. And when moderate and temporary missionary aid may be rendered instrumental to so much good, the will cannot be in proportion to the means, if that good is not largely effected by the Episcopalians of this city.

Lastly. We want at least one large and commodious church, in a proper location, for the use of seamen, and of others who, from choice or necessity, must have a free church. This should be a permanent missionary establishment. And from the very peculiar situation of the first named of the above classes, such a charitable provision for their spiritual welfare could not, it would seem, otherwise than deeply interest the benevolent and pious feelings of all good members of our church. The fact of the existence in this city of a place of worship for seamen, in which the stated services are by a ministry, and in a mode, essentially different from those of our own church, however pleasing the proof which it affords of so much being done, does not meet what ought to be the views of Episcopalians; namely, that the benefits of their ministry, and their principles and services, should be extended to this numerous, useful, but too much neglected, class. From a spirit of proselytism I trust that our church will ever be free. But he must fall far short of a due appreciation, and a practical love of that church, who will not deem it a

sacred duty to leave no means untried for extending far and wide the peculiar privileges of her communion. Believing, as we do, that Gospel truth is more fairly exhibited, more faithfully dispensed, and more guarded from the innovations of error, and that Gospel worship and ordinances are celebrated in greater conformity with their true character, according to the standards of this than of any other church, it is not a sectarian feeling, but a holy zeal for the interests of evangelical truth and piety, which should enlist every good member of our church in the resolution and effort to do what can be done for extending to all the benefits of that church.

And now, Messrs. Editors, in reference to the several matters contained in this article, I would conclude by respectfully, but seriously, pressing upon the conscience of every Episcopalian in this city, the inquiry, *Is he doing his duty?* Does he allow the maintenance of institutions for promoting the great interests of religion and the church, its fair claim upon his charities and his exertions?

A New-York Episcopalian.

For the Christian Journal.

On Religious and Benevolent Societies.

MESSRS. EDITORS,

I have lately been in the way of hearing some objections made against the very prevalent method of exercising Christian charity by the formation and support of *associations* for benevolent objects. The weight of authority was with them, for they were made by individuals for whose judgment, benevolence, and religious zeal, I have been in the habit of entertaining the most profound respect. Of course, they demanded a fair and deliberate examination. Such, I trust, they have received; and I would beg permission to lay the results before your readers, that, if the objectors themselves, or others similarly disposed, should chance to meet with them, they may know the reasons which have led one to dissent from their opinions; and that those already engaged in this species of well

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doing may be encouraged to persevere; or, it may be, stimulated to fresh exertions.

The *first* and most specious objection against the association of benevolent individuals for the accomplishment of charitable designs, was, that such procedures tend to lessen the amount of private individual charities, if not, in a majority of cases, to produce their entire abandonment; and thus remove a portion of the reciprocal ties between the different orders of society, and diminish the occasions calculated to call forth the tender feelings of sympathy and compassion on the part of the benefactor, and of gratitude and love on that of the object of charity. Many fine examples are adduced of the tendency of the unobtrusive, unassisted charities of some single family or individual to spread peace and love and joy through all the circle of influence possessed by such an individual or family; and strong contrasts are drawn between these effects, and the charities of associations, characterized as ostentatious, formal, cold, and heartless. Much is said of the bright example and holy influence of a Howard, a Raikes, a Reynolds, or a Thornton, and the loss which would have been sustained by the Christian world had this been merged in the corporate claims of an overgrown, unwieldy, charitable society. This answers well in conversation, and may even look well in the pages of a periodical. But does it hold its ground when we come to practice? The question is not, let it be remembered, which mode has most of what writers of romance have nicknamed sensibility, nor even, which most tends to call out a few pre-eminently glorious luminaries in the Christian horizon—but which produces the greatest amount of charitable exertion, the largest sum total to be subtracted from the debt of human misery? For many reasons, the present system of association will bear the palm in this respect.

1. It enables many to bestow their charity for the spiritual and temporal relief of the necessitous, who otherwise could not, for want of leisure. The mechanic, whose time is fully occupied with the cares attending a provision

for the wants of those dependent on him for support, and perhaps the accumulation of a little store for maintenance in the days of sickness and old age,—can he be expected personally to attend to the wants of others, to the neglect or ruin of his business? He will give from his little pittance towards their relief; and may feel himself justified in so doing; but he would be doing, not good, but evil, were he to devote what is more valuable to him than money—what, if lost, can never be retrieved—his time, with, it may be, after all, a very doubtful prospect of any useful result. In the other extreme of society, the individual who has been placed by his birth, by his industry, or by the choice of his fellow men, in some situation of responsibility and arduous trust, can he successfully practice *individual* charity—so practise it, as it *must* be practised, to give force to the arguments urged in favour of its preference? When his positive duties require all his time and talents, except what the cravings of nature demand for necessary relaxation, he would be highly culpable to employ them in endeavours, however laudable in other respects, to promote the welfare and happiness of individuals, which would in that case be purchased by the detriment of the community. In associations, such a man, with no sacrifice of duty, no slighting of just claims, may do vast good, by munificent liberality, to be appropriated by men of more leisure and less responsible situations—by casual exertions of personal influence—and especially by the weight of authority given him with the multitude by his rank or official station.

2. It effects a concentration of means and energies, and, of course, proportionably increases their efficiency. A solitary individual (the case is the same with a single family) can not seek out fit objects for the exercise of his benevolent dispositions. If their claims happen to be brought before his notice, it is difficult, sometimes impossible, for him accurately to investigate their deserts; and in the present state of society, it will hardly be denied that *such investigation* is a necessary part of the business of a Christian philan-

thropist. Many cases of misery will necessarily be forever hidden from his observation, although perhaps immediately within his sphere of action. Often the misapplication, through want of information, or defective investigation, of his superfluous means, will prevent the employment of those means in some other really deserving instance. Not unfrequently he will meet with misfortunes which it is entirely beyond his power to relieve, perhaps even to mitigate, and a variety of circumstances may prevent (and the probability is that, on the system of *individual* charity, in general they would prevent) his obtaining the aid of others similarly disposed. All these cases are provided for by associations. Where many combine, in most cases, the aggregate amount of their abilities admits of application to any given object; and the certainty is, that there will always be some energies—some leisure—some wealth—available. The principle of the division of labour can be applied, in the internal organization of each society, and in the apportionment of the fields of labour of the several associations, as it is at this day applied, and what is to prevent the result being equally beneficial in this moral labour as in that of the manufacturer? The increase of product will be as great in religious charities as elsewhere. What is it gives the efforts for the advancement of religion in this century such a decided superiority over those of the last? There was ability then. There was a knowledge of Christian duty, and a sense of Christian responsibility. There was, perhaps, on the whole, a greater aggregate of effort than is now. Yes, and there was zeal. But there was not *system*. There was not *division of labour*—methodical, economical, employment or means—regular, persevering, universal, application for them.

3. An inevitable result of solitary prosecution of charitable works, must be a degree, more or less great in proportion to the number of those engaged, and the zeal with which they act, of interference and collision. Take a great square, and fill it with a multitude of little circles—they are every

where in contact—it may be, and if there be any want of system in their arrangement, *must* be, encroaching on each other—and yet there is a great amount of void space in the interstices. Inscribe a single circle of the largest size admissible within the square, and that circle shall enclose a greater proportion of the contents of the square than could by any other means be brought within the form (or influence, to drop the figure) of a circle. Such are the comparative efficiencies of a well organized and widely extended association, and of a multitude of independent, unconnected, individuals.

4. Associations for purposes of religious charity tend to correct the evils of *partial* distribution of relief. No single personal sphere can extend widely, nor will its influence be equal throughout its whole extent. The illustration of the small circles, shows us that interstices, or neglected spots in the field of Christian exertion, must of necessity exist on such a system. Suppose these circles to consist of light emanating from a central nucleus, and it will also show us how unequal *must* be the influence of such a system on the mass. While the central parts of each little circle shall be blest with full illumination, as the rays diverge the light must lessen in proportion. This inequality would, in practice, be the more to be lamented, inasmuch as the probability is that parts *least* needing aid would receive it in most plentiful proportion. In rich neighbourhoods, large towns, &c. charitable exertion would be concentrated, while the less fashionable, more populous, and most necessitous precincts of large cities, and poor villages or hamlets, would run a great risk of being utterly neglected. Associations for charitable purposes, tend in a multitude of ways, which it would be tedious to enumerate, with infallible success, to equalize the distribution of the bounty of the rich and the benevolent.

5. There are some charities which would be almost utterly excluded by the adoption of the system of individual, personal, benevolent exertion. Such are all the branches and forms of *education of the poor*, whether civil or

religious. What has exalted, and is now daily raising, the character of civilized nations, especially of Great-Britain, above their standard in olden time? Is it not their education of hundreds of thousands of the poor by the assistance of their benevolent superiors? How few of these thousands would have received those blessings but for *associations* for that purpose! That man's name is registered in heaven, and shall be a theme of rejoicing there millions of ages after the triumphs of conquerors shall have long been forgotten, who first set on foot the first parish school in London, at the close of the seventeenth century. While private charities would here and there have reared its solitary individual, or it may be, established its petty class of a dozen or twenty children, to last for half as many years, these associations have trained up their thousands annually in a knowledge of the words and ways of God, and habits of sobriety, temperance, and decency, and a regular attendance on the public service of their Maker. What would become of the metropolis of England, even now with all its redeeming traits a vast mass of vice and misery, were its youth at once turned from the care of charitable associations to the unknowing, transient, undirected aid of private charity? What would become of the greatest moral and religious engine which the kind providence of God ever suggested to the mind of man for the alleviation of his misery—Sunday School Instruction—were associations for religious charity to be done away with?—This branch of the argument, Messrs. Editors, almost runs away with my forbearance; I can scarcely retain my patience, or persuade myself to consider them as wise and benevolent who, for general and theoretic reasons, would do away with such a mass of good, and run so completely counter to the explicit testimony of nations and of ages.—(*To be continued.*)

For the Christian Journal.
Prayer Meetings.

Messrs. Editors,

WE are ever and anon meeting with some powerful testimony against those

irregular religious meetings which, with the best of intentions, and the worst of consequences, sincere but misjudging friends of religious truth are so fond of establishing and promoting. The following is the result of the experience of the Rev. Thomas Robinson, Vicar of St. Mary's, Leicester, author of a well known work entitled "Scripture Characters," and one of the most prominent of those individuals who have been called the leaders of an evangelical party (!) in the church of England. I was led to it by an article in the *Christian Observer*, which adds its voice to the decision against unauthorized, unmanageable, meetings for peculiar religious purposes.

NONNEMO.

"When Mr. Robinson became a housekeeper himself, he allowed some of his hearers occasionally to be present at his family devotions; and, after a time, he assembled a little society of devout persons at his house once in the week, taking all the precautions he could against abuse, by dividing them into small parties, with a reference to their age and health. The applications for this privilege becoming afterwards more numerous, he assembled his visitors in the vestry-room of the church; till, at length, through some unpleasant interruptions, and other unforeseen difficulties, he judged it expedient to relinquish his plan of private meetings altogether. In the latter part of his ministry, he came to a decided opinion, that, under the peculiar circumstances of his own station and congregation, such assemblings of his people were unnecessary and injudicious.

"Not that I understood him to have concluded, that all private meetings of Christians for the purpose of prayer and spiritual edification were by one sweeping sentence to be condemned and avoided; on the contrary, I always understood him to express an high veneration for the Woodwardian plans,* and for societies conducted

upon that model. But he felt them to be, what every experienced minister will acknowledge, institutions of much delicacy and difficulty, 'not to be enterprised or taken in hand rashly,' requiring much care and forethought in their origin, and much watchfulness in their use. Whilst he was fully sensible of the advantages they afford, in the way of nearer and more affectionate intercourse between the minister and his hearers;* thus making him better acquainted with their wants, and enabling him more appositely to relieve them; thus promoting mutual love and harmony between the several parts of the flock and their shepherd; thus assisting him to encourage the backward, to keep down the presumptuous, and to counteract little errors, which do not so properly fall under the animadversions of public instructions: he was also aware, that they might be perverted into the means of fomenting jealousies, rivalries, strife, envy, and ambition; of exciting a sectarian spirit; of converting hearers into teachers; and of diminishing, rather than increasing, the fair and just influence of the parochial minister. Thus impressed with the force of countervailing arguments, he considered the expediency of forming such societies to depend, for the most part, on the particular circumstances of the case proposed; that, in many instances they were desirable, in some they were exceptionable; that, they must always be well inspected and controlled, and always required the fostering, restrain-

some more convenient opportunity to offer some remarks. I will only now say, that could such prayer meetings be organized, and held in every church throughout our land, I, for one, would be willing to spend my last breath in their support and defence. By their means we might reasonably expect the Gospel to spread, and the church to grow. One such society I have heard of, and its lasting good effects have come under my own observation. N—o.

* Let it be observed, that both Robinson and his biographer, consider the minister as an essential part of the prayer meeting, even while they doubt concerning its expediency. Not for a moment would they have hesitated to condemn such meetings, where the authorized shepherd of the flock should be by rule (whether expressed, or tacitly understood, makes no difference) excluded. N—o.

* Respecting these Woodwardian associations, as they are called from Dr. Woodward, who first instituted them in London towards the close of the 17th century, I may embrace

ing hand of the authorized ruler. He would have no meeting without him at its head; and no prayer, in his presence, which did not proceed from his lips, or those of a brother clergyman.”

Vaughan's Life of Robinson, pp. 85. ss.

For the Christian Journal.

REMINISCENCES—No. VII.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

“THE province of South-Carolina showed so earnest a desire of having ministers of the church of England, upon the first information they received of this corporation being erected, that the society resolved very early to send missionaries to this colony, that so good a disposition of the people might be assisted as soon as possible. Accordingly, in June, 1702, the Rev. Mr. Samuel Thomas was sent thither. The society designed he should have first attempted the conversion of the Yammossee Indians, but the governor, Sir Nathaniel Johnson, and several other gentlemen there, judging it not to be a proper season to enter upon this work, he did not engage in that mission; but, after some small continuance in the governor's family, he was appointed, by Sir Nathaniel Johnson, to the cure of the people settled on the three branches of Cooper River, 15 miles distant from each other; but to make Goosecreek the chief place of his residence. Goosecreek was one of the largest and most populous country towns, and settled by English families entirely well affected to the church of England, and who formerly had for some time the Rev. Mr. Corbin for their minister. The parish is 20 miles in length, and from eight to 14 in breadth; Mr. Thomas discharged his ministerial office with very good success; he acquainted the society, that though his communicants at first were but five, they soon increased to 32; that he had taken much pains also in instructing the Negroes, and learned 20 of them to read. But in October, 1706, this worthy missionary

died, (as several gentlemen of the country wrote word,) very much lamented for his sound doctrine, exemplary life, and industry; after having laid a good foundation for his successors to carry on the work he had begun.

“The society appointed the Rev. Dr. Le Jeau to succeed him. Upon his arrival in the country, in 1706, he acquainted them he had met with an extraordinary kind reception from his excellency the governor, and the chief justice, and had received many tokens of great civility and goodness from several worthy persons. The people were then busy in providing all materials for fitting up the church and parsonage house, which they soon after completed. He transmitted to the society an account of the state of his parish, and other neighbouring settlements, wherein he represented very earnestly, that it was the greatest pity imaginable, to see how many various opinions had been spread there, by a multitude of teachers and expounders of all sorts and persuasions; and yet he could find very few that understood Christianity, even as to the essential parts of it; yet the parents and masters were endued with much good will, to have their children and servants taught the Christian religion. He was not only very diligent in his proper cure at Goosecreek, but also assisted in other places, where a minister was wanting; the church at Charles-Town, being some time after his arrival vacant, he used to preach once a month there, where, at Easter, he had but 24 communicants, though there were above 500 persons of age in the place. He sometimes visited the French settlement in Orange Quarter, then entirely destitute of a minister, and administered the sacraments among them.”

—“He instructed and baptized many Negroes and Indian slaves; and whereas he found several parents had neglected to have their children baptized, because they paid some duties to the minister, he acquainted them he desired nothing, and prevailed upon a considerable number of them to bring their children for baptism; and by his private as well as public discourse, persuaded several persons of a grow-

age to attend him, to be instructed in the essential doctrines of Christianity, in order for receiving baptism. He used frequently, on week days, to catechise the younger people at his house, as finding nothing conducing more towards promoting the Gospel than this private instruction of the youth. The Doctor was not only very laborious in his function, but, by God's blessing, very successful and happy in gaining the affections of his people. Soon after his being fixed among them, they made a voluntary subscription of £60 a year, Carolina money, for him. The church they first built became too small for the growing number of his parishioners, and they erected a beautiful brick edifice. A parsonage house was built by some public benefactions, which happening to be some time after unfortunately destroyed by fire, (all but the brick work,) the charitable country bestowed a very considerable sum for its repair. Captain Schenckling, a worthy gentleman of the parish, gave 100 acres of good glebe land to the church for ever. The Doctor, after this, acquainted the society, that his parishioners were much improved, and become of a very sober, civil, and edifying behaviour, and that he had a full and constant appearance at church—though there remained some few atheistical persons and scoffers at all revelation. In the year 1717, Dr. Le Jeau died; very much lamented by his own parishioners, and regretted by every one, who knew how useful and industrious he had been in promoting the Gospel in those parts. In the year 1720, the society sent the Rev. Mr. Merry, a missionary, into Carolina, and the church of Goosecreek being then vacant, the parishioners requested him to come and reside among them, which he did for some time, but stayed not long, and returned again to England. The society, upon the request of the inhabitants of Goosecreek, soon after appointed another missionary, the Rev. Mr. Ludlam; he arrived there in the year 1724, and began his mission with great diligence."

"Mr. Ludlam persevered in a diligent discharge of all the duties of his function; but in October, 1728, he

died; and in testimony of his regard to the society's good designs, and his respect to the people of his parish, bequeathed by his last will all his estate, real and personal, to the society in trust, *for erecting and maintaining a school for the instruction of poor children of that parish.* His whole estate is computed to amount to about £2000, Carolina money, after payment of his debts.

"The society sent the Rev. Mr. Maule, missionary, to Carolina, in 1707; he arrived there the same year; he was not appointed to any particular place, but it was left to the governor and council to fix him where they should judge he could be the most useful. Upon his arrival there, he met with a very favourable reception at Charles-Town, from the governor and other gentlemen of the province. He was soon after fixed in St. John's parish, on the western branch of Cooper River; it is a pleasant and healthful part of the country, and the planters there were generally good, sober, and teachable people; but settled at a great distance from each other, in scattered plantations. He was the first clergyman of the church of England that resided there for any considerable time. Upon his preaching at his first coming to a good number of churchmen, he had several Independents and Anabaptists who came to hear him, and behaved themselves very devoutly and attentively during the whole time of divine service. He took a great deal of pains in the discharge of his duty, and upon account of the distance between the settlements, was obliged to ride very often, which was exceeding fatiguing (especially during the sultry season in that country) as well as expensive to him. The good people were sensible of this difficulty he underwent in travelling, and to ease him as much as they could, did, without his knowledge, raise among themselves £25, Carolina money, and bought a horse, with other accoutrements, and made him a present of them. Upon his first settling here, the English had no church to perform divine worship in, but about 10 French families had built them a small church,

and their minister, Mr. Tuilliard, offered Mr. Maule the use of his church, which he accepted, and preached often there; and such of the French as understood English came to hear him. At other times he preached up and down among the plantations, as the houses lay most convenient for the people to meet at. In the year 1706, an act of assembly had passed there for building eight churches in eight parishes, and £333, Carolina money, was allotted to each: at length, about the year 1710, the English began to build a church, and this sum was expended now in building one at St. John's parish. All the outside was not finished till 1711. However Mr. Maule resolved to begin to make use of it, though there was no conveniency of seats or pulpit, or other furniture. Soon after Colonel Broughton, a worthy gentleman and serious Christian, coming to reside in that parish, he very generously adorned the church, made a communion table, railed in the chancel, made a pulpit, reading-desk, and some pews; all with cedar.

"This good man's labours were attended with success, the people regularly came to divine service, and many frequented the sacraments; and the whole body of them were influenced to lead more orderly and Christian lives. Among other causes of their religious improvement, he mentions, that the books which the society distributed among the people, by their missionaries, had a very good effect; and proved very instrumental in removing a great many prejudices out of the minds of some, and in making the whole people in general more inquisitive about their spiritual concernment. Particularly the common Prayer Books which he had dispersed among the people, had influenced many to come to church; and Dr. Beveridge's sermon of the excellency and usefulness of the Common Prayer, which he distributed with the Common Prayer Books, was of great service.

"Thus he continued diligent in all parts of his duty till the fatal Indian war broke out, in the year 1715, at which time all his parishioners were

driven from their plantations. In this calamity he did not forsake them, but retired with them to a garrison, whither they fled for safety; and continued for above four months to perform all the offices of his function; he baptized their children, visited their sick and wounded, and buried their dead, preached every Lord's day, and read prayers twice every day in the week.* The duty was much above his strength, especially as performed in a numerous crowd, confined in a small compass of ground, and in very sultry weather too. However, he underwent it with cheerfulness, 'considering (as he expresses himself) that having hitherto lived among them in their prosperity, I could not, in conscience, desert them in times of danger and distress, that so I might learn them by example, as well as doctrine, to submit with cheerfulness to the will of God.' Thus he persevered till the war grew less dangerous, and the people returned to their plantations.† But this fatigue threw him into a bloody flux, through which, after many relapses, he died, very much lamented by all the country; and to express his hearty wishes to the society's designs, he made them, by his last will, residuary legatees, from which they received above £600, Carolina money.

"The Rev. Mr. Moses Clerk was appointed by the society to succeed Mr. Maule; he arrived in Carolina in 1720, but a few months after, died. The church-wardens and vestry petitioned the society for another missionary, and the Rev. Mr. Bryan Hunt was sent over, but he was not successful in his mission: his contentious behaviour gave great offence to many of the parishioners; and in the year 1728, after many differences and contests, he left his parish, and returned to England. The society immediately after, in the year 1729, appointed the Rev. Mr. Daniel Dwight, missionary, to this parish."

* How worthy of imitation, especially in similar difficulties are not to be encountered! Is it only in seasons of danger and distress that our people can be taught to value the privilege of "Daily Morning and Evening Prayer?" —Ed. G. J.

Bishop Croes's Address to the Convention of the Diocese of New-Jersey, delivered in St. Mary's Church, Burlington, on Wednesday, the 23th day of May, 1828.

My Brethren of the Clergy and Laity,

In communicating to you a statement of the affairs of the church in the diocese since the sitting of the last convention, I mention it with much satisfaction, and with grateful acknowledgments to the divine Head of the church, that I have been enabled to visit almost all the congregations in the diocese in the course of the year.

The first congregation to which I directed my attention, after the rise of the convention, was that of the newly instituted one at Orange, in Essex county, denominated St. Mark's church. This congregation I visited in June, and on Sunday, the 3d of that month, I performed divine service, and preached at their usual place of assembling both morning and afternoon. It gave me pleasure to find, that the congregation had increased since my last visit, and that they were zealously using means for procuring funds to erect a church. Since that time I have learned, that they have obtained an eligible site for the building, considerable funds, and have made a contract for erecting it.

In the same month I visited St. Peter's church, Perth-Amboy, and on Sunday, the 24th, officiated in that church both morning and afternoon. The congregation is quite respectable, and apparently increasing.

In the month of July I visited the congregation of St. Peter's church, at Morristown, lately reorganized, and on Sunday, the 8th, officiated twice. This congregation is also increasing, and, with becoming zeal, are making exertions to build a church. Since my visit I have been informed, that an eligible lot of land, on which to erect the building, has been presented to them, and contracts made for the erection of it.

In the same month, accompanied by the Rev. Mr. Holmes, I visited the churches in Sussex and Warren counties; and on Wednesday, the 7th, I officiated at St. James's church, Knowlton. This congregation is compara-

tively flourishing. In the afternoon I repaired to Belvidere, the county town of Warren, and intended to preach there in the evening to the resident Episcopalians, according to appointment; but was prevented by a sudden and violent storm. The next day I proceeded to Hope, and officiated in that village. On Sunday, the 15th of the month, I officiated at Christ church, Newton, both morning and afternoon. The congregation of this church gradually increases, and bids fair to become large, as it is already respectable.

I visited St. Matthew's church, City of Jersey, on Sunday, the 5th of August, and performed divine service, and preached twice. This church, from the very low state to which it had been reduced, in consequence of deaths and removals, has, within the last two years, under the blessing of God, exceedingly improved, and promises to be permanent.

On Sunday, the 12th of the same month, I visited St. James's church, at Piscataway, and officiated. The congregation of this church is very small, and destitute of a minister; but enjoys the ministrations of a missionary at stated but distant periods.

On Sunday, the 19th, I visited St. Paul's church, at Paterson, and officiated both morning and afternoon. The congregation of this recently instituted church is advancing, and bids fair, in a few years, to rank among the largest in the diocese.

On Sunday, the 26th of August, I visited the congregation of Christ chapel, Belleville, and officiated. No material change in the state of this small but respectable congregation has taken place for several years.

In the month of September I visited St. Michael's church, at Trenton, and on Sunday, the 9th, performed divine service, and preached twice in that church. On Sunday, the 16th of that month, I also visited St. John's church, at Elizabeth-Town, and officiated both morning and afternoon. St. John's church preserves its standing, and the congregation generally attend divine service with great punctuality, and apparently with much devotion.

In the month of October I visited the Episcopalians at Amwell, and officiated in the dwelling-house of one of the number on Friday, the 6th. On the ensuing Sunday (the 8th) I visited St. Thomas's church, at Alexandria, (vacant) and officiated; and on the evening of the same day, I officiated at Woodsville, nearly 20 miles from St. Thomas's. In the same month I visited Christ church, at Shrewsbury; and on Sunday, the 14th, preached there. The congregation of that church, I have the pleasure to add, is in a flourishing state.

In the month of November I visited Trinity church, at Newark; and on Sunday, the 4th, I officiated in that church both morning and afternoon.

I visited also, in that month, St. Peter's church, at Spotswood; and on Sunday, the 11th, I officiated in the morning and in the evening. The congregation of St. Peter's church preserves its standing, and is very regular and exemplary in the performance of divine service.

On Tuesday, the 13th of May, 1828, I attended the annual meeting of the board of directors of the Domestic and Foreign Missionary Society of our church, at Philadelphia.

The acts of that board evidence considerable zeal and exertion, and promise to be of much utility to the church, and of consequence to the advancement of religion generally.

On Thursday, the 15th of the same month, I visited St. Peter's church, at Bereby, preached, and examined the catechumens of that church.

On Friday, the 16th, I officiated at Trinity church, Swedesborough; and on Saturday visited St. John's church, Salem. On Sunday I visited St. George's church, at Pennsneck, and preached. In the afternoon I returned to Salem, preached, administered confirmation to six persons, and examined the catechumens. The church at Salem is improving.

On Monday, the 21st of May, I returned to Swedesborough; and on Tuesday preached, and examined the children in the catechism.

I visited, on Wednesday, St. Stephen's church, at Mullica-Hill, and

officiated. On the afternoon of the same day, it was my intention to visit St. Thomas's church, at Glassborough, and to preach, but was prevented by a storm.

On Friday, the 23d, I visited St. Mary's church, Colestown, and officiated.

On the Sunday following I visited St. Andrew's church, at Mount-Holly, preached twice, administered confirmation to six persons, and examined the catechumens. The church in that place is gradually increasing.

On Monday, the 26th inst. I closed my official duties for the year past, by visiting the church in this city; and on Tuesday, the 27th, I preached and administered confirmation. The number who participated in that holy rite was ten. The congregation of this church is in a flourishing state, and the building, as you observe, is in excellent order.

During the year, since we last assembled, I have attended, in my official capacity as a trustee of the General Theological Seminary of our church, the regular annual meeting of that body in New-York; also the examination of the students of the institution, and the commencement of the senior class. The examination was very satisfactory—and the proficiency of the students such as to warrant the belief, that their time had been diligently spent in the several studies in which they had been engaged, and that, with divine grace, they will become both capable and useful "stewards of the mysteries of God."

In October last I also assisted at the consecration of the Rev. Henry U. Onderdonk, D. D., a presbyter of the diocese of New-York, who had been elected, by the convention of Pennsylvania, an assistant bishop to the Right Rev. Bishop of that diocese, and in case of survivorship, his successor. Dr. Onderdonk's piety, talents, learning, and zeal, well qualify him for that office; and it is hoped that time, reflection, and divine grace, will so allay and mollify the feelings of those who did not concur in his election, that they at length will be induced to acquiesce in the choice of their brethren, and thus

contribute to the restoration of peace and harmony in the church of the diocese.

The accession to our number, and to the church of our communion, of so worthy and respectable a divine as the Right Rev. Dr. Onderdonk, could not but afford those of us, who were present at his consecration, very great satisfaction; but this pleasure did not remain long unmingled. Scarcely had we separated to return to our respective dioceses, when we were called to mourn on account of the decease of our beloved and highly esteemed brother, the Right Rev. Dr. Kemp, of Maryland, who, on the evening of the day, that he left us, received that injury, by the overturning of a stage, which, in the providence of God, so suddenly caused his death. Bishop Kemp will long be lamented by the church at large, but especially by the diocese of Maryland, for his piety, worth, talents, and learning.

I cannot, in this place, but call your attention also, my brethren, to the afflicting circumstance of the death of the Rev. Mr. Carter, of Savannah, Georgia, who so suddenly followed his beloved wife to the tomb. As Mr. Carter had been a clergyman in this diocese, and of course a member of our conventions, it is but justice to his memory to observe, that he was highly esteemed among us as an amiable and pious man, and an energetic, instructive, and very acceptable preacher.

The number of persons confirmed in the diocese, since the last convention, is 22.

The Rev. John Grigg has removed from this to the diocese of New-York.

The Rev. William Bryant has resigned his charge of the churches at Colestown, Berkeley, and Chew's Landing, and is now a member of the diocese of Pennsylvania.

The Rev. William Chaderton has removed into this diocese, from the diocese of Pennsylvania, and is at present residing in Burlington.

There has been very little change in the diocese within the last year; yet the church generally, through divine goodness, has not ceased to improve, especially in its spiritual condition.

The same number of congregations as was reported last year have enjoyed stated divine service. The funds instituted to promote the welfare and increase of the church are still in progress, and their beneficial effects continually experienced.

That the divine blessing may accompany all our endeavours to advance its interest, both temporal and spiritual, let us, at all times, most devoutly and sincerely pray.

JOHN CROES.

Burlington, May 28, 1828.

Bishop Brownell's Address to the Convention of the Diocese of Connecticut, delivered in St. Paul's Church, Norwalk, on Wednesday, the 4th day of June, 1828.

My Brethren of the Clergy and of the Laity,

ANOTHER of those interesting periods has returned, when we are accustomed to assemble together for mutual information concerning the several portions of our Zion, and to deliberate on such measures as, with the blessing of God, may be conducive to her peace and prosperity. May we all be deeply impressed with gratitude to the divine Being for the abundant mercies he has bestowed on us during the past year. May we feel a deep sense of our entire dependence on him; and may we humbly and fervently seek his blessing on our present deliberations.

The 45th canon of the General Convention requires, that, on this occasion, I should lay before you a view of the state of the diocese, and an account of the Episcopal acts I have performed since our last annual meeting.

My visitations through the diocese, in the course of the past year, have been extensive, and in general highly satisfactory. They have enabled me to bear testimony to the fidelity of my brethren of the clergy, and to the cordiality with which their efforts have been seconded by the laity, wherever they have been exerted with zeal and constancy. Our church is, probably, less subject to sudden fluctuations than other religious communions. We look for no high excitements. We expect no sudden and rapid growth, which is

often as sudden in decay. To be steadily progressive in extent, in zeal, and in piety, is what we most desire. Such, I believe, is the present state of the church in this diocese. If its progress does not wholly keep pace with our wishes, it is perhaps as auspicious as we can reasonably expect.

The gradual increase of the clergy may afford no incorrect index of the general state of the church. Little more than eight years ago, when I was first called, in the course of divine Providence, to preside over the interests of the diocese, the number of its clergy was but *forty-two*;* the number at the present time is *fifty-nine*, and there are three or four vacant cures, each of which would afford adequate support to a clergyman. The worldly inducements to enter on the ministerial office have never been a matter of temptation in this country. Perhaps they have not been more humble, in any part of it, than in Connecticut. But it is believed that the clergy are as liberally provided for, at the present time, as at any former period, and without any oppressive burden on the parishes.

If the tone of religious feeling has, within the last few years, been somewhat raised throughout our church, there is good reason to believe that this diocese has participated in the animating spirit. An increasing zeal is evinced in supporting stated ministrations in the several parishes, in providing for the religious instruction of the rising generation, in the dissemination of religious knowledge, and in the missionary cause. We have abundant reason to bless God for these encouraging indications of increasing zeal and piety, and to pray that they may continue and abound more and more.

The exertions that have been made for the promotion of education are not less encouraging than the indications of increasing zeal in the cause of religion. It is but few years since the youth of our communion were educated almost exclusively by persons of other religious persuasions. This is not mentioned as ground of complaint, but as resulting from the circumstances under which

our church has grown up in a community dissenting from her doctrines and worship. But such a state of things must have greatly impeded her growth, and we have reason to congratulate ourselves that a more propitious era has commenced. We have now, under the auspices of Episcopalians, seminaries for the education of females of as high grade as any in our country. We have, besides the well endowed institution at Cheshire, respectable academies at Norwalk, at Granby, and at Sharon. And we have a college at Hartford, which at present numbers nearly 90 students, and gives a fair promise of extensive and lasting usefulness.

It is thus that our church is beginning to take a stand among the religious denominations by which she is surrounded, and to participate in those equal privileges which are accorded and secured by the constitution of our country. We neither enjoy nor desire exclusive privileges, nor would we give to our institutions an exclusive or party character. We would place them on the same footing with those of other religious persuasions; and conducting them with a liberality and charity surpassed by none other in our country, we may reasonably expect that these institutions will not be regarded as objects of jealousy, and that we shall ourselves escape the uncharitable imputation of sectarianism.

The situation of Cheshire academy will doubtless occupy the attention of the present convention. The trustees of the institution, pursuant to a vote of this body, at the last annual meeting, proceeded to the election of a principal, who was recommended as well qualified for the station; but owing to the precarious state of his health, he declined the appointment. The board of trustees have taken no subsequent measures on the subject; but the prudential committee of the board, deeming it highly expedient that the academy should be opened, appointed the Rev. Henry M. Mason to the provisional charge of the institution. This gentleman is well qualified by his learning to fill the station of principal with reputation and usefulness; but

* *Swords's Calendar for 1830.*

the small number of students who have been attracted to the academy, indicates the necessity of giving to the institution a new organization, to accommodate it to the improvements which have recently been made in the methods of academical instruction.

The education of our youth is a subject of deep interest, under whatever aspect it may be viewed. It is peculiarly so in reference to our Sunday schools. In this diocese, the general diffusion of elementary education enables us to devote these schools exclusively to their appropriate object, religious instruction. Perhaps no more efficient method of effecting this object could be devised. It extends its influence to the instructors as well as to the pupils. The former are generally taken from the young people of the parish, at the interesting period of life when they begin to feel the responsibility of their station as members of the community, and as probationers for another state of existence. At such a period, they cannot inculcate upon the children committed to their care the great truths and duties of religion, without feeling the peculiar force with which they rest upon themselves. I believe Sunday schools are now established in almost every parish of the diocese. I have watched their progress, and marked their influence, with the deepest interest. I cannot but see, in these schools, the members and supporters of the church, as it is to exist, only a few years hence; and I cannot but feel how deeply its welfare will be identified with their piety, their zeal, and their soundness in the faith. I recommend to the convention, the passing of a resolution or canon, directing returns of the Sunday schools to be annexed to the annual parochial reports, indicating the number of the scholars and of the teachers, and when the schools are, or are not, connected with the General Sunday School Union of our church; or that some other course be adopted calculated to strengthen that Union, and to diffuse its benefits more extensively to the schools in this diocese.

The religious and charitable institutions of the church in this diocese, as

well as those established under the sanction of the General Convention, have been pressed upon the consideration of this body, in most of my former addresses. I will only add, at the present time, that, in my estimation, these institutions have lost none of their interest, and that I regard, with high satisfaction, the increasing favour with which they are viewed, and the increasing zeal with which they are fostered, by the members of our church.

In the course of my visitations, during the past year, I have officiated in several parishes, where no duties peculiarly pertaining to the episcopal office were required. These ordinary ministrations have afforded me facilities for becoming better acquainted with the state of the parishes; and the counsels which any special occasions may have called for, have always been cordially received. The rite of confirmation cannot be profitably administered in the smaller parishes oftener than once in two or three years. In the larger parishes, it is required more frequently. During the past year I have administered this holy rite in the following parishes, viz.

August 3d, at Norwich, to nine persons; 19th, at Chatham, to 16; 26th, at Litchfield, to 12; 27th, at Milton, to 19; 28th, at New-Preston, to seven; 29th, at Kent, to eight; 30th, at New-Milford, to 24; 30th, at Brookfield, to six; 31st, at Newtown, to 24. September 1st, at Huntington, to six; 2d, at Bridgeport, to six; 4th, at Hamden, to 19. April 23d, at S. Canaan, to 12; 23d, at Salisbury, to nine. May 18th, at Hartford, to 21; 20th, at Woodbridge, Beth., to 43; 20th, at Amity, to two; 31st, at Branford, to 12. June 31st, at Derby, to 34; 31st, at Humpreysville, to 29; 3d, at Stamford, to 13; 4th, at Norwalk, to 15—in all, to 346 persons.

On my visit to the parish of Kent, on the 29th day of August last, I consecrated the new church erected there, by the name of St. Andrew's church. This is a very handsome stone edifice, built in the Gothic style of architecture, and is the fourth church erected, in four adjoining towns, under the auspices of the Rev. George B. Andrews.

On the 13th of May last, I laid the corner stone of a new church, which is now in the course of erection, at Hartford. This will be a very spacious stone edifice, and it promises to be one of the finest specimens of Gothic architecture in our country. A new stone church is also erecting at Norwich.

The following ordinations have been held during the past year:—On the 8th of August, at St. Peter's church, Hebron, I admitted the Rev. George C. Shepard, rector of that parish, to the holy order of priests. On the 2d of September, at St. John's church, Bridgeport, I admitted Mr. Nathan Kingsbury, and Mr. Edward W. Peet, the latter a graduate of the General Theological Seminary, to the holy order of deacons. The former is employed as a teacher of an academy at Brooklyn, Long-Island; and the latter is at present officiating as a missionary in the diocese of Virginia. On the 15th of February, at Christ church, in the city of Hartford, I admitted Jacob Oson, a man of colour, to the holy order of deacons, and on the following day to that of priests. This person has been for some time a candidate, and had been useful as a catechist and lay reader, among the people of colour, in the city of New-Haven. He was admitted to holy orders, at this time, in consequence of his appointment as missionary to Liberia, in Africa, by the directors of the Missionary Society established by the General Convention.

On Monday last, the 2d inst. at St. John's church, Huntington, I admitted the Rev. William H. Lewis, rector of that parish, to the holy order of priests; and this day, in your presence, I have admitted the Rev. William A. Curtis, rector of the parishes of Oxford, to the same grade of the ministry.

Among the changes which have taken place in the diocese, since the last Convention, I have to record the decease of the Rev. Thomas K. Peck. He was zealously employed as a missionary in the eastern part of the diocese, and was called from his labours when there was the fairest prospect of success—another example of the inscrutable providence of God, which is

calculated to inspire us with humility and reverence, and which should incite us to pray to the Lord of the harvest, that he would send forth new labourers into his harvest.

It is known to the convention, that the Rev. Menzies Rayner has relinquished his ministry in this church, and connected himself with another religious communion. Having communicated to me in writing the relinquishment of his "official standing as an episcopal clergyman in the diocese," that I might "record" the same, according to the provisions of the canon, in that case made and provided; "and also to take such other measures as, in my judgment, the canon might require;" I have, therefore, recorded his said declaration so made; and also, in the presence of the Rev. George W. Doane, and the Rev. Norman Pinney, have pronounced the said Menzies Rayner to be suspended from the exercise of the ministry of the Protestant Episcopal Church, and have recorded his suspension, pursuant to the provisions of the canon above referred to. The Rev. Mr. Rayner, by making his suspension the result of his own voluntary act, has greatly relieved me from the pain which such an act of discipline is otherwise calculated to create. And however we may regret the cause which has led to it, we are not to be judges of other men's consciences—"to his own Master he standeth or falleth."

The Rev. Sturges Gilbert has received letters dimissory, and removed to the Eastern Diocese. The Rev. Bennett Glover has received letters dimissory to the diocese of Pennsylvania. And the Rev. George W. Doane, lately a professor in Washington college, having been called as assistant rector of Trinity church, Boston, has taken his dimissory letters from this diocese.

The Rev. Enoch Huntington, with letters dimissory from the diocese of Pennsylvania, has taken pastoral charge of the parish of New-Milford. The Rev. William H. Lewis, and the Rev. William A. Curtis, have presented to me letters dimissory from the diocese of New-York. The former has accepted the pastoral charge of the parish

of Huntington, and the latter that of the parishes of Oxford. The Rev. Francis L. Hawkes, with letters dimissory from the diocese of North-Carolina, is officiating with peculiar acceptance as assistant minister in the parish of New-Haven. The Rev. John Wurts Cloud has presented to me letters dimissory from the diocese of Mississippi; and the Rev. Horatio Potter, lately assistant minister of Christ church, Boston, having been appointed professor of mathematics and natural philosophy in Washington college, has become a resident of this diocese.

The pastoral connexion between the Rev. Benjamin Benham and the parish of Brookfield, being dissolved by mutual agreement, I have assented thereto, and that parish is now vacant. The Rev. Ezra B. Kellogg has resigned his charge of the parishes of New-Preston and Milton, and has been appointed a missionary for the eastern part of the diocese. The Rev. James Keeler has taken charge of the parish of Meriden, in connexion with that of Northford. The Rev. Peter G. Clark has accepted the pastoral charge of the parishes of East-Haddam and North-Killingworth—and the Rev. William Jarvis has accepted the rectorship of the parish of Essexborough.

The following cures and parishes are now vacant:—The cure of Woodbury, Roxbury, and Washington, by the removal of the Rev. Mr. Gilbert. The cure of New-Preston and Milton, by the removal of the Rev. Mr. Kellogg. The parish of Brookfield, by the resignation of the Rev. Mr. Benham. And another cure may be formed, by an union of the vacant parish of Trumbull with that of Weston or Monroe. Besides these, there are several small parishes which receive only occasional services from the clergy in their vicinity.

The following persons are now candidates for holy orders in this diocese, viz.—Harry Finch, Charles W. Bradley, and William H. Judd, (who are pursuing their studies at the General Theological Seminary,) and William Crosswell, Allen C. Morgan, John T. Adams, and Oliver Hopson.

Brethren—Having laid before you

this statement of the affairs of the diocese, I will detain you no longer from the business of convention. May we enter upon it in the fear of God, and with an earnest desire to promote his glory through the welfare of his church. And may he who, by his Holy Spirit, did preside in the councils of the blessed apostles, direct our deliberations, preserve us from the evils of prejudice, ignorance, and error; and, by the same Spirit, so sanctify and govern us in our present work, that the portion of his church, which he has committed to our care, may be built up in the most holy faith, and that the comfortable Gospel of salvation may be truly preached, truly received, and truly followed, in all places, through Jesus Christ our Lord.

THOMAS C. BROWNELL.
Norwalk, June 4, 1828.

For the Christian Journal.

Convention of Vermont.

THE annual convention of the church in this state was held in St. James's church, Woodstock, on the 28th and 29th days of May, 1828. Eight clergymen were present, and seventeen lay delegates represented twelve parishes. The bishop being absent, the Rev. Abraham Bronson, rector of Zion church, Manchester, was chosen president, and the Rev. Joel Clapp, rector of Christ church, Bethel, and St. James's church, Woodstock, secretary. Morning prayers were read by the Rev. Mr. Nash, and a sermon preached by the Rev. B. B. Smith. The communion was administered by the Rev. President.

The following report, from the prudential committee, was read and accepted:—

"Information, with regard to the present state of the trust reposed in the agents of the society's lands, desired by the public, and expected by this convention, through the medium of the prudential committee, remains still so limited and ill defined, that their report might perhaps as well be dispensed with. Many of the lots still remain unleased. Accounts from the county agents are not yet generally rendered. Expenses in recovery and upon recent suits, are still undated. Back rents in many cases are still

due. And, in a word, the whole business is in so unsettled a state, that neither the agents themselves, nor their treasurer, nor your committee, can possibly, in any limited time, reduce confusion to order, or present a lucid or satisfactory view of the actual condition of their affairs.

"Your committee can simply say, that this unsettled state of things, and this protracted delay, have mainly resulted from causes beyond the control of the agents, and entirely from the inconveniences inseparable from public trusts connected with scattered property. No possible objection exists to the exhibition of the treasurer's account as it actually stands; and that document is accordingly appended to this report."

We pass over the details of this account, and proceed with the report.

"To the wisdom of this convention, upon the suggestion of one of the society's agents, it seemed best, at their last meeting, to resolve—

"That the prudential committee be requested to concert measures with the agents of the society's lands, for the purpose of procuring from the society in England such documents and powers as may be necessary to render their grant permanent and effectual, and to adopt such other methods as they may deem necessary towards rendering their appropriation efficient and useful."

"Your committee, on the day after the rising of the convention, accordingly met the Right Rev. Bishop Griswold, and another of the agents of the society, and also the attorney of the agents, in Windsor, in order to prepare proper documents to be transmitted, for the purposes specified in the above resolution, by the hands of the Rev. C. Chase, then purposing soon to embark for England. Upon the failure of his purpose, this negotiation has been suspended from the want of a suitable medium of communication with said society."

On this report a committee of three was appointed to consider of the expediency of taking measures in aid of the agents of the society's lands; who reported—

"That they consider it expedient and necessary that measures be immediately taken for obtaining of the society in England, the addition of three or four persons to the present number of trustees, or general agents, and also of securing, if possible, a perpetuation of the board.

"That the agents who are charged with the collection of the rents of said lands, be requested to enforce the collection of the same as soon as they become due, and to pay the same over to the treasurer immediately.

"That measures be immediately taken to cause to be leased all such of the said lands as have not already been leased, so far at least as the same may be practicable.

"The committee conclude with recommending, that the prudential committee be charged with the duty of conferring with the agents or trustees, and of concerting and prosecuting measures for effecting the objects contemplated in this report."

The prudential committee were accordingly so charged.

A communication from the secretary of the convention of the Eastern Diocese, relative "to the alterations proposed in the liturgy, and in the constitution of the church," was read and laid on the table.

On the same subject the standing committee, to whom was referred, at the last convention, a communication from the house of clerical and lay deputies of the General Convention, offered the following resolution, which was adopted:—

"Resolved, That this convention are convinced of the expediency of making some alterations in the liturgy of the church, and especially of shortening the morning service; but the proposed amendments, taken together, are not such as they think best calculated to effect the desired object. They would, however, express the opinion, that the proposed form of a preface to the confirmation office, is preferable to the one now in use, and if it may be acted upon by itself, they would recommend its adoption."

The consideration of the expediency of adopting measures for the separation of the state of Vermont from the Eastern Diocese, was, on report of the committee to whom that subject was referred at the last convention, indefinitely postponed.

The following gentlemen were elected the standing committee:—The Rev. Abraham Bronson, the Rev. Benjamin B. Smith, the Rev. Joel Clap, the Rev. Carlton Chase, the Rev. Samuel B. Shaw.—And the following were appointed the prudential committee:—The Rev. Joel Clap, the Hon. Jonathan H. Hubbard, the Rev. Benjamin B. Smith, Thomas P. Russell, and Alexander Fleming, esqrs.—The following were appointed delegates to the General Convention:—The Rev. Abra-

ham Bronson, the Rev. Benjamin B. Smith, the Rev. Carlton Chase, the Rev. Joel Clap, Dudley Chase, Alexander Fleming, George Cleaveland, Royal Blake.

The parochial reports present the following aggregate:—Baptisms (infants 64, adults 26) 90—marriages 41—communicants 771—funerals 68.

The next convention is to be held at Middlebury.

We cannot close our abstract without expressing our regret, that, with one solitary exception, that of Zion church, Manchester, of which the Rev. Abraham Bronson is rector, not a word is said in relation to the General Protestant Episcopal Sunday School Union. To the great credit of that church, the school attached to it has become an auxiliary.

For the Christian Journal.

Convention of Connecticut.

THE annual convention of the Protestant Episcopal Church in the state of Connecticut was held in St. Paul's church, Norwalk, on Wednesday the 4th, and Thursday the 5th, day of June, 1828. There were present the bishop and thirty-one clerical members, and thirty-five lay delegates, representing twenty-five parishes. The Rev. Birdsey G. Noble was chosen secretary, and William R. Hitchcock, esq., was appointed assistant secretary. Morning prayer was read by the Rev. Harry Crosswell, rector of Trinity church, New-Haven; the sermon delivered by the bishop. The address of the bishop has been published by us. See page 274 of this volume.

The following persons were elected the standing committee for the ensuing year:—The Rev. Harry Crosswell, the Rev. N. S. Wheaton, the Rev. Reuben Sherwood, the Rev. David Baldwin, the Rev. Edward Rutledge.

A committee on the state of the church having been appointed, to whom the parochial reports were referred, reported—

“That finding the parochial reports too imperfect to enable them to accomplish the object recommended, and desiring

hereafter to effect it, they would offer the following resolution:—

“Resolved, That the rectors and ministers of the various parishes in this diocese be required, in future, to present to the convention, besides the statistical account of their cures, such information of a local nature, as will enable the committee of the convention to prepare a full and interesting statement of the condition of our church.”

Which report was accepted.

The committee on the alterations of the liturgy proposed by the General Convention, reported resolutions on the subject, accompanied with a motion, that said resolutions be laid upon the table for consideration at the next convention, which motion was adopted.

A new church, by the name of the Episcopal Parish of Pomfret, was admitted into union with the church in this diocese.

The following report from the committee on Sunday schools was read and accepted:—

“Whereas the Sunday schools in this diocese, in connexion with the General Protestant Episcopal Sunday School Union, have received much assistance and benefit from adopting, so far as it has been applicable, their established course of instruction, and, it is believed, the extension of that system will be of great advantage to the interests of true religion—

“Therefore, resolved, That this convention do again strongly recommend to all the Sunday schools in this diocese, to enter into that Union, and to follow the general plan of its instructions.

“Whereas it is believed, that the interests of the Sunday schools in this diocese may be greatly promoted, by the establishment of a Diocesan Sunday School Union, auxiliary to the General Protestant Episcopal Sunday School Union—

“Therefore, resolved, That such Union be established under the following rules and regulations:—

“1. The ministers and lay delegates from those parishes, whose Sunday schools are connected with the General Union, shall constitute a Diocesan Sunday School Union.

“2. The several Sunday schools within this diocese, in connexion with the General Union, shall transmit to the convention annually, a copy of the reports which are sent to the secretary of the general society.

“3. The aforesaid ministers shall constitute a board of directors for the Diocesan Union, and shall hold two meetings annually, viz. at the time and place of the

meeting of the convention, and the other at the time and place of the meeting of the convocation, during the autumn, of which board the bishop shall be, *ex officio*, president, and the secretary of the convention, secretary.

"4. It shall be the duty of this board to take efficient measures for providing, at some convenient depository, a supply of books and tracts, suitable for premiums and libraries, for the Sunday schools within this diocese.

"5. That the directors of the society shall be a committee of the publications."

A report was read by the corresponding secretary of the Society for the Promotion of Christian Knowledge, which is thus concluded:—

"The board regret the necessity of saying, what they now feel bound to repeat, that the sources of the society are too small to meet the fair demand for missionary labours within the diocese. They venture to hope, however, that their operations, even with their very limited means, have been such as to secure to the society, not only the countenance, but the more liberal patronage of the friends of the church throughout the diocese."

A committee having been appointed to arrange the parishes composing the diocese into separate cures, reported a canon for that purpose, which was adopted, and will be found at the end of this abstract. The convention accordingly divided the diocese into 44 separate cures, commencing with Easter Monday, 1828.

A report was read from the board of managers of the Church Scholarship Society, whose fund now amounts to \$1,415.

A report was also presented from the treasurer of the bishop's fund; and five laymen were appointed a committee, with discretionary powers, to report at the next convention such arrangements on the subject as they may deem it expedient to make.

The parochial reports afford the following aggregate:—Baptisms (infants 393, adults 93) 486—marriages 199—communicants 3,347—funerals 278.

The officers of the Society for the Promotion of Christian Knowledge were chosen, and, after prayers and benediction from the bishop, the convention adjourned *sine die*.

There are in this diocese fifty-nine
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clergymen, including the bishop, and seventy-seven congregations.

Canon passed at this Convention.

CANON VIII.—*For the regulation and maintenance of Cures.* (1828.)

"It shall be the duty of the convention, from time to time, to examine and declare the limits of the several cures within the diocese—and in the settlement and maintenance of clergymen, the several parishes shall steadily adhere to such arrangement, except in cases of imperious necessity, and with the advice and consent of the ecclesiastical authority. And any parish refusing to acquiesce in such arrangement, shall, while such refusal continues, be thereby excluded from representation in the convention. And further, no clergyman of this diocese shall accept a settlement in any of the parishes in this state which may refuse to acquiesce in the arrangement of the convention as to cures, unless for special causes, it may seem good to the ecclesiastical authority of the diocese to dispense with the provisions of this canon."

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For the Christian Journal.

Convention of New-Jersey.

THE forty-fifth annual convention of the Protestant Episcopal Church in the state of New-Jersey assembled in St. Mary's church, Burlington, on Wednesday, the 28th of May, 1828, and was continued to Thursday, the 29th. There were present the Right Rev. John Croes, D. D., bishop of the diocese, and twelve clerical members, and lay deputies from fifteen churches. Morning service was read by the Rev. Clarkson Dunn, rector of Christ church, Newton, and a sermon preached by the Rev. John M. Ward, rector of St. Peter's church, Spotswood, and minister of St. Peter's, Freehold. The Rev. John Croes, jun., was unanimously chosen secretary; and St. Luke's church, Hope, Warren county, was admitted into connexion with the convention. The bishop then delivered his address. See page 272 of this volume.

The Rev. John Croes, jun., the Rev. James Chapman; the Rev. John M. Ward, the Rev. William L. Johnson, and Robert Boggs, esq., James Parker, esq., Dr. Edward Carroll, and Joseph Marsh, esq., were elected the standing committee. And the Rev. Dr. What-

ton, the Rev. John Croes, jun., the Rev. Clarkson Dunn, the Rev. William L. Johnson, and Peter Kean, James Parker, Thomas Sinnickson, and Thomas Chapman, esq., were elected deputies to the General Convention.

On motion of the Rev. Dr. Wharton, the following preamble and resolution were unanimously adopted :—

"Whereas it is a distinguishing feature of our church, that she adopts a form of Common Prayer in her public worship—and whereas such prayer evidently implies a union of devout and audible voices, both in the congregation and the minister—Therefore, *resolved*, That it be earnestly recommended to all the congregations in this diocese, to repeat distinctly, all the responses and prayers, as the rubric directs."

The committee appointed at the last convention to prepare a constitution for a Diocesan Sunday School Society, auxiliary to the General Protestant Episcopal Sunday School Union, reported a plan for such constitution, drawn up and matured by the bishop; the consideration of which was, on motion, deferred to the next convention.

On motion of the Rev. Mr. Ward,

"*Resolved*, That this convention approves of the plan and design of the General Protestant Episcopal Sunday School Union, and heartily recommends that institution to the support and patronage of members of the Protestant Episcopal Church in this diocese. Further *resolved*, That it be recommended to the Sunday schools of the several parishes in this diocese, to become auxiliary to the General Protestant Episcopal Sunday School Union, until the present measures for the formation of a Diocesan Sunday School Society shall take effect."

A committee having been appointed to inquire whether any, and if any, what infringements of the third resolution, passed by the convention of this diocese in 1811, have taken place during the last year, they reported—

"That it appears from a notice in the Newark Eagle, of the 18th of April last, that the Episcopal church, by which was meant Trinity church, Newark, was to be opened on Tuesday, the 29th of that month, for the purpose of an address from the Rev. Dr. Power, a Roman Catholic priest, and for the further purpose of a concert, or oratorio, to raise funds for the

completion of a Roman Catholic church. And that, by a paper published in Paterson, on the 7th of May, and by the evidence of several gentlemen, it appears to your committee, that this address was delivered, and the exhibition did take place in Trinity church, Newark. Your committee have no evidence of any other infraction of the resolution."

"Whereupon, on motion of the Rev. Mr. Wilmer, it was *resolved*, as the opinion of this convention, that the church, in authorizing the loaning of our places of worship to other denominations, never contemplated their being used thus by a church, against whose errors we have protested, or for secular purposes."

The following resolution, offered by the Rev. Dr. Wharton, was unanimously adopted :—

"*Resolved*, That this convention highly approve of the object and designs of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; and recommend it to the attention and patronage of the members of the church in this diocese."

The parochial reports furnish the following aggregate:—Baptisms (adults 20, children 178) 198—marriages 66—communicants 675—funerals 104.

It is evident the church is in a progressive state of advancement in this diocese: Sunday schools, those powerful auxiliaries in the cause of our Zion, are numerous, and in some of the parishes very prosperous.

The list of the clergy appended to this journal makes the number seventeen, exclusive of the bishop, but including the Rev. Dr. Barry, who resides in New-York, but regularly officiates in St. Matthew's church, City of Jersey.

The next convention will be held in the city of New-Brunswick, on the last Wednesday in May, 1829.

For the Christian Journal.

Convention of Pennsylvania.

In St. Peter's and St. James's churches, in the city of Philadelphia, on the 20th, 21st, 22d, and 23d days May, 1828, was held the forty-fourth convention of the Protestant Episcopal Church in the state of Pennsylvania.

There were present the Right Rev.

William White, D. D., bishop of the diocese, and senior of the American church, the Right Rev. Henry Ustick Onderdonk, D. D., assistant bishop of the diocese, and fifty-two clerical members, and one hundred and nineteen lay deputies. The Rev. William H. De Lancey was elected secretary, and Mr. Nathaniel Hobart, appointed assistant secretary.

On the second day of the meeting, morning prayers were read by the Rev. William C. Mead, rector of Trinity church, Southwark, Philadelphia, and the sermon preached by the Rev. George Weller, minister of St. Mark's church, Mantua, and St. Mary's church, Hamiltonville, Philadelphia county. The Right. Rev. Bishop White then delivered his annual address, which was inserted in the Christian Journal for July, page 218.

The Right Rev. Bishop Onderdonk then delivered his address. See page 245.

The Right Rev. President laid before the convention the following communication :—

"To the Right Rev. William White, Bishop of the Protestant Episcopal Church in Pennsylvania.

"At a stated meeting the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, it was resolved, That the bishops and ecclesiastical authorities of the several dioceses be requested to recommend to the clergy and congregations, to cause collections to be made in aid of this society, and that the secretary annually forward to the bishops and ecclesiastical authorities copies of this resolution.

"Attest,

"GEORGE WELLER, Secretary."

The bishop recommended the causing of such collections to be made.

Mr. Binney, from the committee appointed at the last convention to take into consideration the constitution, canons, and regulations of the church in this diocese, reported certain alterations in the constitution, which were approved, and laid over for final approbation and adoption at the next convention.

The same committee reported a series of revised canons and regulations, to be substituted for the existing canons

and regulations of the church in this diocese; the consideration whereof was postponed, and the same recommitted to the committee, with instructions to report to the next stated annual convention. The committee was enlarged by the addition of the two bishops, and by the appointment of the Rev. Dr. Wilson in the place of the Rev. B. Allen, who is absent from the country.

The Rev. James Abercrombie, D. D., the Rev. Frederick Beasley, D. D., the Rev. James Montgomery, D. D., the Rev. Jackson Kemper, the Rev. William H. De Lancey, and Messrs. Cornelius Comegys, Charles Wheeler, James S. Smith, William J. Bell, and Horace Binney, were elected the standing committee.—And the Rev. James Montgomery, D. D., the Rev. Jackson Kemper, the Rev. Jehu C. Clay, the Rev. John H. Hopkins, and Messrs. William Meredith, Horace Binney, Edward J. Stiles, and James Hopkins, were elected deputies to the General Convention. And the following persons were elected the missionary committee :—The Rev. George Weller, the Rev. William H. De Lancey, the Rev. William C. Mead, Messrs. William Meredith, Samuel Hazlehurst, Jesper Harding.

The following resolution, on motion of the Rev. Mr. De Lancey, was passed :—

"Resolved, That this convention highly approves of the formation of the General Protestant Episcopal Sunday School Union, at the meeting of the General Convention in 1826; and heartily recommends it to the support and patronage of the members of the church in this diocese."

St. Paul's church, West-Whiteland township, Chester county, was admitted into union with the Protestant Episcopal Church in the state of Pennsylvania.

The parochial reports show that the church is gradually advancing in strength. A tabular abstract of these reports gives the following results :—Baptisms (children 494, adults 119, not designated 155) 768—marriages 273—communicants 2,371—funerals 337.

The church in this diocese enumerates 63 clergymen, including the two

bishops, and 67 congregations, besides the African congregation of St. Thomas's church, Philadelphia, which is not in union with the convention, but appears to be under the supervision of the ecclesiastical authority.

The next convention is to be held in St. Andrew's church, Philadelphia, on the third Tuesday of May, 1829.

Commencement of Columbia College.

On Tuesday, August 5th, 1828, the annual commencement of Columbia college was held at Trinity church. The procession moved from the college green at nine o'clock, in the usual order, and having arrived at Trinity church, the exercises took place as follows. Students having an asterisk (*) affixed to their names were either absent (by permission) or excused from delivering their orations:—

1. Salutatory Address, with an Oration, *De philosophia Epicurea*, by William Walton.
2. English Salutatory Address, with the consideration of the motto, *De mortuis nil nisi bonum*, by William Bayley.
3. Attachment to Native Country, an Oration, by Robert Goelet.
4. An Oration on the Imagination as affected by the Progress of Science, by Cornelius Dubois, jun.
5. An Oration on Hypocrisy, by Thomas T. Devan.
6. An Oration on the Character and Literature of the Arabians, by Martin R. Zabriskie.
7. An Oration, *Nationibus gloriam litteræ afferunt*, by John L. Vandervoort.
8. An Oration on the World in the Twentieth Century, by Joel B. Post.
9. An Oration on the Influence of Female Society, by Alexander N. Gunn.
10. An Oration on the Life and Character of Philip, the Indian Chief, by J. Butler.
11. An Oration on the Influence of Literature in removing National Prejudices, by Samuel Sidney St. John.
12. An Oration on the Extension and Influence of the Mahometan Religion, by Benjamin I. Haight.
13. An Oration on the Danger and Difficulty of performing great Actions, by George B. Neill.
14. An Oration on the Fine Arts, *by Austin L. S. Main.
15. An Oration on the Character of Martin Luther, by Thomas W. Chrystie.
16. An Oration on the Character of Julius Cæsar, by John A. Morrill.
17. An Oration on the Fall of Poland, by Richard Whiley, jun.
18. An Oration on the Operation of Climate on Moral and Military Character, *by John M. Ogden.

19. An Oration on the Danger arising from the Influence of Men of great Talents, destitute of Moral Principle, *by Edmund D. Barry, jun.

20. An Oration on Internal Communication as affecting National Prosperity, *by William W. Van Wagenen.

21. An Oration on the History of Scotland, *by George Gilford.

22. An Oration on the Influence of Chivalry upon Individual and National Character, *by Mortimer Livingston.

23. An Oration on the Influence of the Multiplication of Books as affecting the Interests of Literature, by Henry S. Hoyt.

24. An Oration on the Connexion between Christianity and Civilization, by Robert B. Van Kleeck.

25. An Oration on the Tendency of Good to produce Good, by Lewis Thibou, jun.

26. An Oration on the Character of Sir Philip Sidney, *by A. Robertson Walsh.

27. An Oration on the National Character, *by Edmund Embury.

28. An Oration on Reverie, by George Catlin.

29. Honorary Testimonials announced. *Senior Class*.—William Walton, 1st degree; William Bayley, 2d degree; Joel B. Post, 3d degree.

Junior Class.—George F. Allen, 1st degree; Peter A. Schermerhorn, 2d degree; Theodore Bagley, 3d degree.

Sophomore Class.—George Ireland, 1st degree; Benjamin F. Miller, 2d degree; Henry Nicoll, 3d degree.

Freshman Class.—Edwin Taylor, 1st degree; Abraham B. Congar, 2d degree; William B. Lewis, 3d degree.

30. The degree of Bachelor of Arts was then conferred on the following named students of the Senior Class, viz.

William Walton, William Bayley, Joel B. Post, Robert B. Van Kleeck, Lewis Thibou, Benjamin I. Haight, Edmund Embury, Martin R. Zabriskie, B. Slosson, Cornelius Dubois, jun., George Catlin, J. Butler, Samuel Sidney St. John, Austin L. S. Main, John L. Vandervoort, Thomas W. Chrystie, George B. Neill, Thomas T. Devan, Robert Goelet, John A. Morrill, William W. Van Wagenen, George Gilford, Alexander N. Gunn, A. Robertson Walsh, Henry S. Hoyt, Richard Whiley, jun., Edmund D. Barry, jun., John Murray Ogden, Mortimer Livingston.

31. The degree of Master of Arts was then conferred on the following named persons, alumni of the college, viz.

The Rev. Robert Seney, the Rev. William Henry Hart, Robert Barker, James A. M. Gardner, Robert William Harris; and also Charles Taylor Catlin, an alumnus of Yale college, admitted ad eundem gradum.

32. The honorary degree of D. D. was then conferred on the Rev. William Hensdel, of Womelsdorff, Pennsylvania; &

Rev. William Sprague, of West-Springfield, Massachusetts; the Rev. Asa Eaton, rector of Christ church, Boston, Massachusetts; and the Rev. William Berrian, an assistant minister of Trinity church, New-York.

33. Valedictory Address, with an Oration on the Character of Charlemagne, by B. Slosson.

34. The Exercises of the day were concluded with Prayer by the President.

At the late commencement of Union college, Schenectady, the degree of D. D. was conferred on the Rev. William B. Lacey, rector of St. Peter's church, Albany.

It gives us much pleasure to publish, by request, the following interesting articles; and to express our high gratification at this respectable accession to the number of our churches, and our sincere wishes and prayers for the success of the enterprize thus undertaken by the very worthy servant of the altar under whose auspices it has been commenced.

From the (Auburn) Gospel Messenger for July 12, 1828.

St. Paul's Church, Albany.

On Wednesday, the 11th of June, 1828, the corner stone of St. Paul's church, Albany, was laid by the Right Rev. J. H. Hobart, with the customary religious rites.

At the usual hour of morning service the bishop, the neighbouring clergy, and a respectable portion of the citizens, agreeably to a previous arrangement, assembled at the church of St. Peter. Morning prayer was read by the Rev. James Milnor, D. D. rector of St. George's church, New-York, and an appropriate and interesting discourse delivered by the Rev. William B. Lacey, A. M., rector of St. Peter's church, Albany. This last mentioned circumstance was, to every one present, deeply interesting. To see the rector of St. Peter's, whose parish had heretofore extended throughout the whole city, rise up and advocate the cause of St. Paul's, was alike beneficial to the interests of our Zion, and honourable to himself as a gentleman and a Christian.

At the close of the services in St. Peter's, a procession was formed, which proceeded to the site of the new church. When within a convenient distance of the building, the attending clergy, the vestry of St. Peter's and St. Paul's, and the citizens, formed an open space, through which the bishop, in his official robes, passed to the corner stone. It is needless to state, that our venerable diocesan performed the services in a solemn, dignified, and edifying manner; but so deeply interesting were they on this occasion, that it was not in a solitary instance the silent

tear was seen to trickle down the furrowed cheek of age.

Immediately after the laying of the corner stone, the following address was delivered by the rector, the Rev. Richard Bury:—

My Brethren and Fellow Citizens,

After the pious example of our predecessors for ages past, we have assembled, on the present highly interesting occasion, to lay the corner stone of another Christian temple. Like similar undertakings, wherein so much is necessarily to be effected, the one in which we are now engaged, as yet in comparative infancy, has progressed amidst difficulties by no means few or unimportant. But although commenced, and thus far prosecuted under circumstances peculiarly adverse, it has already exceeded the highest expectations even of its warmest advocates; and we earnestly desire (for I but speak the sentiment of all whose hearts are engaged in the glorious work) to offer unto the divine Head of the church, the devout, need I add, the most acceptable tribute of unfeigned gratitude for the gracious blessing he hath condescended to bestow upon our unworthy labours.

So far as I am personally concerned, I feel the utter insufficiency of my warmest thanks as a due return for his unspeakable goodness. Nor should I do justice to the claims of many present, were I to omit a proper acknowledgment of the pleasing conviction, that while our humble success is chiefly to be attributed to the support and furtherance of Him whose cause we have espoused, without whom nothing is strong, nothing is holy, my own hopes and confidence have been materially sustained, nor have I been a little animated in view of the completion of the present work, by the assurance of having commenced and laboured in successful co-operation with those who have, no doubt, felt equally with myself, the truth of the inspired declaration, that, "except the Lord build the house, they labour in vain that build it." And as we are, both by duty and gratitude bound, so, upon all who have in any way, or may yet come to the work of the Lord, we would invoke the divine blessing.

This stone, which has just been impressively laid in its destined place, is the chief corner stone of a foundation, upon which is to be raised a superstructure, within whose consecrated walls, we humbly trust, by a faithful ministration and use of the divinely appointed means of grace, many souls will be gathered into the fold of Christ; to the extension of his kingdom, and the glory of his great name.

The present occasion, my Christian friends, seems well fitted to remind us of the scriptural allusion to the church, Christ in its spiritual character, as a *living*

institution; "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." It is not, however, intended, nor do present circumstances require us, to exhibit the distinctive views and principles of the Protestant Episcopal Church, as we hope, in a becoming manner, to do hereafter, when this edifice, which is now erecting, shall have been finished and solemnly consecrated to its appropriate uses and design. Suffice it to say, that we believe them to be sustained by scripture and primitive usage, and by the consent and practice of the church from its earliest period down to this our own day. And that, far from wishing to proscribe any who cannot, in these respects, agree with us, but that all may be permitted to sit under their own vine and fig-tree, without any to molest or make them afraid, we shall endeavour, with the blessing of God, by precept and by practice, conscientiously to maintain these views and principles. And yet, although it is intended, with the divine aid, not only to preach the Gospel of Jesus Christ with all possible fidelity, but in all respects to adhere to the requisitions of the church in reference to its ministry, its worship, and its ordinances, we at the same time wish to recognize no distinctions, save those enjoined by the word of God and the authority of his church. Hence, without the slightest allusion either to persons or parties, on the contrary, with feelings of Christian charity to all, we avail ourselves of this more public opportunity, nay, we feel as if called upon, in justification of our motives and design in erecting this church to the worship and service of God, to disclaim altogether, as foreign to the true character and institutions of the Gospel, and certainly of the Protestant Episcopal Church, any appellations whatsoever of individual or party invention. For we desire to be known and acknowledged as belonging, not to Paul—not to Apollos—not to Cephas—but to Christ; He the vine, we a true and living branch; He the divine and spiritual Head of the church, which is his body: we among the lawfully engrafted and fruitful members thereof. In this edifice, then, which we here erect, while we hope to maintain a due obedience to the authority of the church, which rightly demands of all its members, the laity as well as the clergy, an inviolable adherence to its doctrines, its discipline, its worship, and its ordinances, it is determined, with the great apostle, to "know nothing among the flock save Jesus Christ, and him crucified."

And it is our heart's desire and prayer to God, that he would most mercifully deliver (through each and every successive generation) the minister and people who shall here assemble, from party dissension

and sectarian influence. And that while the former, deeply alive to the obligation of their ministerial vows and duties, shall faithfully endeavour to set forth, in their life and doctrine, the true and lively word of God, and rightly and duly administer his holy sacraments; the latter, by a wise improvement of all their privileges, may not only be hearers, but doers of the word; walking in all the commandments and ordinances of the Lord blameless. If such be the design of this great, this responsible work in which we are engaged, and if such be the charitable desires of our hearts, ours must, and will be, the delightful and the encouraging evidence, through the approving influences of that Holy Spirit, whose sacred blessing awaits every where, and at all times, a faithful ministration and use of divinely appointed means, that as Christians, not merely by name, but in very deed, we have been led into the way of truth, and are holding the faith in unity of spirit, in the bond of peace, and in righteousness of life.

By uniformly adhering to a course of religious policy like this, frank and undisguised as it is, and approved in the sight of God, by our own consciences, and in the estimation of every candid and truly liberal man, we shall, in the most effectual manner, evince the pious consistency which ought ever to characterize us as a legitimate branch of the church of Christ, whose appropriate and inspired motto, "charity never faileth," engraven upon the seal of our religious incorporation, is intended, with the blessing of God, to perpetuate that heavenly and benign influence which, beyond all dispute, is one of the surest safeguards to Christian love and unity. May we never lose sight of it—may we never be uninfluenced by it.

Thus shall we bear our humble part, however unworthy of so great a privilege, toward accomplishing the grand design of the glorious Gospel, as first promulgated to our guilty world in the angelic strain, "Glory to God in the highest; and on earth peace, good will toward men." And if faithful unto the end, when we shall have ceased to worship in this or any other temple here below, and the earthly house of this frail tabernacle shall have been dissolved; what ineffable delights will transport our immortal and glorified spirits as we take possession of our celestial inheritance—"a building of God, a house not made with hands, eternal in the heavens."

The address being ended, the bishop closed the services, and dismissed the people with his benediction.

Among the causes which gave rise to this undertaking, the following may be considered a prominent one:—

The ancient and respectable church of St. Peter, not being situated in a central

part of the city, and many of the members of our communion, in consequence of age, infirmity, and many other causes, being unable to attend divine service, it was deemed necessary that a church should be erected in the south part of the city, for their accommodation, as well as for that of the numerous population residing in this section of the city. That in this manner the boundaries of the church might be extended.

Induced by this, and other important considerations, among which we believe a desire to be instrumental to the salvation of his fellow men, was ranked in the most conspicuous place, the Rev. Richard Bury determined to use every effort for the erection of a second Episcopal church in the city of Albany. His determination being formed, he made two of his youthful friends, John Le Breton and Charles Skeritt, acquainted with his intention. They cheerfully lent him their aid; and on Sunday, October 21st, 1827, divine service was, for the first time, celebrated in the south section of Albany, according to the rites of the Protestant Episcopal Church in the United States of America.

On Monday, the 12th of November, 1827, agreeably to legal notice previously given, the congregation assembled, and having chosen two wardens and eight vestrymen, constituted themselves a regular Episcopal congregation, under the title of "St. Paul's Church, or Congregation, in the City of Albany."

From that time to the present, the exertions of the rector and his vestry have been unremitting. Every effort, which piety and zeal could dictate, has been put in requisition, for the purpose of erecting a decent edifice in which to celebrate the public worship of Almighty God. Thus far the efforts which have been made are crowned with success. Here would the friends of Zion set up an Ebenezer, and say—"Hitherto hath the Lord helped us."

EPISCOPAL ACTS.

In the Diocese of Connecticut.

On Saturday, August 9th, 1828, the Right Rev. Bishop Brownell held an ordination in Christ church, Hartford, and admitted Mr. William H. Judd to the holy order of deacons. The sermon was preached, and the candidate presented, by the Rev. Mr. Wheaton.

In the Diocese of New-Jersey.

On Sunday, the 3d of August, 1828, Bishop Croes visited Christ church, Newton, preached, and confirmed nine persons. And on Thursday, the 21st of August, the same prelate visited Christ church, Shrewsbury, and confirmed twenty-five persons.

In the Diocese of Pennsylvania.

On Wednesday, the 9th of July, 1828,

in Christ church, Philadelphia, the Right Rev. Bishop White admitted to the holy order of deacons Mr. William Lucas, an alumnus of the General Theological Seminary of the Protestant Episcopal Church.

On Tuesday, the 15th of July, 1828, St. Gabriel's church, Sugarloaf, Columbia county, was consecrated to the worship of Almighty God, by the Right Rev. Bishop Onderdonk, who was assisted in the services by the Rev. Mr. De Pui, of Pennsylvania, and the Rev. Lucius Carter, of Maryland.

New Churches.

The corner stone of the new Protestant Episcopal Church was laid at Norwich, on the afternoon of Tuesday, the 29th of July, 1828, with appropriate ceremonies. At four o'clock the old church was opened, and occasional services had; a procession was then formed, and moved to the foundation of the new building, when the corner stone was laid by the Rev. S. B. Paddock, the rector of the parish, who then delivered an address appropriate to the occasion.

A vote has been passed by the parish of Trinity church, New-Haven, for the immediate erection of a chapel within that parish, and for the permanent settlement of the Rev. F. L. Hawks, as assistant minister.

Obituary Notice.

REV. HENRY J. FELTUS, D. D.

DECEASED, in this city, on Sunday evening, August 24th, 1828, in the 53d year of his age, the Rev. Henry J. Feltus, D. D., rector of St. Stephen's church, New-York.

Dr. Feltus was a native of Ireland, and came to this country when quite a young man. Having been, for some time, a preacher in another communion, he was admitted into the ministry of our church by the Right Rev. Bishop White, of Pennsylvania, about 30 years ago. Having officiated, as we believe, for a time, at Easton, Pennsylvania, he became the rector of Trinity church, Swedesborough, New-Jersey; whence he was called, in 1808, to the rectory of St. Ann's church, Brooklyn, Long-Island; and thence, in 1814, to that of St. Stephen's church, in this city. In 1822, he received from Union college, Schenectady, the degree of D. D.

Dr. Feltus was uniformly assiduous, affectionate, and laborious, in the exercise of his parochial functions; and was consequently much beloved and respected by the people of his charge. The genuineness and sincerity of his piety appeared in that trying hour of the near approach of death, when every insufficient dependence must fail, and nature, unsanctified and unaided by grace, must leave the sufferer without comfort, without support, and without hope. His illness was of the

or four weeks' continuance, and afforded a blessed opportunity of witnessing the humility, the composure, and the triumph, with which a Christian can die. He spoke much of the love of the divine Saviour, and the richness and sufficiency of divine grace. He warmly commended, as he strikingly exhibited, the cardinal evangelical virtue of humility. He thought and talked much of the church. He loved to have his brethren pray with him, when they were at his bed-side, and entered heartily into the devotions. While conversing with a clerical brother who sat beside him, when it was thought that he had but a few hours to live, on the subject of ministerial duty, he emphatically and solemnly avowed it to be his deliberate conviction, that a regard for ultimate and permanent usefulness, as well as the solemn obligations of duty, urged to a constant and conscientious adherence to the distinctive principles, and established order, of our own church. He lamented frequently and deeply that the absence of our diocesan, now on a distant episcopal visitation, deprived him of the blessing, on which he would set so high a value, of having him beside his sick and dying bed. Speaking, as he often did, of his affectionate and respectful attachment to the bishop, he said, with emphasis, on two occasions, and to two of his brethren, *If I have ever caused him an unhappy moment, in the midst of the cares, anxieties, and labours, of his office, I hope he will forgive me; and I pray God to forgive me; and if, it please God to spare my life, I trust that I shall never again occasion any uneasiness to him, or to any of my brethren.*

Thus, in constant spiritual communion with his God and Saviour, and in the constant manifestation of the faith, hope, and charity of the Gospel, he bore with exemplary patience and resignation, unusually protracted debility and suffering, and waited with calmness for the hour of his release. At length that hour came. God's holy day, which had nearly all been spent by him on earth, was closed in paradise. It was made to him, indeed, a day of rest, rest from the labours of the church below, and a call to the blessed services of the church in heaven. On the following day, his mortal part was deposited, with the appointed hallowed rites, and in the presence of an immense concourse of weeping brethren, parishioners, and friends, beneath the chancel of his own church, and in the same grave which, twelve years before, had received the remains of the wife whom he dearly loved.

In the course of divine Providence there had been no death of a pastor of our com-

munion,* in this city, since the decease of the Rev. Dr. Auchmuty, rector of Trinity church, in 1777, except that of the Rev. Mr. Albert, rector of the French church Du St. Esprit, in 1806, until, about a year ago, the Rev. Mr. Duffie, rector of St. Thomas' church, was called to his home. There had been, therefore, in an interval of 50 years, but one such death; and now, in a year and four days, there have been two—active, useful men, in the vigour of their days, and in the diligent and successful discharge of their sacred functions. It is a providence fraught with instruction and with warning. May divine grace carry that instruction and warning home to every heart; and make their happy fruit appear in the character and life!

For the Christian Journal.

General Theological Seminary.

Messrs. EDITORS,

I have remarked, with regret, that none of the periodical works which I have yet seen, has copied, as was requested, the notice, in your July number, of the opening of the Theological Seminary, the qualifications for entrance, &c. An early insertion of it would have been useful; as well as a repetition of it, shortly before the time of opening. It is especially important, that the resolution of the Faculty respecting the privileges of students, should be widely circulated, to prevent trouble and disappointment. Will the respected Editors of our church periodicals excuse this hint?

Your's truly,

A Friend to the Seminary.

Calendar for October, 1828.

5. Eighteenth Sunday after Trinity.
6. General Theol. Seminary re-opens.
12. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twentieth Sunday after Trinity.
26. Twenty-first Sunday after Trinity.
28. St. Simon and St. Jude.

Ecclesiastical Meetings in October, 1828.

1. Maine Convention meets.
16. New-York Convention meets.†

* The case of the late venerable Bishop Moore can hardly be considered an exception; because, though in fact rector of Trinity church at the time of his death, he had been, for five years, disabled by sickness and infirmity, from discharging the pastoral functions.

† We regret that the meeting of the New-York Convention is erroneously noticed in our Almanack for the *twenty-third*; the *sixteenth* is the day. The Editor of the Auburn Gospel Messenger is requested to apprise his readers of this mistake.

✍ *Erratum in our last.*—Page 249, first column, line 5th from bottom, for "perjuror," read *forger*.

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No. 10.]

OCTOBER, 1828.

[Vol. XII.

For the Christian Journal.

Introduction to the Gospel of St. John.

(Translated from Kuinoel.)

[Continued from page 234.]

§ VII.—ON “THE WORD” OF JOHN.

B. MANY modern interpreters maintain that, by “the Word” is to be understood the wisdom of God, or the power and wisdom of God personified. Among these are Schmidt, Ammonius, and Eichhorn. To demonstrate that “the Word” of John is used in this sense, they appeal to Psa. xxxiii. 6, Gen. i. 1, where the word of God (the divine power) is said to have created the world; to Prov. viii. 30, where wisdom is described as the assistant of God in forming every part of the world; to Wisd. ix. 1, where also wisdom is said to have been the assistant of God in creating the world, and a partaker of his counsels, and where the terms “word” and “wisdom” are used as synonymous. The words are, “God of our fathers—who hast made all things by thy word, and by thy wisdom hast framed man.” They quote also from the books of Ecclesiasticus and of Wisdom the following passages:—Eccles. i. 4, “Wisdom hath been created before all things;” xxiv. 3, where wisdom is personified, and says, “I came forth from the mouth of the Most High,” and, verse 8th, “he who created me—said, Dwell thou in Jacob.” Wisd. vii. 25, where wisdom is called “the breath of the power of God, and a pure influence flowing from the glory of the Almighty,” and, verse 26th, “the brightness of the everlasting light, and the unspotted mirror of the power of God, and the image of his goodness;” ix. 4, “Give me wisdom that sitteth by thy throne, (the assessor of thy throne),” verse 9th, “And with

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this wisdom who saw thy works;” viii. 4, where wisdom is called “the interpreter of the mysteries of God, and a lover of his works;” verse 6th, “who of all that are, is a more cunning workman than she?” ix. 10, “Send her forth from the holy heavens, and from the throne of thy glory send her; that, being with me, she may aid me by her labour, and I may know what is acceptable in thy sight;” x. 16, “She entered into the soul of the servant of the Lord;” vii. 27, “In all ages, entering into holy souls, she maketh them friends of God and prophets.” They observe, besides, that, from chap. xi. 2, the author speaks no more of wisdom, but introduces, in her stead, God himself—verse 13th, “they perceived the Lord;” verse 17th, “thine Almighty hand;” verse 20th, “by the breath of thy power;” verse 23d, “thou hast mercy upon all, for thou canst do all things,” &c. add verses 24th, 27th, &c. that this sudden change from wisdom to God shows that the former, though personified, is not spoken of as a substance, a distinct existence. Bretschneider has shown, in his Comment. on Eccles. Excursus III. p. 729, that “wisdom,” in that book, is merely a personification. The same has been proved by Faber with regard to the book of Wisdom.

Those who hold that “the Word” of John means nothing more than the wisdom and power of God, suppose, that when John wrote, verse 14th, “and the Word was made flesh, and dwelt among us,” he accommodated himself to the philosophy of the day concerning emanations from God, and merely meant to express that Jesus was a distinguished teacher of religion, beloved of God, and assisted by him in an extraordinary manner. Some of them,

however, are of opinion, that John really believed that a divine virtue had emanated from God and united itself with Christ, and that he meant to propose this doctrine in the words above quoted. According to the emanative system, by which the Oriental philosophers endeavoured to explain the mode of the creation, and which was not unknown to the Jews who returned from Babylon, certain divine virtues (*δυνάμεις*) truly emanate from God, in such a mode, however, that the substance of God remains the same; these virtues afterwards return to God, and have thenceforward no separate existence—Brucker Hist. Crit. Phil. vol. II. p. 645, ss. (See Enfield's Hist. of Philos., drawn up from Brucker, vol. II. pp. 136, 149, 200, 205.) On this emanative system were founded the doctrines of the Cabbalists. But as the doctrines which the Gnostics afterwards embraced were known before the sects themselves existed, (the doctrines of the Gnostics as such were openly published in the second century,) so the opinions of the Cabbalists are older than the sect itself, and were known (according to the critics whose opinion we are now discussing) in the age of John, though more fully illustrated at a later period. The Cabbalists supposed that the Sephiroth, that is, certain divine virtues, eminent among which was wisdom, *חכמה* חכמה (Isa. xi. 2, on which passage the doctrine of the Sephiroth depends,) *σοφία*, *λογος θεου*, should truly emanate from God, and unite themselves with the Messiah—Vitringa de Sephiroth Cab. in Obs. Sac. p. 142. These same Sephiroth, in the opinion of some, occur in the Apocalypse. John, then, in the opinion of these critics, when he said, "the Word was made flesh," had reference to the doctrines of the Cabbalists, and intended to convey the idea, that a certain divine power and wisdom proceeded by emanation from God, and united itself to Jesus. To confirm such a use of language, they appeal to passages of the book of Wisdom, already quoted, in which the wisdom of God is said to come forth from God, to enter the souls of the pious, to aid them, and make them friends of God. Some also

have endeavoured to illustrate this use of language from the writings of Philo, an Alexandrian Jew, born 20 or 25 years before Christ, who, they say, understood by *λογος*, ("the Word,") the reason, intelligence, or wisdom of God. They remark, in explanation, that this is not to be wondered at in Philo, as his whole style is remarkable for the boldest figures and personifications.

To the critics who hold "the Word" to be only a personification of the wisdom of God, may be opposed the following objections:—a.) The sense of the phrase, "the Word was made flesh," cannot be that the wisdom of God displayed itself in a signal manner in the man Jesus. For this would be a very harsh figure, without example in any writings, sacred or profane, and altogether inconsistent with the simplicity of John. It could not be compared with the passage, Wisd. vii. 27, where it is said, "Wisdom through all ages entering into holy souls, maketh them friends of God and prophets"—for wisdom's being made flesh, i. e. putting on a human form, is very different from a mere communication of wisdom. b.) If by "the Word" is understood the wisdom, or the power and wisdom of God, the first three verses of John are frigid and unmeaning—nor can the Evangelist, on this supposition, be acquitted of an impertinent loquacity, and a troublesome diligence in heaping together mere tautologies. Besides, it cannot be shown that the doctrines of the Cabbalists, especially that relating to the emanation of the Sephiroth, and their union with the Messiah, were well known in the age of John; at least they were unknown to the unlearned Jews, and therefore would not probably be referred to by John. Moreover, the places referred to in the Apocalypse easily admit another explanation, so that it cannot be contended that there is any allusion to the Sephiroth in that book. See Susskind in Magazin für bibl. dogm. u. Moral St. 10, pp. 54, 59, who also shows that the book Sohar cannot be relied on for proving the antiquity of the doctrine of the Sephiroth, since this book, though it contains the opinions of the Rabbi Ben Sitchai, who

lived in the end of the first or beginning of the second century, is very much interpolated. Concerning this book, see Schoettgen, *Hor. Heb.* vol. II. Præf. § 13, p. 48, 805, 601.

C. Others hold that, by "the Word," is to be understood a substance, (*ὕποστασις*) an existence. See Morus in *Recitatt. in Evang. Joh.* p. 15, sqq. Paulus, who thinks that the use of language among the Alexandrian Jews, well known to us through the works of Philo, is to be called in to settle the meaning of the term, is of opinion, that by the Word, or Logos, is meant "an intelligent nature which proceeded by emanation from God before the creation of the world, most near and like to God, a second God, inferior to the supreme God, and yet superior to all genii." The maintainers of this opinion seek for arguments in its favour (1st) from the apocryphal books of the Old Testament, especially Ecclesiasticus and Wisdom, and endeavour to prove from them, that before the time of Christ the Jews had adopted the doctrine, that the wisdom of God proceeding from him, and putting on the form of a substance, had created and continued to govern the world. But if, in the passages above quoted, (letter B.) we regard the parallelism of the members and the whole context, if we compare those places in which poetical images are employed with those in which the author speaks with more directness and simplicity, it will be sufficiently evident that in the apocryphal books, as in Prov. viii. 22, no distinct substance is spoken of, but an attribute of God is personified, and that by this personification the bolder figures sometimes employed are to be explained. This is the opinion of Paulus himself with regard to all the passages except those quoted, letter B. (2d) They appeal to the Chaldee paraphrases of the books of the Old Testament to prove that the doctrine was not new to the Jews of Palestine in the age of John. For in places where we read in the Hebrew text Jehovah, or Elohim, or Adonai, we find in the Chaldee paraphrase, *Memrau di Jehovah, the Word of Jehovah, from which they would infer the adoption of the doctrine of a*

distinct substance begotten of God. On the other hand, Morus Comment. in Joh. p. 20, Paulus, and others, are of opinion, that in those paraphrases the Chaldee מִשְׁרָא, (Word), like the Hebrew שֵׁם, לֵב, נֶפֶשׁ, and the Rabbinical מְרָא, is every where used either in the place of a reciprocal pronoun, or merely by way of explanation, to denote the will or command of God. Thus in Leviticus xxvi. 30, וְנִקְלָה נֶפֶשׁ אִתְּכֶם, "I will reject them;" Onkelos has it, וְיִדְוֹק מִיִּשְׂרָי יִרְדֹּן, where מִיִּשְׂרָא answers to the Hebrew נֶפֶשׁ, and has the force of a pronoun, Gen. xx. 3, instead of the Hebrew words רִיבָא אֱלֹהִים אֶל אֲבִימֶלֶךְ, Onkelos and Jonathan have the words וְאִתָּא מִיִּשְׂרָא מִן קִדְּם "and word came from God to Abimelech," instead of "God came to Abimelech." They produce the passage, Hosea i. 7, where God says, "I will preserve them by Jehovah," that is, by myself. In Isa. xlv. 12, the Hebrew text is, "I made the world," the paraphrase of Jonathan is, "I by my word made the world;" Deut. i. 30, מִיִּשְׂרָא is put for הוּא. The Hebrew has it, "he shall fight for you," the paraphrase of Onkelos, "his word, &c." (3d) Besides the apocryphal books and the paraphrases, they quote, as a witness of the Jewish notion of a certain intelligent nature begotten of God, the peripatetic philosopher Aristobolus, who lived in the reign of Ptolemy Philometer, was himself a Jew, and is said to have written a commentary on the books of Moses, in which he followed the allegorical mode of interpretation, fragments of this work are preserved in Eusebius' *Præpar. Evang.* VIII. 9. 10. IX. 6. II. E. VII. 32. Clem. Alex. *Strom.* I. p. 342. *Sylb. Cyrill. Alex. Opp.* vol. VI. p. 134. Paris, 1698. But Eichhorn has shown, by conclusive arguments, (*Allg. Bibl. der Bibl. Literat.* B. V. p. 253, 280,) that it cannot be proved that there lived at that time a Jew of that name, who was a peripatetic, and that Eusebius, Clement, and Cyril, must have been deceived by a supposititious book. (4th) Especially do these critics bring forward Philo, an Alexandrian Jew, who mixed the doctrines of the Greek eccle-

tic philosophy, which began to flourish in his time, with the Chaldean tenets of the Jews of Palestine. Philo speaks of an intelligent nature which proceeded by emanation from God, which he calls "the most ancient Word (*λογος*) of God," vol. I. p. 207; "older than all things that have received creation," vol. I. p. 437; "the oldest and most exalted of things that are," vol. I. p. 121. He calls God "the fountain of the Word," vol. I. p. 207. Between this Word and the unbegotten Father, according to Philo, no nature intervenes, (vol. I. p. 82,) and it is so furnished with all the perfections of the divine nature, as to present an exact resemblance of God, (vol. II. p. 225.) God used the Word as his instrument in creating the world, (vol. I. p. 106.) The Word created the world and intelligent natures, (vol. I. p. 431, 630.) The Word preserves and governs the world, being set over it by God himself, (vol. I. p. 562, p. 308.) He is employed as the messenger of God to men, (I. p. 501,) he presides over the angels, (I. p. 560,) (whence Philo calls him the archangel, vol. I. p. 501,) he aids the righteous, punishes the wicked, (I. p. 633,) and acts in every respect as Mediator between God and man, (I. p. 501.) Paulus contends, that Philo is not to be esteemed the author of these notions with regard to the Word, or *λογος*, but that they were already received in his time among the Alexandrian Jews, being the invention of those of their countrymen who pursued at Alexandria the study of philosophy. The heathen philosophers defended Polytheism by arguing, that the care of matter, a particular Providence, and the immediate direction of human affairs, were beneath the dignity of the supreme Deity. The Jewish philosophers might easily fall into the notion of a secondary God upon the same principle. The probability of this will appear still stronger when we consider, that in the stead of the demons and gods of the heathen, (Acts xiv. 11,) they admitted the existence of genii and tutelary angels, and that the Jews of Palestine, in speaking of God, were wont to use the circumlocutions, "the Word of God," and "the Wis-

dom of God," and were accustomed to personify the latter, as in Prov. viii. 22. The phrase, "the Word of God," was therefore used in a double sense in the time of John. The Jews of Palestine, (as appears from Ecclesiasticus, whose author was a Jew of Palestine,^k and from the Chaldee paraphrases,) and the author of the book of Wisdom himself,^l use the phrase, "the Word of God," as a periphrasis for God, and often for the power and wisdom of God personified. Philo, on the other hand, and many of the Alexandrian Jews, understood by the Word a distinct substance, proceeding from God by emanation, and next to the supreme God. Now since, it is argued, the term *Logos*, or the Word, cannot signify the wisdom of God in the preface of John, (see letter B.) the use made of it by Philo and the Alexandrian Jews is to be called in in explanation. That John might and did follow this use of it, is confirmed by the following arguments:—a.) John lived for many years at Ephesus. Between this city and Alexandria there was a constant commercial intercourse. He might, therefore, easily become acquainted with the doctrines of Philo. b.) John wrote for the use of Greek and Gentile Christians. He would, therefore, be more likely to make use of the doctrines of Philo, because they were founded on the tenets of Plato concerning the divine mind, (*νοϋς*, which he also called *λογος*), then widely prevalent in the learned world. The sentiments of Plato were doubtless misinterpreted, yet his writings gave occasion to the doctrine of the Alexandrian philosophers, and were quoted to sanction their notions. In conclusion, John did not admit the doctrine of a distinct substance emanating from God, and next to him in dignity, and teach that this *Logos* had united himself to the man Jesus, merely in accommodation to the Alexandrian philosophy, but because Christ attributed to him-

^k Eccles. i. 27. The book was written in Hebrew by the son of Sirach, and translated by his nephew into Greek. Brethschneider, Com. in Sirac. Prolegg. p. 9.

^l He was probably an Alexandrian Jew, and wrote in Greek.

self the same properties as the Alexandrian Jews were accustomed to attribute to their Logos, or Word.

(To be continued.)

For the Christian Journal.
On Religious and Benevolent Societies.

(Continued from page 267.)

Messrs. EDITORS,

WHEN, in my former communication on this subject, I spoke of a *first* objection to charitable associations, it was my intention to examine somewhat minutely the sentiments which I have heard expressed by persons unfavourable to such associations. But a sight of that article in your columns, by showing the length to which I have already transgressed, convinces me that such a proceeding would be impracticable without becoming tedious, and losing all claims to be read, much less remembered. Without adhering to my plan, then, I will go on with some rather desultory remarks upon the subject, and leave the cause, as already argued upon the first count in the indictment, to be decided on by the good sense of your readers.

I observed, that *charitable education* was one prominent branch of the art of doing good, which depends for support almost exclusively upon *associations*. Another mode of disseminating blessings among mankind, which, I believe, has never been practised otherwise than by religious or charitable associations, and certainly could not otherwise be carried into effect to any great extent at the present day, is *missionary preaching*. Few individuals have the ability by unassisted efforts to maintain a herald of salvation in the moral wildernesses of the world. And if there were many possessed of sufficient wealth,—or if the expense attending such an enterprise were vastly less,—I have no hesitation in asserting, that none would undertake it on individual, unassisted, responsibility. The field is too broad—the means are too disproportionate to the object—the prospect of good result is too remote—to excite sufficiently the hopes of a *single bosom*, or to keep alive such

hopes, even if excited, for any length of time. The sharpening collision* of a multitude of minds, the catching zeal and enthusiasm of congregated numbers, are needed to bear up against the mighty difficulties in the way of missionary labours. The chance of loss must be lessened to the individual—the amount of effort must be magnified in his eyes by the pomp and circumstance attending a large society, before he can be encouraged to embark in the mighty work:—*mighty* in its object,—*mighty* in its result,—but *mighty* too in its obstacles and hardships.—I do not mean to limit these observations to *foreign missions* only, although they apply to such with peculiar force. Wherever the gospel and the church are to be extended to regions hitherto destitute of their heavenly influence, whether those regions be on the shores of further Ind, or a blighted spot in the midst of a Christian land, there *associations* must be formed to do it, or the work remains undone. We will not read the command of Christ, “Go thou, and teach my Gospel.” It is with difficulty that one among ten thousand can be prevailed on to *be sent*, and the remaining thousands can hardly muster up sufficient charity and zeal to send him. Our western borders—the rapidly populating districts nearer home—and even the moral deserts in the suburbs of our great cities—either cannot, or will not, provide themselves with the word and the ministry. Wee be to us, if we let them perish for lack of knowledge! And yet, is any Quixotic enough to suppose that they will be provided for by individual charity:—that *one* will send out his missionary, and *another* will build his church a thousand miles away, and a *third* will publish his edition of the Bible or the Liturgy? Our zeal is far too much like dying embers;—the scattered particles must be gathered into heaps before they can be fanned into a flame.

The case is exactly similar with respect to every charitable exertion intended simply for the diffusion of religious knowledge, and increase of religious feeling. The great mass of men,

* Prov. xxv. 17.

even of Christians, are so little accustomed to abstract their attention from temporal wants and comforts, that they can scarcely conceive of suffering which is not connected with those subjects. Ask the first man you meet to make out a list of the various kinds of human misery, and the chance is a thousand to one that they relate exclusively to the body, or at most extend no further than what we term *the mind*, without an allusion to the necessities of the immortal soul. Is he a Christian?—remind him of his omission, and he will readily acknowledge it, and perhaps as readily offer to join you in some attempt to provide for the spiritual need of others. But tell him that it will be more eligible for him to make it an individual concern—repeat to him some of the fine arguments (which I have already forgotten) for private, independent, charity;—he may assent, retain his good dispositions, form some correspondent resolutions, and depart. But in a few days, the thorns of this world's cares spring up and choke his charitable dispositions, or, if they have met with a kindlier soil than to suffer that, he compares his means of usefulness with the objects to be effected, and gives up in utter despair; or, it may be, he actually inquires for a channel in which to direct his efforts, and finds himself excluded, by very ignorance, from a chance of doing good.—The state of society is such, and the paucity of Christian spirit so great, that the supply of ministers of the Gospel is alarmingly insufficient. It is necessary to take measures to increase it, by supporting deserving individuals through preparatory studies, who might otherwise be prevented from applying to the best of purposes, abilities and dispositions altogether suitable. As a check against the presumptuous haste of some, and negligence of others, establishments are needed for the training of candidates for the high office of Christ's embassy, in proper studies and habits. Hence our Education Societies, and our Theological Seminaries. Will any one tell me of the good effects of individual charity in comparison with those of associations in this respect?

—But I am tired of entering into particulars. I will merely name the venerable Societies for the Propagating of the Gospel in Foreign Parts, and for the Promoting of Christian Knowledge, the Society of the Sons of the Clergy, and the Church Missionary Society, in England, and ask, In what way individual charities would ever have filled the place of those noble institutions? The support of Missionaries, the establishment and maintenance of Sunday Schools, and the publication and dissemination of the Bible, and the Book of Common Prayer, and Religious Tracts, are exclusively the work of *associations*, in one form or other. The wants of the *body* may be indifferently supplied by individual exertions, but those of the *soul* must remain unheeded, unprovided for, till the scattered fragments of Christian love and zeal be gathered up, and receive efficiency from union, and importance from numbers.

If other arguments are needed in defence—in commendation—of this method of doing good, there is store of the most unexceptionable kind.

The example of Christ himself might be adduced, approving the widow's bestowal of her *single* mite in a public charity, and thereby rendering herself, to all intents and purposes, a member of a benevolent association. The early Christians were remarkable for this species of benevolence. Such, though carried to a greater extent than the world has witnessed since, because, perhaps, an exigency as great has not existed since, was the famed community of goods among the Hebrew Christians. Jerusalem was filled with strangers, multitudes of whom became converts to the new religion. That these persons might be thoroughly instructed in the doctrines of the Gospel, it was needful that their stay should be prolonged much beyond its usual duration, and beyond the time for which they had made provision. Thus they were thrown upon the charity of their fellow Christians. Did these rely upon individual efforts for the discharge of the duty which thus devolved upon them? No. They made a common purse, and cheerfully devoting

their all to the support of their needy brethren for the Gospel's sake, intrusted the management of the fund thus formed to public officers. They associated for the performance of deeds of benevolence which might have been done, but less efficiently and less thoroughly, by independent exertions. The consequences of this noble transaction afforded occasion for another exemplification of the preference of Christians in the apostolic days for associating in religious deeds. The impoverished Christians of Jerusalem were unable to bear up against any extraordinary pressure of the times, and when a famine came upon the land, themselves became in want of the assistance which they had so liberally afforded to others. In return, their brethren in other lands were not backward in relieving their necessities. But how was this effected? By congregational collections, and by joint contributions to the common object: two forms of *association* in the charitable work. The same trait is observable in the provision of those primitive churches for the maintenance of widows and the poor. It is remarkably prominent in St. Paul's directions to the Corinthians on the subject of their charities, which were decidedly of this description.

There is an advantage, too, in this method of exercising our benevolence. It affords facilities of practising on the precept, "let not thy left hand know what thy right hand doeth." I do not pretend that these facilities are uniformly, or even very often, improved as they might be. I know that even much of the contrary spirit is too prevalent in charitable societies:—that, in the words of one who has lately earned himself a never dying name,

"With godly zeal much vanity is mixed;
And circumstance of gaudy civil pomp;
And speeches bringing praise for praise; and
lists,
And endless scrolls, surcharged with modest
names
That seek the public eye; and stories told
In quackish phrase, that hurts their credit
Even when true."

But "*abusus non tollit usum.*" the capability of advantageous application yet remains, however much neglected

or perverted. The truly humble man can in no way so safely and so well indulge his Christian modesty as by secret benefactions through the medium of *associations*. Let him, then, make use of them in obedience to his Master's express injunctions. Tell us not of sensibilities, and fine feelings, and pleasurable and improving emotions to be excited by a personal intercourse between the benefactor and the object of his charity. Let our deeds of mercy be hidden from all but God and our own hearts. Let even the objects be ignorant of the hand that blesses them, that they may look, past the instrument, to the First Cause of every good; beyond the creature, to the Creator.

The feeling, so highly valued, is, after all, in a majority of instances, a degrading feeling. It requires, indeed, a more than common proficiency in the Christian graces to have lost the sense of *obligation* in that of pure love to the brother for the sake of the common Father. Who will say that even a large minority of those who receive the benefits of charity have attained it? If not, either they are oppressed by a sense of individual obligation, or they are deadened and steeled to the fine sensibilities of honour and delicacy,—the feelings, repeatedly cauterised, at length become callous.

No, Messrs. Editors, if we would be merciful as our Father is merciful, let our charities be like his dews, mingling in one common stock, descending evenly, yet plentifully, under the veil of darkness, upon all the thirsty plants. Let them be like his summer breezes, which, we know not whence they come, we cannot tell whither they go, but we feel their invigorating effects on our languid limbs, and we know that they purify the tainted atmosphere, and impart salubrity to the source of life. M. N.

For the Christian Journal.

Cooper's Travelling Bachelor.

Messrs. EDITORS,

THE following blundering statement respecting the Protestant Episcopal Church in the United States appears

in a note, page 231, vol. 2d of the above mentioned work, and as it is calculated to mislead, I ask the favour of inserting a few remarks thereon in your Journal.

"It may be interesting to those of a similar faith in England," says the Travelling Bachelor, "to understand the constitution of this (the Episcopal) church in the United States. Where there are Episcopalians enough, the diocese is confined to a single state. But as there are ten bishops, and twenty-four states, it is plain that several states are contained in one diocese. There are in point of fact, however, eleven dioceses, that of Delaware being vacant. The highest spiritual authority known is of course a bishop. Priests and deacons being all the orders named in the Bible, are all the other orders known or used in America. The highest authority is used by the General Convention. The General Convention is composed of two bodies, a house of bishops, and a house of lay delegates. Each diocese has a convention for the regulation of its own affairs. The General Convention consists of the bishops who form the house of bishops, and of laymen who are sent as delegates from the state conventions. The object of this body is to promote harmony and uniformity of doctrine in the church. The state conventions contain the clergy of the diocese, and a lay delegation from each church. In both conventions, the clergy (or bishops, as the case may be) and the laymen vote separately, a majority of each being necessary to an ordinance. Clergymen are presented by their congregations, and bishops are elected by the convention of the dioceses, and are approved of by the house of bishops. There is no salary yet given to any bishop, though provisions to a reasonable extent are making for that object. At present they are all rectors of churches. The oldest bishop for the time being, is called the presiding bishop, though he enjoys no exclusive authority. There have been in all twenty-one bishops of this church in the United States, and they hold their ordination from the archbishops of Canterbury and York, and from the

nonjuring bishops of the Episcopal Church of Scotland, jointly."

This statement, taken as a whole, is exceedingly inaccurate, and affords, to say the least of it, a very imperfect view of the constitution of the Protestant Episcopal Church in this country. But there are one or two downright errors which deserve particular notice and correction.

The Bachelor asserts, that the "General Convention is composed of two bodies, a house of bishops, and a house of lay delegates." This is not the case. That body, which, as he properly observes, "exercises the highest ecclesiastical authority," is composed of three classes of members, forming two houses, the house of bishops, and the house of *clerical* and lay delegates. The former are, *ex officio*, members of the upper house—the latter are chosen by the convention of each diocese. Again. "In both conventions" (the general and the state) "the clergy (or bishops, as the case may be) and the laymen vote separately, a majority of each being necessary to an ordinance." This is partly true, and partly not. In the General Convention the two houses hold their deliberations separate, and the consent of both is necessary to the passage of any act. In the lower house, the clerical and lay members vote together on all questions, except when a division is called for, then they vote separately, and by dioceses—there being two votes for each diocese, one clerical and one lay. In the state conventions, the practice varies very much in each—but in all recognizing the principle of a full representation from each order in the church. "Bishops," says the author, "are elected by the convention of the dioceses, and are approved of by the house of bishops." He is so far right—but he has omitted the very important fact of a previous approval and recommendation by the house of clerical and lay deputies, or, when they are not in session, by a majority of the standing committees of each diocese, a body chosen annually by the state convention, and whose province it is, among other matters, to act as a council of advice to the bishop. The

writer is mistaken, too, in asserting, that "there is no salary as yet given to any bishop," (I suppose he means independent of what he may derive from a parochial cure,) "and that they (the bishops) are all rectors of churches." For some years past, one bishop at least (of Connecticut) has derived his support from a fund exclusively provided for that purpose, and has had no connexion with a parish. And within the last year, another (the assistant bishop of Pennsylvania) has been placed in the same situation. He is also in error, in stating that "the bishops hold their ordination (by which I suppose we are to understand, derive their authority) from the archbishops of Canterbury and York, and the nonjuring bishops of the Episcopal Church of Scotland, jointly." There is nothing joint in the case. The first American bishop, Dr. Seabury, was consecrated by the nonjuring Scottish bishops, and his authority was recognized by the American church. After his consecration, in order to guard against all cavil on the subject of the succession, it was deemed advisable to obtain the Episcopal authority from the church of England also—and two clergymen at first, (the Rev. Drs. White and Provoost,) and afterwards another, (the Rev. Dr. Madison,) sought and obtained consecration from the bishops of the latter church. All the American consecrations have been by Bishop White, except one by Bishop Provoost. To notice the above errors, on this side of the water, may be thought of very little consequence, inasmuch as the information of every churchman on the subject is a sufficient correction; but other than churchmen have, and will probably, read the objectional note—and on their account these remarks are offered by

Q.

For the Christian Journal.

Unitarianism and Christianity.

"A Unitarian in faith; of the future professing to be without fear, as he was without knowledge."

From an obituary notice which lately appeared in several of our papers, the
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above extract is taken. "A Unitarian" professes to be without fear of the future, because he is without knowledge of it. The ground of the Christian's absence of fear of futurity, is widely different. It is because he has a knowledge of it. He believes in revelation. Following the dictates of true reason and sound philosophy, he yields to the force of those arguments which bring to every well regulated understanding irresistible conviction that the Bible is the word of God. In that holy word, he who neither will nor can deceive, has given such views "of the future," as impart a knowledge of it as strong as can possibly be derived from the most ample and sufficient testimony. Its eternal rewards to the righteous, its eternal punishment to the wicked, and all that is necessary to the securing of the former, and the avoiding of the latter, are there clearly set forth. In the mysterious and merciful plan therein revealed for man's deliverance from death, and exaltation to life everlasting, he sees a subject commended at once to the fullest assent of his understanding, and the warmest affections of his heart.

In the divine Saviour, full of grace and truth, in whose atonement and intercession are provided pardon for his sins, a remedy for his imperfections, and thus a way of access to his offended God; in the divine Spirit, by whose influences the heart is renewed and sanctified, and holiness of life rendered attainable; in the interesting means and pledges of the grace of the Holy Spirit, provided in the sacraments and services of the church; and in the full and sufficient precepts of religion and morality which enrich the inspired volume, and which, performed by grace, are the divinely appointed conditions of the salvation purchased by the Redeemer's merits; the Christian perceives tokens of his heavenly Father's love, and ample provision for his happiness in that eternal future state, of the reality of which the sure word of God makes him as confident as of his present existence.

When he, then, when the faithful Christian, draws near to the close of his mortal pilgrimage, he may not

only, like the Unitarian, *profess* "to be," but really *is*, "without fear of the future." Not, however, because of (may it not be called the *affect-ed*?) ignorance of it, which is the miserable state to which his cold and heartless system brings the Unitarian; but because he knows in whom he has trusted; even in one that is mighty to save. He directs into futurity the eye of Christian faith and hope. He triumphs in the glories of the cross, and in the sufficiency of divine grace. In his risen Saviour he sees a mighty Conqueror, who has robbed death of its sting, and the grave of its victory. In the sublime language of one whose inspired writings it well comports with the infidelity of Unitarianism to treat with neglect, and to endeavour, by the impious and presumptuous obtrusions of human speculation, to deprive of their just hold on the faith and the affections of believers, he exclaims:—"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing."* "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."† "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."‡ "This corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."§

Welcome the Unitarian to his ignorance of futurity. Mine, O gracious Saviour, in the hour of my departure, be that fearlessness of the future which arises out of the *knowledge* of it which

thou hast mercifully imparted, and the *hope full of immortality* with which thy faithful people will be surely blest!
N.

For the Christian Journal.

The Repertory and the Recorder.
BISHOP HOBART.

A blustering article, occupying nearly seven pages of the Washington Theological Repertory of August, and copied into four full columns of the Philadelphia Recorder of September 13th, has been added to the unholy efforts of late so desperately put forth to injure the character, and impede the usefulness, of Bishop Hobart. The article, signed "Beveridge," and highly extolled in an editorial paragraph in the Recorder, was drawn forth by Bishop Hobart's address, in his capacity as professor, to the students of the General Theological Seminary. What excites the ire of the writer is, that Bishop Hobart should exhort the young men to take upon them their ordination vows as vows indeed, solemn in their nature, binding in their obligation, and to be fulfilled as matters of conscience, and of awful responsibility. He is moved to the height of indignation that the bishop should urge the students to study well the real character and principles of the church to which they belong, and conformity to the principles and prescriptions of which they must solemnly promise, at their ordination. His spirit is grievously vexed that the young men should be cautioned to settle it well in their minds to act in all things consistently with their duty as ministers of the Protestant Episcopal Church; to be satisfied that her principles, order, and discipline, are accordant with the will of God as revealed in Scripture, or not take upon themselves her ministry, and thereby bind themselves to maintain and inculcate those principles, order, and discipline; and if, at any time after ordination, they should unhappily become conscientiously convinced that views of religion, and modes of ministry, alien from her standards and institutions, are more evangelical and useful, than honestly to abandon a connexion which

* 2 Tim. iv. 7, 8.

† 1 Thim. iv. 14.

‡ 2 Cor. v. 1.

§ 1 Cor. xi. 53—57.

cannot be retained without obligations that will thus appear at variance with those of a higher character.

This is the sum and substance of the extracts from the bishop's address which have so excited this writer. We ask, with confidence, Can any reflecting and good man, of any denomination, who has his own honest and conscientious views of religion, regard them otherwise than as fraught with most wholesome and godly counsel? Would not a conscientious professor in a Presbyterian, a Dutch Reformed, a Methodist, or a Baptist Seminary, feel himself bound to give precisely correspondent advice, and to urge it warmly and seriously upon his students? We know, too, that a solemn charge is given, and solemn obligations assumed, at ordination, coming up to the full to this counsel of the bishop. Right, therefore, is it, and required by pious solicitude for the future Christian character and conduct of candidates for the holy ministry, to give them timely warning what will be their obligations. Peculiarly seasonable, too, is such counsel in this age of spiritual confusion, when the deadening influence of indifference, commencing at those venerable, holy, and scriptural forms and rules of order with which the church would guard the precious faith of the Gospel, goes on until it spares not even the essentials of that holy faith.

What, then, can this writer find so dreadful in this portion of the bishop's address? And what reason could the editors of works professing to be Christian and Episcopal, find for lending their pages to so angry, and so calumnious an article? "Beveridge" (if that good and venerable name must be thus prostituted) chooses to think, and the editors, of course, agree with him, that in the supposed cases of those who violate their ordination vows, who think but lightly of what is meant by the solemn promise of conformity with the church, or who maintain their connexion with her, while they lend their influence to weaken her cause, and promote systems differing from, and even injurious to her own, must be meant the whole body of what

he calls the "evangelical" portion of the church. We like not this party appropriation of a term that should be dear to every Christian; but shall adopt that which their great dislike of the opposite term will probably not render unwelcome, the *low church party*. Why, then, "Beveridge" thinks the low church party meant by those who are so indifferent to moral and religious obligation, it is not for us to say. But we will say, from our knowledge of Bishop Hobart, that nothing is farther from the truth, than that he meant any such sweeping denunciation. But he meant just what appears on the face of the cited paragraphs, to guard the young men against the lamentable inconsistency noticed. And as far as any reference may be supposed to be made to others, it is to those generally, whether low or high church, (and there are the latter as well as the former) who act upon the principle that the rules of the church, and their obligation to observe them, are only so far binding as their own ideas of what is convenient and best may dictate; and that her distinctive principles are to be only so far studied and promulged, as they may judge expedient. And they surely must be strange views of moral and religious obligation which could be so much fretted at guards against such principles of irregularity and disorder:

Upon the supposition, however, that the whole low church party was meant, "Beveridge" vents a most angry tirade, fraught with the thousand times refuted charges of Bishop Hobart's injustice, tyranny, intolerance, ambition, popery, &c. &c. The main design, however, of his communication, and that which so mightily pleases the editor of the Recorder, is—what does the gentle reader think?—*A challenge to Bishop Hobart to come out with his sentiments, and say what it is he means!!!* Does this proceed from real ignorance; or from a desire to invest the communication with a bullying and an alarming aspect? It is a rule dictated by common sense and common honesty, to know a subject before we animadvert upon it, and especially to know a man before we accuse him. Now if there is a man who has clearly unfolded his

views, in all their fulness, and all their legitimate consequences, on the various points connected with the principles and order of the church, Bishop Hobart is that man. And it is difficult to determine whether to consider this challenge as the more ludicrous or unprincipled. What, if any, notice the bishop may think proper to take of it we know not. We, however, would recommend to "Beveridge," and to the editors who have brought his lucubrations to light, to read Bishop Hobart's writings; and that will give them all the information in calling for which they have indulged in such a display and parade of inquiry.

Of the editors of the *Repertory* and the *Recorder*, the former of whom, by implication, and the latter, by a formal act, have adopted the views of "Beveridge," we will now take the liberty of asking a few questions, on subjects on which they who look to their papers for what they profess to give, a fair view of the principles of the Protestant Episcopal Church, have a right to expect information.

Is it, or is it not, true, that "every minister" of our church is bound, "on all occasions of public worship," to "use the Book of Common Prayer, and no other prayer than those prescribed by the said book?"*

Does an occasion of public worship cease immediately after sermon, and before the congregation is dismissed? Or does it extend through the whole time of their being assembled for public worship?

Does public worship necessarily imply an assemblage in a church? Or is a meeting for worship, open to all who choose to come, in a court-room, a school-house, a lecture-room, a parlour, or any other place, equally an occasion of public worship?

Is every man, or every good man, an authorized minister? If not, what is necessary to distinguish one good man from another, by making him a minister?

Is it, or is it not, the doctrine of our church, that "it is not lawful for any man to take upon him the office of pub-

lic preaching, or ministering the sacraments, except he hath had Episcopal consecration or ordination?"*

Is it, or is it not, the practice of our church, necessarily flowing from the above principle, when a minister of a non-episcopal denomination, however pious, however zealous, however long, and faithful, and blessed his past labours, and however numerous the seals to his ministry, wishes to execute the sacred functions within her communion, to put him precisely upon the footing of her own young candidates for orders, and ordain him first to a lower, and then to a higher grade, precisely as they are ordained?

Does she admit the validity of his former orders? If so, can she be justified, before either God or man, for virtually saying, I deny not that you are a minister of Christ, that Christ has sent you, and that your past success is evidence that he has owned you; but you come not near to my altars unless you throw up that commission, cast that evidence behind you, and go through (may it not be called) the solemn mockery of seeking and receiving that which Christ long since has given you?

Can she acknowledge the validity of his ministry to whom she says, by her bishop, "Take thou authority to execute the office of a deacon" or "priest, in"—what? not *this* church, but—"the Church of God;" and especially, when she says, "Receive the Holy Ghost, for the office and work of a priest in the Church of God?"

Put the case that she owns that this man is already a priest in the Church of God; and has already received the Holy Ghost for that office and work: what, then, is the conduct of our church? Who are they who represent her as bigotted, illiberal, and exclusive—(Might not other terms be applied to the presumption of treating that as not done, which she owns God has done; of requiring those whom she owns God has sent, to treat as a thing of nought HIS commission; of pretending to be the means of imparting the Holy Ghost for purposes

* Canon xxxiv. Gen. Conv. 1808.

* Article xxiii. and Preface to Ordinal.

for which his gift, once extended, is indelible, and she acknowledges that it has been extended; and of engaging in, to say the best, the *profane trifling* of repeating the solemn ordination to the ministry?—We say, Who are they who represent her as bigotted, illiberal, or exclusive? They who accuse her of doing all this before acknowledged ministers of Christ can come within her pale? Or they who regard her as honestly acting upon the conscientious conviction, that it indeed is *not lawful* for any man, without Episcopal orders, either to preach or administer the sacraments?

If the church was only doubtful on the subject of the validity of other orders, was there not the obvious expedient, adopted in case of doubtful baptism, of an *hypothetical* service?

If the writer of "*Beveridge*" is, (as indeed a regard for the respectability and sacredness of the ministry must lead every good Christian to hope not,) a clergyman, will he inform his readers what it is that has given him a right to administer the Lord's supper to his parishioner, or to baptize his child, when that parishioner has not a right to administer the communion to *him*, or to baptize *his* child?

Will, now, these gentlemen who are so fond of challenging, show their courage by giving some satisfaction on these points? Will they—for they often speak of the evangelical character of the standards of our church, and profess a great anxiety that her members should be well informed in the principles of her liturgy, articles, and homilies—say to their readers whether her decision in the above premises shares her prevalent evangelical character; and whether, therefore, as it touches the very essential question of the lawfulness of ministerial services, duty to her, duty to the Gospel, and duty to Christ, require not that her members be faithfully instructed in this part of her view of the Gospel scheme, and be faithfully warned of the sacred duty thence arising?

Would to God, we could now stop in our notice of "*Beveridge*!" The portion of his communication which we have reviewed, has displayed, to a

most humiliating extent, that proof so often afforded of man's frailty and sinfulness, professing much zeal for the Gospel, in the very act of injuring and dishonouring it, by the exhibition of tempers and feelings widely removed from its sanctifying and self-humbling influence. There is that in the communication, however, which, for peculiar inconsistency with the Christian character and profession, demands a special notice. Bishop Hobart has been too faithful in the ministry, not to have removed himself very far indeed from exposure to the woe pronounced by our Lord on those of whom all men speak well. He has been too conscientious and sincere a man not to have experience of what is declared in Scripture, and is true of official as well as individual life, of those who live godly in Christ Jesus. Seldom, however, has the tongue of calumny ventured to attack his personal character. But even this was not too bad for this misnamed "*Beveridge*." In deprecating Bishop Hobart's influence, and noticing its several sources in the offices which he holds, he adds, in *italics*—"Rector of Trinity church, (last but not least)." This, however, might be suffered to pass as a part of the spleen of an angry, and perhaps of an envious man. What, however, will the reader say, when he sees the following explanation of what is here meant? "Shall Bishop Hobart be allowed to fulminate such invectives in the chapel of the General Seminary—to mingle up with his students' meat such poisonous injections—to bring all his *patronage* as the REAL CONTROLLER OF THE FUNDS OF TRINITY CHURCH into the chair of his professorship?"

Now it would be enough to say, and truth requires that it should be said, that the assertion herein involved is false, and the insinuation a libel. A writer who could thus sacrifice truth and honesty, to say nothing of the bleeding wounds which such licentiousness of pen inflicts on religion and morality, is not deserving a reply; but the public have a right to know, that the rector of Trinity church is, in no sense, the controller of the funds of that church, and that not one cent of

the property of Trinity church has gone to the seminary directly or indirectly. They will not, however, we are sure, require to be told, that Bishop Hobart so far towers in religious and moral character above his reckless accusers, that one of the last offences of which he could be guilty is perverting funds from their proper and legitimate appropriations to answer selfish or party views. "Beveridge," and his abetting editors, ought to know, if simple justice has been done, in quarters where there is no small profession of piety, that in whatever appropriations of funds to the aid of necessitous students, or other religious purposes, Bishop Hobart has had influence, the strictest impartiality has been observed; and there are now those in the ministry of our church, not a little active in opposing his views, who have shared that bounty, and were sharing it, when they were known not to accord with him. We blame them not, and no man is farther than Bishop Hobart from blaming them, for an independent discharge of what they think their duty. But the fact above mentioned should be known; and they should, in justice to an injured friend, be anxious to have it known.*

This explanation may perhaps be lost on those who could find it in their hearts to bring an accusation which they could not know to be true, and on which common honesty and veracity required that they should gain full information before they hazarded it. It ought, however, to be known that there is no ground for the slightest suspicion in the premises to rest upon the character of a man, so justly esteemed by good men of all denominations, for the unwearied diligence and fidelity of his labours in the cause of Christ, for the exalted piety of his character, and for his consistency and honesty as an Episcopalian.

* Is it true, as we have heard, that there were those in the last Maryland convention, who were induced to vote against the Rev. Dr. Wyatt, as bishop of that diocese, by the consideration that his election was not favoured by the controllers of funds whence they had derived assistance in prosecuting their theological studies? May not this unprincipled charge against Bishop Hobart have arisen, in part, from a desire to silence an accusing conscience?

But another most painful view of this matter forces itself upon our minds: The Washington Theological Repertory is conducted by the Professors of the Episcopal Theological Seminary of Virginia. Is it, then, true, that the faculty of that institution intends not only to lend itself to the ungodly aspersions by which it is attempted to cast reproach upon the General Seminary, on the score of the doctrines therein taught; but also to appear as the impugners of the character of one of the professors of that seminary? If so, let it be known. The friends of the General Seminary have ample means of defending it, and the Right Rev. Professor who stands, by appointment of the representatives of our whole church, at the head of its faculty, even though they should fall under the displeasure and the censures of the Virginia professors. Let it, we say, be known. We are aware that secret means are used to injure the General Seminary; and used, too, in quarters where it is the most manifest inconsistency, because connected with the holding of appointments under its constitution, and an occasional engagement in its concerns. We wish all such insinuations should be above-board; so as to give fair opportunity for the vindication which is easy and at hand.

P. S. That our readers may know what sentiments might *honestly* be covered with the venerable name of "Beveridge," we subjoin an extract from a sermon of that great and good prelate.

"As for schism, they certainly hazard their salvation at a strange rate, who separate themselves from such a church as our's is, wherein the apostolical succession, the root of all Christian communion, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go into such assemblies and meetings as can have no pretence to the great promise in my text.* For it is manifest that this promise was

* St. Matt. xxviii. 20.—"And, lo! I am with you always, even unto the end of the world."—Ed. C. J.

made only to the apostles, and their successors to the end of the world. Whereas, in the private meetings, where their teachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles; nor, by consequence, any right to the Spirit which our Lord here promiseth; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it. And therefore, whatsoever they may think of it, for my own part, I would not be without this promise of our Saviour for all the world, as knowing that not only myself, but the whole Catholic Church, is highly concerned in it; it being by virtue of this promise, that the church is continually acted, guided, and assisted, by the Spirit of God; and so the ordinary means of grace are made effectual to salvation, which otherwise would be of no force or efficacy at all. And therefore, to speak modestly, they must needs run a very great hazard, who cut themselves off from our's, and by consequence, from the Catholic Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy.

"Upon these, therefore, and such like considerations, which this text will readily suggest to your serious and more retired thoughts, I humbly advise and beseech you all, in the name of Christ your Saviour, and as you do tender your salvation by him, that you would not hearken unto those who go about to seduce you from our church, but that you would continue firm and faithful to it. For as long as you do so, I dare undertake for you that you are in the ready way to heaven. But if you once forsake that, whither you will next go, I know not; no, nor you neither."

Sermon I. Vol. I. folio edition.

For the Christian Journal.

A Hint to Laymen.

Messrs. EDITORS,

It appears to me that the time is not remote, when our church is to arise, in the full strength of her resources, and

put to silence the unworthy imputation of apathy and inaction in the great work of Christian benevolence; when she will show, by an argument at which none dare cavil, that she is not insensible to the high commands of her Saviour and her head; neither heedless of the claims of her spiritually destitute and suffering brethren of the human family. I am led to this pleasing conviction from observing a gradual, but very evident, accession to the number of our clergy, whose feelings, and prayers, and efforts, seem deeply engaged in giving a wider circulation, and greater efficiency to the blessed Gospel of our Lord; and from remarking an increasing disposition to lay aside sectional feeling, and to concentrate the forces of our church in this her glorious march against the spiritual enemies of man. But *that*, Messrs. Editors, which, to my mind, affords the strongest and most gratifying assurance, that these bright hopes will soon be realized, is the manifest increase of zeal among our *laity*. It is truly delightful to perceive the fresh evidence that almost every week brings to us of the fact, that our *laymen* are beginning to stir in this holy cause of Christian charity; that they are opening their eyes upon the vast field of spiritual destitution, spreading on every hand around them, and are becoming keenly and painfully sensible to the wide-wasting influence of ignorance, error, and sin! God grant, that these evidences may increase upon us till *all churchmen, with one heart and one mind, shall come up to the help of the Lord against the mighty*. The glorious work, however, is but just commenced. Much, very much exertion is still wanting to hasten its completion, and even to bring it into full and successful progress. Our clergy must indeed stand forth more *unitedly* and *decidedly* its zealous and unshrinking champions: but upon the awaking energies, and the increasing charities of our *laity*, have we placed our hearts, and our hopes. One impediment to our Christian enterprize exists, which they alone can remove; and from indications afforded in the subjoined communication, and others recently given to

the public, may we not believe that they will not suffer this impediment long to annoy and hinder us. I have reference to a too great backwardness among them to appear as the *public advocates* for the spiritually needy. We believe them more alive to the importance of *giving*, but not sufficiently so to the importance of *pleading*. Those of their number who begin to see and feel what God requires of them, can do far more than any clergyman to arouse, encourage, and stimulate their yet heedless and slumbering brethren. They have friends and kindred around them and abroad, over whom they might exert a most beneficial influence. Let every conversation, and every letter that proceeds from a pious Episcopalian, breathe the spirit of *doing good in the Church of Christ*, of fulfilling obligations to our God, and Saviour, and suffering fellow men, and we have not a doubt that we should soon witness, with respect to the great duty of *preaching the Gospel to every creature*, the most astonishing results; should no longer see *that the ways of Zion do mourn!*

The clergy should indeed be unwearied in their labours, their admonitions, and appeals; and not easily deterred by any opposing discouragements; but the effect of their importunity with others is often lessened, by the current sentiment that they, *ex officio*, are expected to be importunate on subjects of Christian charity; or by an ungenerous suspicion, that they may not always be actuated by the purest motives. The editors of religious journals, too, are sometimes charged, in their laborious zeal for the diffusion of Gospel truth, with advocating a cause from its supposed popularity. However obviously unfounded, unchristian, and unkind, may be such sentiments, suspicions, and charges, still they have their effect; and can be counteracted only by the bold and decided efforts of our pious *laymen*;—by their appearing, not only as *contributors* to, but also, on all proper occasions, as the open and earnest *advocates* of our institutions for propagating the Gospel;—by seizing upon every opportunity for circulating intelligence

relating to these institutions among their friends, and for appealing to their Christian sensibilities in behalf of the great work of imparting the dear-bought blessings of redemption to all the destitute. Let this be done, and we shall no more have cause to lament the indifference and lukewarmness of churchmen; but shall behold our church going forth to the work with a zeal and unanimity worthy of all imitation, and evincing in every movement that Christ is indeed her divine Head!

These remarks, Messrs. Editors, are occasioned by a perusal of the letter referred to above. This letter was addressed to the agent of the *General Protestant Episcopal Sunday School Union*, on receiving the second annual report of its managers, by a pious layman of this diocese. Allow me to present, for publication in your Journal, copious extracts from it. They will sufficiently plead my apology for taking the liberty of making *this* use of them. I am confident that the heart of the estimable writer *will be made glad*, should any, by his example, be induced to *go and do likewise*.

A CHURCHMAN.

“With this interesting document (the report above named) I am much pleased; and if, on a review of the subject, there are some things to lament, it is still a source of pleasing reflection to know that the managers have been enabled to present, thus far, such cheering prospects of the concerns of the society—the operations of which, with the divine blessing upon the labours of those who have been engaged in this work, have already produced important results towards the accomplishment of the great object in view, in a greater degree perhaps, than the most sanguine of its friends could have anticipated. And who, I would ask, that takes an interest in this institution, (and what churchman should not?) does not feel his heart warmed and animated with the hope of its increased success; and while he looks back on the past, contemplates the present, and contrasts what has been done with what remains to be accomplished, would suffer himself to look calmly on, or give it merely

his prayers and good wishes? Would not a just view of the subject rather stimulate him to renewed exertions and greater zeal in its behalf, by every means in his power? My own reflections force me to this conclusion.

"The committee state that they are 'grieved and mortified,' &c. And so am I in reference to that point which occasioned their grief. I cannot, perhaps, sufficiently controul my feelings when speaking of these subjects; and yet, when I reflect on the lukewarmness, the inattention, and the indifference of many of our brethren, to those concerns which claim their highest regards both as men and Christians, I cannot but feel myself justified in giving utterance to my feelings in expressions of surprise. It is not to this particular instance that these remarks are intended solely to apply. Look but for a moment at the various institutions connected with, and which are essential to, the security and permanent welfare of the church. Why are they so long permitted to languish? Why is it that our General Theological Seminary is represented as being in a state, suffering for the want of means to place it in a more prosperous condition?—a condition in which it should be the pride, as it is the duty, of Episcopalians to place it. Is it not owing to an (criminal?) indifference to these things on the part of the more wealthy members of the church? I cannot reconcile the practice with the profession of those who 'call themselves Christians,' and their Christian duties and obligations at the same time remain to be performed. I am aware that much has been done, and that much is now doing throughout our land by Episcopalians, in behalf of the great objects of Christian benevolence; and rejoiced I am to behold these their efforts. But are they not still behind their brethren of other names in this good work? To the ordinary calls upon our bounty, new objects are presenting themselves which also call for our charitable aids. Let us, then, 'be not weary in well-doing'—bestowing but according to our means, and our duty in this will be discharged.

"In reference to the society, the
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perusal of whose report has, at this moment, occasioned these remarks; it was not to have been expected that the feelings and the interest of the whole church could at once be enlisted in its favour—connected, as many Episcopalians were, and still are, with similar societies, in the hands of other denominations. But since the facts are fully exhibited, that so much has been effected in so short space of time, by comparatively few (and with scanty means) whose zeal and devotion to the cause have been highly blessed; it is earnestly to be hoped that a more noble and Christian like spirit will be awakened in behalf of this best of objects. Indeed, it would seem hardly possible that the high claims of this institution could ultimately fail to secure the united co-operation of churchmen.

"It is not my design to discuss these subjects here. Situated as I am, if duty or inclination at any time lead me to express my thoughts and feelings to any of my Episcopal friends or brethren, I must do it through the medium of my pen; for you are aware that I cannot often do it otherwise; and there are many occasions on which I have a desire to speak on subjects relating to the church, and of the spiritual welfare of her members; and on this account I trust I shall be excused for any thing said which ordinary circumstances might not seem to require."

"Here I had designed to close this communication. But since writing the foregoing, I have formed the conclusion to enclose herein a draft for one hundred and twenty, instead of twenty dollars, as mentioned above; and have

* In a paragraph omitted, the writer of the letter proposes to enclose twenty dollars, which, added to a sum previously forwarded, would constitute him a "manager" of the "General Protestant Episcopal Sunday School Union." His second thoughts are certainly the best; and we hope and pray that a little similar *de-liberation* may lead the great body of wealthy churchmen to change at least their *practice*, and prompt them to follow this example of noble and distinguished generosity. Since preparing the above communication for the "Journal," we have been much gratified with the perusal of a similar letter from the same gentleman to the Editors of the "Episcopal Watchman," accompanied by a further donation of fifty dollars,—thirty to be appropriated to the funds of the Church Scholarship Society, and the

to request that you will hand this amount, one hundred dollars, to the proper authorities of the Theological Seminary, to be by them applied in such manner (to its use) as they may deem most suitable. I have, for some time past, contemplated an act of this kind; and have delayed it only for the purpose of being prepared to offer a sum that should better correspond with my wishes, and the magnitude of the object. But, on reflection, I have thought that even this amount, at this time, presented for the benefit of the institution, would be acceptable 'in this her day of necessity.'"

For the Christian Journal.

REMINISCENCES—No. VIII.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

SOUTH-CAROLINA.

"THE society received requests from the people of St. Bartholomew's parish for a missionary, and the Rev. Mr. Osborn was sent thither. He arrived in 1713, and was the first minister of the church of England that had settled there."—"He was obliged, for the people's conveniency, to officiate at five different places, some of them 20 miles distant from the place of his abode. He acquainted the society the people were very ready to be taught and instructed in the Christian faith; that soon after his being fixed among them, he had baptized above 70, many of them grown persons; at first they had some scruples about receiving the sacrament, but he began to remove them by private conferences. He continued very diligent in his duty, and was much respected by his parishioners. But, in the year 1715, the unhappy Indian

war broke out; the savages destroyed all the plantations in his parish, and also those of St. Helen's, in Port-Royal-Island. The people abandoned the place entirely; their houses and plantations were spoiled and burnt. The Indians made so sudden an irruption into these parts, that they were within less than three miles of Mr. Osborn's house before they were discovered; he just had notice to make a difficult escape to Charles-Town, abandoning all that he had to the savages; where soon after he died, with the general character of an honest and useful man. This parish hath not yet recovered from the ravages of the Indians, many of the people did not return to their settlements; the society therefore have not fixed a missionary here; but some of the ministers of other parishes have occasionally officiated among those who returned to their plantations.

"The parish of St. Helen's, in Port-Royal-Island, agreed, in the year 1712, to have a minister resident among them. They were acquainted with, and had a good esteem for, the Rev. Mr. Guy, then assistant to the Rev. Mr. Johnson, the Rector of Charles-Town; they proceeded to elect him for their minister, according to the laws of this province; after having first obtained the consent of the Rev. Mr. Johnson, the bishop of London's commissary, then at Charles-Town. Presently after, they wrote to the bishop of London, and to the society, an account of this election. They represented in their letters, that they were the most remote parish in the country, and not well settled as yet; that since their first fixing there, they never had a minister resident; and therefore prayed the society, in compassion to their great wants, to allow Mr. Guy a salary. Mr. Guy was then in deacons' orders only; he returned to England in the year 1713, and received priests' orders; and the society appointed him missionary there. He arrived in Carolina soon after, and acquainted the society that he had entered upon his cure. This parish was very large and extensive, for the whole nation of the Yamosee Indians was included in it. Mr.

remaining twenty to the *African Mission School Society*. The objects and the importance of this last named society, we would take this opportunity of observing, are well and ably presented in a sermon, delivered, some weeks since, at Hartford, Connecticut, by the Rev. Dr. Wainwright, of this city. This sermon we hope to be able to notice in a manner more consonant with our feelings in the next *Journal*.—*A Ch—n.*

Guy was very diligent in the discharge of all parts of his ministerial office; he instructed and baptized several grown persons, besides the younger children. Though there had been formerly some Anabaptist and Presbyterian teachers here, yet at his arrival, the people had no teacher of any persuasion, and lived all without using any kind of public divine worship. Notwithstanding which, they were very well disposed; and for their greater convenience, Mr. Guy performed divine service in some of the parishioners' houses, sometimes in one part of the parish, sometimes in another, that all the people, at times, might have an opportunity of coming to divine worship. Mr. Guy wrote to the society, that he met with many favours from his parishioners, and that they behaved, both publicly and privately, very obligingly and kindly to him. But in the year 1715, both he and all his parish narrowly and very providentially escaped being cut off by the Indians. The Yammooses inhabiting part of that parish, rose suddenly and fell on the English; if there had not been a ship lying in the river, on board of which the English got, and so escaped to Charles-Town, they would have been all utterly destroyed by the savages. Some few who did not make a timely escape on board, fell into the Indians' hands, and were massacred.

"Having mentioned before this Indian war, and since I shall be obliged to take notice of it again, as a calamity which not only very much stopped the progress of the Gospel in those parts, but very greatly threatened the civil state of that country, I shall give the reader here some short account of it. In the year 1715, the Indians adjoining to this colony, all round from the borders of Fort St. Augustino to Cape Fear, had formed a conspiracy to extirpate the white people. This war broke out the week before Easter. The parish of St. Helen's had some apprehensions of a rising among the adjoining Indians, called the Yammooses. On Wednesday before Easter, Captain Nairn, agent among the Indians, went, with some others, to them; *desiring to know the reason of their*

uneasiness, that if any injury had been done them, they might have satisfaction made them. The Indians pretended to be well content, and not to have any designs against the English; Mr. Nairn, therefore, and the other traders, continued in the Pocotaligat-Town, one of the chief of the Yammoose nations. At night they went to sleep in the round-house, with the king and chief war-captains, in seeming perfect friendship; but next morning, at break of day, they were all killed with a volley of shot, excepting one man and a boy, who providentially escaped (the man much wounded) to Port-Royal, and gave notice of the rising of the Indians to the inhabitants of St. Helen's. Upon this short warning, a ship happening to be in the river, a great number of the inhabitants, about 300 souls, made their escape on board her to Charles-Town, and among the rest Mr. Guy, the society's missionary; having abandoned all their effects to the savages: some few families fell into their hands, who were barbarously tortured and murdered.

"The Indians had divided themselves into two parties; one fell upon Port-Royal, the other upon St. Bartholomew's parish; about 100 Christians fell into their hands, the rest fled, among which, the Rev. Mr. Osborn, the society's missionary there. The women and children, with some of the best of their effects, were conveyed to Charles-Town; most of the houses and heavy goods in the parish were burnt or spoiled. The Yammooses gave the first stroke in this war, but were presently joined by the Appellachee Indians. On the north side of the province, the English had at first, some hopes in the faithfulness of the Calabaws and Creek Indians, but they soon after declared for the Yammooses.

"Upon news of this rising, the governor (the Hon. Charles Craven, esq.) with all expedition, raised the forces in Colleton county, and with what assistance more could be got presently, put himself at their head, and marched directly to the Indians, and the week after Easter came up with them, and attacked them at the head of the river Cambahee; and after a sharp engage-

ment put them to flight, and stopped all farther incursions on that side.

"In the mean time, on the other northern side, the savages made an inroad as far as a plantation of Mr. John Herne, distant 30 miles from Goosecreek, and treacherously killed that gentleman, after he had (upon their pretending peace) presented them with provisions. Upon news of this disaster, a worthy gentleman, Captain Thomas Barker, was sent thither with 90 men on horseback; but by the treachery of an Indian whom he trusted, fell into an ambuscade, in some thick woods, which they must necessarily pass. The Indians fired upon them from behind trees and bushes. The English dismounted, and attacked the savages, and repulsed them; but having lost their brave commanding officer, Mr. Barker, and being themselves in some disorder, made their retreat. Upon this advantage, the Indians came farther on towards Goosecreek, at news of which, the whole parish of Goosecreek became deserted, except two fortified plantations; and the Rev. Dr. Le Jeau, the society's missionary there, fled to Charles-Town.

"These northern Indians being a body of near 400 men, after attacking a small fort in vain, made proposals of peace, which the garrison unwarily hearkening to, admitted several of them into the fort, which they surprised and cut to pieces, the garrison consisting of 70 white people and 40 blacks; a very few escaped. After this they advanced farther, but on the 13th of June, Mr. Chicken, the captain of the Goosecreek company, met and attacked them, and after a long action, defeated them, and secured the province on that side from farther ravages.

"The society received these calamitous relations from Carolina with much concern, both on account of the distress of the inhabitants and of their missionaries. They thought it incumbent on them to do something towards the relief of the latter, who were sent by them to those places. Accordingly a letter was wrote to all the missionaries, acquainting them how sensible the society was of the hardships they underwent, and that they had agreed

to give half a year's salary to each of them as a gratuity, for their present assistance. That this bounty might be paid them with all speed, a letter was wrote by the same conveyance to Colonel Rhet, a worthy gentleman in that country, desiring him, on the account of the society, to pay each of their missionaries and schoolmasters half a year's salary; and in case the other clergy of the colony, who were not missionaries, should be in great straits upon account of this public calamity, he should also pay each of them a sum not exceeding £30 sterling; which the society presented them towards their support; and that he might draw upon their treasurer for all such sums paid. Colonel Rhet was pleased very kindly to pay all the missionaries who applied to him the money the society had directed; and also to the Rev. Mr. Lapierre, and Mr. Richburg, two French ministers, who were not employed by the society, £30 each; they were both just preparing to quit the country, on account of their great want, but were prevented by so seasonable a relief through the society's bounty.

"Having given the reader this short relation of the Indian war, which brought so much confusion on the religious as well as civil state of this growing colony, I shall now resume the first subject, and continue on the account of the labours of the missionaries in each parish. The inhabitants of the parish of St. Helen's, in Port-Royal-Island, before mentioned, had been all drove from their settlements by the Yammooses; but upon the suppressing of the Indian ravages, the people returned to their plantations. They were encouraged to do so, the sooner, because Port-Royal-Island had a very capacious and safe harbour, and was likely to become a place of great trade, as being a commodious station for shipping, and the country around affording plenty of all provisions. Here are now computed to be above 70 families. They obtained a considerable sum of money from the government there, towards building a church, to which several worthy gentlemen added contributions, and in the year 1724, built a

small church, a neat brick building, in length, from the west end to the chancel, 40 feet, and in breadth 30; the chancel is 10 feet square: the communion table, pulpit, desk, and some pews, are made of cedar. There was a pressing occasion for having a church here, because the inhabitants of this parish live at a great distance from each other, and the nearest of them at least 40 miles distant from any other parish church. The people, when they began to build their church, requested the society to send them a missionary. The Rev. Mr. Lewis Jones was appointed hither in the year 1725. He hath behaved himself worthily in the discharge of all the duties of his mission, and instructed several grown persons in the Christian faith, and admitted them to baptism. He continues still here."

For the Christian Journal.

Convention of Virginia.

THE annual convention of the Protestant Episcopal Church in the diocese of Virginia, was held in the church in the town of Petersburg, from Thursday, May 15th, to Saturday, May 17th, 1828. There were present the Right Rev. Richard C. Moore, D.D., bishop of the diocese, and 31 clerical members, and 37 lay delegates. Morning prayers were read by the bishop, and a sermon preached by the Rev. William Meade, D.D., after which, John G. Williams, esq., acting as secretary, Bishop Moore delivered his address. [See page 239 of present volume.]

The following resolution was then passed:—

"Resolved, That the members of this convention will wear crape on their left arm during the session, and for thirty days thereafter, in token of their high respect for the late Dr. Wilmer, and that the secretary be requested to cause to be procured, out of the contingent fund, as much crape as may be necessary for the use of the clergy."

The Rev. Reuel Keith, D.D., the Rev. Edward R. Lippit, the Rev. William Jackson, the Hon. Bushrod Washington, Mr. John Hooff, and Mr.

Edmund J. Lee, were elected the standing committee for the ensuing year. And the Rev. John Grammer, and the Rev. John P. McGuire, were elected trustees of the Theological School of Virginia, to supply the vacancies occasioned by the death of the Rev. William H. Wilmer, and the Rev. Oliver Norris.

The Rev. William Meade, D.D., the Rev. Reuel Keith, D.D., the Rev. Edward C. McGuire, the Rev. Nicholas H. Cobbs, Dr. Carter Berkeley, Mr. Philip Nelson, Mr. Hugh Nelson, and Mr. James M. Garnett, were elected delegates to the next General Convention.

The committee on the state of the church in the diocese made a report, chiefly in relation to the subject proposed in the closing paragraph of the bishop's address; to which there appearing constitutional objections, the committee recommended the adoption of a resolution that notice be given to the several vestries of the parishes, that it is proposed at the next convention to alter the 6th article of the constitution; which resolution was accordingly adopted.

The committee to whom was referred the communication of the managers of the Bible Society of Virginia, requesting the co-operation of the convention in their purpose of supplying the destitute parts of the state with copies of the sacred volume, made a report, incorporating the following resolutions, which were unanimously passed:—

"Resolved, That this convention do most fully approve of the holy enterprise of said society, and earnestly recommend it to the patronage and aid of the various parishes and churches of this diocese. And,

"Resolved further, That the members of this convention will, in their individual capacity, promote the accomplishment of the above mentioned truly Christian purpose, according to their means and opportunities."

The trustees of the Theological Seminary of Virginia made their report, which chiefly relates to their new establishment in the neighbourhood of Alexandria. They also state, that

"during the past session seventeen students have been under the care of the professors, though only fourteen are to be considered as properly members of the seminary, the remaining three being engaged in preparatory studies, which will qualify them to enter at some future period."

From the parochial reports we should infer that the church is gradually rising in strength in this diocese. Sunday schools are in successful operation in most of the parishes; but we regret to notice only one of them, that connected with the *Monumental church*, Richmond, of which the bishop is rector, and the Rev. Robert B. Croes assistant, reported as in connexion with the General Protestant Episcopal Sunday School Union. And it is with equal regret that we have looked in vain for some favourable notice of this highly important institution both in the proceedings of the convention and in the pastoral addresses of the bishop. We gather from the registers in the parochial reports, which do not appear to be kept in all the parishes with sufficient precision, the following aggregate:—Baptisms (86 adults, 451 infants) 487—marriages 161—communicants 2,130—funerals 189.

A list of the clergy is appended to the journal, making 48 in number including the bishop; and a note is added, stating that the name of the clergyman at Wheeling is not known to the publisher, so that the whole number is 49.

The next convention is to be held in the town of Charlottesville, on the Wednesday before the third Thursday in May, 1829.

For the Christian Journal.

Convention of Maryland.

THE annual convention of this diocese was held in St. Ann's church, Annapolis, on the 4th, 5th, and 6th days of June, 1828. There were present forty presbyters and five deacons, and forty-six lay delegates, representing as many parishes. Divine service was performed by the Rev. Mr. Hawley, and a sermon preached by the Rev.

—Mr. Tyng. The Rev. Dr. Wyatt was elected president, and Mr. Richard M. Hall was re-elected secretary, and Mr. Robert Neilson was appointed assistant secretary.

An effort was made to fill the Episcopal chair, vacant by the lamented death of the Right Rev. Dr. Kemp, The Rev. John Johns and the Rev. Dr. Wyatt were put in nomination, but the votes of a constitutional number of the clergy not appearing for either, the subject was referred to the next annual convention.*

At the desire of the parishioners generally, signified by the petition of the vestry of St. Paul's parish, Baltimore, Christ church, in that parish, was separated from its connexion with St. Paul's, and formed into a separate parish.

The standing committee presented to the convention the following communication from the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, viz.

* In voting for a bishop, the constitution of the church in Maryland, like that of some other dioceses, requires a nomination by the clergy, and a vote on that nomination by the laity. Consequently, where the clergy make no choice, the votes of the laity are not taken. Two thirds of the votes of the clergy were necessary to a choice. There were 42 votes taken, of which Mr. Johns had 24, and Dr. Wyatt 18. The constitutional majority, therefore, was not given to either candidate, and the votes of the laity, consequently, were not taken. From the disparity, however, above appearing, it may be thought, and we believe has been said, that Mr. Johns was the most popular candidate. As it respects the convention this was not so. This appears in the election of the president, and of the standing committee; an election of great importance, inasmuch as, in a vacancy in the Episcopate of that diocese, the president and standing committee have a species of Episcopal superintendence of the diocese. The election to these stations was by joint ballot of clergy and laity, that is, all the members of the convention. It resulted in the election of Dr. Wyatt, as president, by a majority of seven over Mr. Johns; and in the choice of a standing committee (seven clergymen) all of them favourable to Dr. Wyatt's views of the principles and polity of the church, by, we believe, about the same majority. This shows which was really the most popular candidate; and the one most desired by the representative body of that diocese. We have made these remarks only to counteract an erroneous impression to which some currency has been given.—Ed. C. J.

"Communion from the Board of Directors of the Domestic and Foreign Missionary Society.

"At a meeting of the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held May 13th, 1828, it was

"Resolved, That the bishops and ecclesiastical authorities of the several dioceses be requested to recommend to the clergy and congregations to make an annual collection in favour of this society; and that the secretary, annually, forward to them a copy of this resolution."

"True copy from the minutes.

"Test, GEORGE WELLER,

"May 30, 1828. "Secretary.

"The Rev. Doctor Wyatt, President of the Stand. Com. of the Diocese of Maryland.

"Resolved, That this convention highly approves of the objects and design of the Domestic and Foreign Missionary Society, established by the General Convention, and would urge its claims upon the members of our church.

"And whereas measures have been taken by the said society for establishing permanently a mission at Liberia, on the coast of Africa; this convention would express its deep interest in the success and enlargement of said mission, and its hope that the churchmen of Maryland, in being impressed with the value of the labours of the American Colonization Society, will feel it to be their duty to contribute liberally, in order to provide for the spiritual welfare of the colonists of Liberia, and to diffuse the blessings of Christianity among the neighbouring people."

The following gentlemen were elected the standing committee for the ensuing year:—The Rev. Timothy Clowes, LL. D. (president,) the Rev. Jonathan Judd, the Rev. William M. Stone, the Rev. John G. Blanchard, the Rev. John V. Bartow, (secretary,) the Rev. Levin J. Giffiss, the Rev. John R. Keech: to each of whom is allotted the superintendence of a certain district, the state having, for such purpose, we presume, been divided into seven districts.

The following report was made by the standing committee, acting as a committee on the state of the church:

"The standing committee appointed, at the convention of 1826, to fulfil the duty of the committee on the state of the church, find themselves called to introduce their report of ecclesiastical matters, not usually communicated through them, by a reference to an event indescribably afflictive to the diocese.

"God, the purposes of whose providential appointments are sometimes inscrutable, has seen fit, since the last assembling of this body, to deprive the church, by a sudden and most painful death, of its venerated and beloved diocesan.

"At their first meeting, after this melancholy event, the following proceedings took place:—

"Whereas, since the last meeting of the standing committee of this diocese, it has pleased divine Providence, in an afflicting manner, to remove from the scene of his earthly labours, the venerable and lamented bishop of this diocese; therefore, be it

"1st. *Resolved,* That this committee desire to express their deep affliction in the death of their bishop; and their sympathy with his family and the church in this melancholy event.

"2d. *Resolved,* That, in testimony of respect for his memory, we will wear crape on the left arm for the period of one month; and that it be recommended to the clergy throughout the diocese to do the same.

"Several communications from the standing committee of the Protestant Episcopal Church in Pennsylvania; the Convocation of the Episcopal Clergy of Connecticut; the Bishop and Clergy of Richmond, Virginia, and others; expressing their condolence with the church in this diocese, in the heavy affliction it has been called to sustain by the demise of its lamented bishop, were read; whereupon it was, on motion, unanimously

"1st. *Resolved,* That the standing committee of the diocese of Maryland return their cordial acknowledgments to those standing committees and associations of clergymen of other dioceses,

who have communicated to us the expression of their fraternal sympathies, on the occasion of our late bereavement, in the removal of our venerable bishop.

"2d. *Resolved*, That the president and secretary be requested to answer those communications, and any others of a similar character that may be received; and to testify our grateful sense of the condolence which they express: and also, that they transmit such documents to the family of the late bishop, with such assurances of our sympathy as their situation affectingly suggests.

"During the interval between the last convention, and the period of his death, the bishop had confirmed one hundred and forty-three persons, and also some others in Green Hill church; the number of which he had not ascertained. He had consecrated one church, ordained two clergymen, and admitted one person candidate for holy orders. He had also assisted in the consecration of one bishop; upon his return from which duty it was that divine Providence permitted the calamity to befall him, which was the instrument of inflicting upon the church her deep and lasting sorrow.

"*Ordinations*.—Since the death of Bishop Kemp, the Rev. Mr. J. P. Fenner, the Rev. R. B. Drane, the Rev. Mr. H. V. D. Johns, and the Rev. Mr. W. F. Chesley, have been admitted to the holy order of priests by the Right Rev. Philander Chase, D. D., during his visit to the District of Columbia; and the Rev. William Levington, rector of St. James's church, Baltimore, was admitted to the same office, in Philadelphia, by the Right Rev. William White, D. D., of Pennsylvania.

"*Clergy removed*.—The Rev. George Lemmon, to Virginia; the Rev. Thomas G. Allen, to Pennsylvania; the Rev. Ira Parker, to Virginia; the Rev. Thomas Jackson, to Virginia.

"*Clergy added to the Diocese*.—The Rev. Mr. G. L. Mackenheimer, from Virginia; the Rev. Mr. S. Douglass, from the Eastern Diocese; the Rev. Mr. W. L. Marshall, the Rev. Mr. W. F. Chesley, the Rev. Mr. J. P. Fenner, the Rev. Mr. R. B. Drane,

the Rev. Mr. R. H. Barnes, the Rev. Mr. Henry V. D. Johns, the Rev. Mr. Mervin Allen."

A select committee having been appointed to prepare an address expressive of the feelings of the convention at the lamented death of the Right Rev. James Kemp, late bishop of the diocese, they reported the following:

"*To the Members of the Protestant Episcopal Church in the Diocese of Maryland.*"

"*Brethren, beloved in the Lord:*

"The convention of the church in Maryland, being assembled at their first annual meeting since the decease of the Right Rev. James Kemp, their late diocesan, in officially announcing to the diocese that the Episcopal chair is vacant, feel themselves called upon to testify the sentiments of affection and respect with which they cherish his memory, of sorrow and lamentation under their bereavement, and of apprehension in reflecting upon those evils which often attend a church deprived of its accustomed jurisdiction.

"To you, bereaved brethren, who all knew our late Right Rev. Father; and knowing, could not but respect and love him, we tender an affectionate and sympathizing condolence. The lapse of more than half a year since the lamented event, has only served to disclose to us the extent of the loss which the church has sustained; though, when we recollect the blessedness of those who depart hence in the Lord, we are forbidden to grieve with over-much sorrow. Amidst all the difficulties in which this event has involved us, and all the uncertainties of the future, we find comfort in the reflection, that our venerated bishop, in dying to us, has ceased to be mortal, and that his happy spirit has joined the noble army of martyrs, and the glorious company of the apostles, in praising the God of our salvation.

"Beloved brethren, remember him who has had the rule over you: who has spoken unto you the word of God; whose faith follow; considering the end of his conversation.

"Even without this apostolic injunction, how could we fail to remem-

ber, with affectionate sensibilities, one who, during the exercise of his Episcopal office, for more than thirteen years, never forgot his duty to us? His unwearied labours, his fervent prayers, his instructive example, his holy admonitions, were for us; and in imitation of his divine Master, the great Bishop of souls, when the hour was come that he should depart out of this world, us, whom he loved in life, he continued to love even until death. For, when he approached the last moment, strong in faith, and patient during his excruciating pangs, he prayed for us all. His sufferings were severe; but he endured as seeing him who is invisible. In those few hours which he survived the injury that deprived him of life, and us of our beloved father and friend, he showed, that though a true Christian may be called suddenly, yet he cannot be unprepared for the solemn event. Of all those who were present in the chamber of death, he alone was composed; he alone was happy. 'It is the happiest moment of my life,' was the pious and sublime sentiment of our dying bishop. He would not die without testifying, in the hour of dissolution, the value of that religion he had preached in life, and the consolations of which he richly experienced in death. As a father, he prayed for his family—and let us also, beloved brethren, pray for them. As the minister of a congregation, he committed them to the care of the heavenly Shepherd. As a colleague in the sacred office, he prayed for him who was to succeed him in the charge of his beloved parish. And, extending his regards, he prayed for his diocese; but here his voice faltered, and the intensity of his solicitude, in relation to this subject, recommends to us to reiterate his prayer, in behalf of the church, with peculiar devotion. Let it, then, be our constant supplication to Almighty God, in which may we have the devout concurrence of all our sister dioceses, that he will graciously guide and bless this church in the days of her bereavement; that he will unite the minds of the clergy and the people in favour of those things which make for peace; that he will, in his own good time, raise up for us a successor in the Epis-

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copal office, who, taking heed to himself, and to all the flock over which the Holy Ghost shall make him an overseer, shall feed the Church of God, which he hath purchased with his own blood. Pray, O! pray for the peace of Jerusalem, under the consoling assurance, that they shall prosper that love her.

"Beloved brethren, we know not how to express all we would on this occasion; and, therefore, we recommend to you to unite with us in solemn prayer to the Father of mercies, and the God of all consolation.

"O Almighty God, who has knit together thine elect in one communion and fellowship in the mystical body of thy Son, Jesus Christ our Lord, grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for all those who unfeignedly love thee, through Jesus Christ our Lord. Amen.

"Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

"IN CONVENTION, at Annapolis,
June 6th, 1828."

The vestry of St. John's church, George-Town, District of Columbia, having made a communication to the convention, a committee was thereupon appointed, who made the following report:—

"Whereas, in the course of Providence, it sometimes occurs that ministers of the church are deprived, by age or infirmities, of the power of prosecuting the great objects of their calling; and whereas the faithful and diligent performance of their professional duties precludes the possibility of making any exertions to avert the want and sufferings too often attendant upon old age, or a debilitated constitution; therefore, this convention recommend to the serious consideration of the church, the propriety of making some provision for the wants of this class of her clergy; and for this purpose, suggest the following plan, that its provi-

sions may be deliberated upon, and the next convention prepared to decide upon its expediency, or in expediency.

Resolved, That a society be formed, to be called the Society for the Relief of Aged and Infirm Ministers of the Protestant Episcopal Church of Maryland.—The following constitution is respectfully submitted:—

“1st. The annual subscription of — dollars shall constitute a member.

“2d. The rectors and vestries of the parishes of this diocese shall be authorized to receive subscriptions, and further the objects of this society, by collecting in church, or otherwise.

“3d. The funds of this society shall be placed under the controul and direction of the Corporation for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church.

“4th. Clergymen becoming members of this society, by the payment of an annual subscription of one, five, ten, or twenty dollars, shall be entitled to relief in the manner provided for by the act incorporating the Widow and Orphan's Society of this Church.

“5th. Laymen paying five dollars annually, or twenty dollars at one time, shall be entitled to vote in the distribution of the funds of this society, and to recommend persons to the consideration of the society for relief.

“6th. The business of this society shall always be transacted at the annual meeting of the Corporation for the Relief of Widows and Orphans of the Clergy of the Protestant Episcopal Church of Maryland.”

The following resolution was passed:

Resolved, That this convention highly approve the course adopted by the board of managers of the Domestic Missionary Society, in appointing an agent to visit the different parishes of this diocese, for the purpose of forming auxiliary societies, and that each member of this convention pledges himself to aid and assist the said agent to the utmost of his ability.”

In reference to the General Protestant Episcopal Sunday School Union, the following preamble and resolution were read, approved, and ordered to be

inserted on the journal of the convention:—

“Whereas, in the opinion of this convention, the General Protestant Episcopal Sunday School Union, established with happy unanimity during the session of the last General Convention of our church, and since conducted with much efficiency and success, is an institution promising much benefit to the cause of true religion and the Church of Christ; wherefore,

Resolved, That the aforementioned institution be, and hereby is, recommended to the patronage and support of members of the Protestant Episcopal Church in this diocese. It is further

Resolved, That it be recommended to the several Sunday schools, established by the several congregations in this diocese, to connect themselves with the said Protestant Episcopal Sunday School Union.”

The parochial reports show, on the whole, a gradual improvement in the state of the church in this diocese. Some of the reports, however, are destitute of registers, and of course the numbers given fall short of the actual aggregate. We collect from them the following:—Baptisms (adults 15, children 1,175) 1,190—marriages 276—communicants 2,184—funerals 426.

The session was closed with prayer and benediction by the president.

The list of clergy appended to the journal, and dated June 15, 1828, makes the whole number 53.

We cannot dismiss this article without stating, that from some cause not to be accounted for, we were never supplied with a copy of the journal of the convention of this diocese for 1827, and of course an abstract of that journal is wanting on our pages.

Washington College.

At the second annual commencement of this institution, on the 7th of August last, twelve young gentlemen, then composing the senior class, received the degree of Bachelor of Arts. It is said the exercises were attended in the Central church by one of the largest and most respectable audiences that ever assembled in the city of Hartford; and that the performances exhibited a very creditable degree of spirit and talent. At the meeting of the

trustees on the evening previous to the commencement, the Rev. Samuel F. Jarvis, D. D., was elected professor of oriental languages and literature; John Smyth Rogers, M. D., to succeed Professor Hall in the departments of mineralogy and chemistry; and the Rev. Norman Pinney, A. M., adjunct professor of ancient languages.

At the late commencement of Yale college, the degree of Doctor of Divinity was conferred on the Rev. William H. De Lancey, provost of the university of Pennsylvania

EPISCOPAL ACTS.

In the Diocese of Connecticut.

Christ church, Middle Haddam, was consecrated to the worship of Almighty God by the Right Rev. Bishop Brownell, on Thursday, the 11th of September, 1828. The sermon was preached by the bishop, who also administered confirmation to six persons. During his late visitation the bishop likewise confirmed at Essexborough seven persons, at New London 11, and at East Haddam 19.

In the Diocese of New-York.

On Sunday, the 3d of August, St. Mary's church, West Charlton, was consecrated by the Right Rev. Bishop Hobart; and on the next day, Monday, in St. Paul's church, Charlton, the Rev. Edward Davis, deacon, the minister of the said church, was admitted by the bishop to the holy order of priests. On Tuesday the 5th, the bishop officiated in the village of New Amsterdam; and on Friday, the 8th, was expected at Cooperstown, Otsego county, to admit the Rev. Frederick T. Tiffany, deacon, to the office of priesthood.

The new Episcopal church in Troy was consecrated, by the name of St. Paul's church, to the service of Almighty God, on Saturday, August 16th, in presence of a numerous assemblage, who had collected from this and Albany city, and the adjoining towns, to witness the interesting ceremony. Bishop Hobart, accompanied by a number of Episcopal clergymen from this and other states, the rector and vestry of the church, proceeded, at 11 o'clock in the morning, to the new structure, where he performed, in a solemn and striking manner, the impressive service prescribed for such occasions. Morning prayers were read by the Rev. Mr. Stebbins, and a sermon, adapted to the subject of the day, and distinguished by the usual fervid earnestness and animated eloquence of the author, was delivered by the bishop. After dwelling on the reverence due to places of public worship by their appropriation to the service of him whom the heaven of heavens cannot contain, he alluded, in an interesting

sketch, to the origin and gradual growth of the congregation then before him. He paid a just tribute to the zeal and piety of an individual whose monument was in sight of his hearers, and still more deeply engraved upon their hearts, as well as to the uniform orthodoxy and persevering labour of their pastor, and attributed to their united efforts under God, the existence of their flourishing condition. He entreated them, in a feeling tone, to preserve the recollection of his instructions when he should be no more, and thus never permit the house to be perverted to any other use, than that, to which, as the minister of God, he had devoted it. He afterwards administered the rite of confirmation, preceded and followed by suitable addresses to the recipients, to 36 candidates for that ordinance. Although nearly four hours were occupied in these services, the large concourse which listened to them was held in the most profound attention, and appeared deeply affected by their imposing solemnity. The bishop continued in the city through the next day, and preached twice with no less effect, and to audiences but little less numerous.

St. Paul's church was organized in the winter of 1804, and a small building erected for their accommodation during the ensuing summer. The present rector, under whose auspices it was thus far advanced, was regularly instituted the following year. At the first celebration of the holy communion, only five persons were found to constitute a society, which, from such unpromising beginning, has attained its present magnitude.

On Monday the pews in the church were offered for sale, and 100 of them were sold for about \$38,000. All the pews remaining unsold, will be rented for the term of one year.

The new church is built of a dark dove-coloured lime-stone, and in what is commonly called the Gothic style. The basement is laid in regular courses, and the stones are hewn, as are the corners of the building, and the jambs of the doors and windows. The walls are of hammered stone laid in mortar. The main body of the church is 103 feet by 70. At the west end is a tower 24 feet square, projecting 12 feet from the face of the wall, and 100 feet high. The basement is 5 feet thick at bottom, 3 feet at top, and 9 feet high, on which the walls are raised 38 feet. There are 5 windows on each side, and 3 in the east end, each 25 feet high by 8 feet wide, except the great window over the altar, which is 40 feet high and 20 feet wide. Inside, clustered columns support the galleries and the ceiling, which latter is turned into Gothic arches, ornamented with ribs and roses of stucco. The altar-front, the pulpit, the breast-work of the galleries, and the pews, are beautifully

painted in imitation of British oak. There are 140 slips on the lower floor, and 70 in the side galleries, besides the seats in the organ-loft, where a new and powerful organ is already put up, and assisted to swell the dedicatory anthem. The new bell, which is an excellent one from Hanks' foundry, and is swinging in the tower, weighs 22 cwt. The neat stair-case behind the pulpit leads down to a spacious vestry-room, in the basement, into which there is also a door in the rear wall; the court is paved all around the church with broad flags, and the whole is enclosed by a neat fence of three rails with balusters. The church, exclusive of organ, bell, and furniture, cost \$29,000. The master mason was Mr. James M. Farland; the master carpenters, Messrs. Corey & M'Rae.—*Troy paper.*

On Sunday, the 10th of August, the Right Rev. Bishop Hobart officiated in this village in the morning, afternoon, and evening; and in the stage that night proceeded to Brownville, where he officiated on Tuesday morning, and at Sackett's Harbour in the afternoon, where confirmation was administered. In the morning the church at Brownville was consecrated. The next day at Brownville, the bishop administered confirmation to 18 persons, and admitted the Rev. William Lion Keese, deacon, the minister of the Episcopal Church in that village, to the holy order of priests; delivering a suitable sermon, an address relative to confirmation, and an exhortation relative to the priest's office. In the afternoon the bishop officiated at Watertown. In these services he was assisted by the Rev. Mr. Anthon of Utica, and the Rev. Mr. Rogers of Turin.

In the rise and establishment of the Protestant Episcopal Church at Brownville, there are some circumstances worthy of notice. The extravagancies which had marked what was called a "revival of religion" in that place, so disgusted almost all the reflecting part of the people who were accustomed to attend the prevailing worship, that they were induced to examine the character, doctrines, and institutions of the Protestant Episcopal Church. Episcopal service was only once performed there previously to the visit of Bishop Hobart, two years ago. At this time, so little acquainted were the people with the liturgy, that the clergymen who attended him, were the only persons who repeated the responses. The Rev. Mr. Keese, then just admitted to deacon's orders, remained in the village. And now the place of worship, a large and commodious stone building, has, with the consent of the proprietors, become the property of an Episcopal congregation, who were duly organized. The congregation audibly and devoutly joined in the service; several heads of families, with their children of suitable age,

were confirmed, and the communion was administered to about 30 persons. There are few, if any places, where a more enlightened attachment subsists to the Protestant Episcopal doctrines and institutions among the great body of the inhabitants.

In the conclusion of the sermon which he preached, the bishop alluded to these circumstances. A person who was present procured a copy of this part of his discourse, which is here subjoined.

"It is with no common emotions that I unite in the present solemnity. My attachment to the church of which I am a minister, much more elevated than that which binds an individual to a peculiar party, merely because circumstances have united him with it, is excited and cherished by the conviction which daily observation and reflection strengthen, that correct and truly evangelical in her doctrine, apostolic in her ministry and ordinances, primitive, sober, and fervent in her worship, she is a sound portion of the Church of the Redeemer. In addition to this her divine origin and elevated character, I consider her in that origin and character the best safe-guard of the faith once delivered to the saints, the most effectual barrier against the corrupting contagion of heresy, and the desolating flood of fanaticism, and destined to be the final asylum of that pure, rational, and permanent piety, which is the only security of social order and prosperity, and the only blessed source of personal virtue, consolation, and happiness. With these views and these feelings—(they may be erroneous, but truly they are honest,)—I cannot but earnestly seek her extension and prosperity, pray for her peace, and labour for her advancement. Greatly then must I rejoice to see her rise, as in this important village, where till but lately she was unknown, and rise, I trust in God, to increase and to flourish. I cannot but rejoice to see her deeply, and I hope permanently seated, not in the prejudices and passions of ignorant party zeal, but in the understanding, and best and liveliest affections of those who have examined her character and claims, who have marked well her towers and bulwarks, and ascertained that they rest 'on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.' Thanks to God for what he hath done for his Church; for the vineyard his own right hand has planted."—*Oneida Observer.*

On Thursday, the 4th of September, the new church of St. Paul's, at Mayville, the county town of Chautauque county, was consecrated by the Right Rev. Bishop Hobart, who preached on the occasion and administered confirmation. He also admitted the Rev. Rufus Murray, deacon, the minister of the congregation, to the

holy order of priests. The bishop was assisted in the services of the day by the Rev. Mr. Searle, of Buffalo, and the Rev. Mr. Hall of Ashtabula, Ohio.

On Tuesday the 23d, the bishop consecrated St. James's church, Skaneateles, Onondaga county, and preached a highly impressive sermon on the occasion to a crowded assembly. He was assisted in the service by the Rev. Dr. Rudd, of Auburn, the Rev. Mr. Hickox, of Manlius, the Rev. Mr. Hinton, of Onondaga, and the Rev. Mr. Hollister, the rector of St. James's church, Skaneateles.

On Saturday, the 27th of September, in St. Matthew's church, Unadilla, Otsego county, on the Susquehanna, the Rev. Norman H. Adams, and the Rev. Edward Andrews, deacons, were admitted by the Right Rev. Bishop Hobart, to the holy order of priests.

On the following day, Sunday, St. Paul's church, Colesville, Broome county, on the Susquehanna, was consecrated by the bishop. Confirmation was administered at Unadilla to 13, and at Colesville to 31 persons. On these occasions the Rev. Mr. Wheeler, of Butternuts, the Rev. Mr. Huse, of Binghamton, the Rev. Mr. Bush, of Oxford, the Rev. Mr. Punderson, of Colesville, and the Rev. Mr. Hutchins, of New-Milford, Pennsylvania, were present.

On Wednesday morning, the 1st of October, the bishop returned to the city, after a long, extensive, and most laborious visitation of the more distant portions of his diocese; and at 11 o'clock attended in Trinity church in this city, where he admitted to the holy order of deacons, Mr. Antoine Verren. This gentleman, who had been, for several years, most respectably and usefully engaged in the pastoral duties, as minister of the Protestant Church at Ferney, in France, having received a call to the French church Du St. Esprit, in this city, arrived here about thirteen months ago. A canon, however, of the Protestant Episcopal Church, requiring a residence of one year in this country, before a foreigner can receive orders in that church, rendered it necessary to postpone his ordination.—Mr. Verren was admitted to priests' orders in St. Stephen's church, in this city, on Sunday, the 5th of October; and we understand he is to be instituted as rector of his parish on Saturday, the 11th instant.

In the Diocese of Pennsylvania.

On the 10th Sunday after Trinity, August 10th, in Trinity church, Pittsburgh, the Right Rev. Bishop Onderdonk admitted Messrs. John W. James and John T. Adderly, to the holy order of deacons.

On Saturday, the 16th of August, 1828, a new church, lately erected in the flourishing village of Meadville, was consecrated to the service of Almighty God, by

the Right Rev. Bishop Onderdonk, by the name of Christ church. Several clergymen from other places were present, and assisted in the services and solemnities, which were highly interesting and impressive. The petition and instruments of donation and endowment were presented by Jared Shattuck, esq., one of the church-wardens. The sentence of consecration was read by the Rev. Charles Smith, rector of the church. Morning prayer was read by the Rev. John Hall, minister of St. Peter's church, Ashtabula, Ohio; and an impressive and appropriate sermon delivered by the bishop, from 1 Kings viii. 29, "*My name shall be there.*"

The building is a beautiful structure in the Gothic style; of brick, but painted so as to resemble dark coloured stone. On Sunday, the 17th, the bishop administered the holy rite of confirmation to between 40 and 50 persons, and preached a sermon applicable to the subject. On Monday evening, the bishop preached again. On Wednesday, (having on Monday and Tuesday visited Waterford and Erie,) the bishop, in the same church, admitted to the holy order of deacons, Mr. William Hilton; confirmed eight persons in addition to those confirmed on Sunday; and administered the holy communion to upwards of 30 persons. Morning prayer was read by the Rev. Charles Smith, the rector; and the bishop preached on the subjects of the church and the ministry.

This being the first time in which any episcopal offices have been performed in that quarter of the country, their celebration excited much attention, and were witnessed by crowded congregations. The sermons of the bishop were forcible, instructive, and eloquent. They set forth the principles and views of the church, in relation to the subjects to which they related, in a manner calculated to remove the prejudices of the ignorant, and to increase the attachment of those who were correctly informed; and it is within the knowledge of him who writes, that both effects were produced in several instances. Upon the whole, this visitation of the bishop has given not merely satisfaction, but delight; and may confidently be looked to as tending, by the blessing of God, to much good.

It is but a very short period since the services of the church were heard for the first time in this district of country. Now has it one of the handsomest village churches in this diocese; and a zealous and increasing congregation. Let this be encouragement to the surrounding villages to follow the example of Meadville. Too much praise cannot be given to the Rev. Charles Smith, under whose directions, and by whose efforts, these effects have been principally produced. And it

numerous family, by the initiatory and solemn rite of baptism. From this interesting period he continued a constant and devout attendant on all the ordinances of the sanctuary. As an Episcopalian, he was zealous and consistent; and while he advocated the principles of the church, as exemplified in the nature of her government, and in the order of her worship, it was not in a strict observance of the external forms of religion that he placed his hopes of acceptance with his God. The following account from one who attended him, and administered to his spiritual comforts during his last illness, while it affords consoling evidence of the purity of his life, speaks more fully of the triumphs of the Christian, as exhibited in him in view of his approaching dissolution:—"He appeared resigned to the divine will, and seemed to enjoy the inexpressibly sweet consolation of a well-spent life; and derived a comfortable support from the consolations of the Christian faith, in charity with the world, and with a strong discriminating view of the doctrines of grace and salvation through the merits of the Lord Jesus Christ, as distinctly taught in the church. We trust he has fallen asleep in Christ, and rests in joyful expectation of a glorious and blessed immortality."—*Epis. Watchman*.

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The Rev. JACOB OSON.

Died on the 8th of September, 1828, at New-Haven, the Rev. Jacob Oson, a respectable coloured man, of whose ordination, as missionary to Liberia, an account was given at page 92 of our present volume. Thus has God, in his wisdom, disappointed the sanguine hopes which had been indulged of the great benefit to be derived to that benighted country from the ministrations of this devoted servant of the blessed Redeemer.

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Acknowledgments.

Tax librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library:—

- From the Right Rev. John Croes, D. D.—Wake's Apostolical Fathers, 8vo.; Derham's Physico-Theology, 8vo.; Secker's Charges, 8vo.
- From the Rev. Benjamin Mortimer—The United Brethren's Missionary Intelligencer for 1828.
- From the Rev. George Weller—History of the Proceedings of Parliament in the Trial of Dr. Sacheverel, 8vo.

From George Gallagher, esq.—Leo's Translation of Gesenius' Hebrew Lexicon, 4to.

From Robert Gracie, esq.—Trumbull's Works, 2 vols. 8vo.; Hunter's Narrative, 8vo.; Spafford's Gazetteer, 8vo.; the Judgment, a Vision, 12mo.; Picture of Cincinnati, 12mo.; Miller's Letters on the Church, 12mo.; Clarke's Nepos, 12mo.; Greek Primitives, 12mo.

From Edward A. Newton, esq.—The Holy Bible in the Chinese language, translated by Dr. Marshman, printed at Serampore, 1815—1822, 5 parts 8vo.

From Mr. Thomas N. Stanford—Locke's Two Treatises of Government, 8vo.; Letters on the Church, by an Episcopalian, 8vo.; Remarks on Strictures on ditto, 8vo.; Grotius de Veritate Religionis Christianæ, 12mo.; Erasmi Roterodamensis Colloquia, 12mo.

From R. Whittingham—Novum Testamentum Græce, ed. G. C. Knappio, 8vo.

From the Editors of the Episcopal Watchman—Episcopal Watchman, vol. i. 4to. bound.

From a Friend—Novum Testamentum Græcum, ed. Bebelii, Basileæ, 1524.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following in the treasury during the month of September, viz.

1828.	
September 8th. From the Auxiliary Female Association of St. John's chapel, New-York	\$ 136 00
(Of this sum \$104 was contributed by the sewing society attached to the same)	
September 23d. From "A Friend to Episcopacy"	100 00
September 26th. From the Auxiliary Female Association of St. Paul's church, Oxford, Chenango county, New-York, a recently formed association	14 00

\$ 250 00

BENJAMIN M. BROWN,

October 1, 1828.

Treasurer.

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Calendar for November, 1828.

1. All Saints.
2. Twenty-second Sunday after Trinity.
6. Thanksgiving.
9. Twenty-third Sunday after Trinity.
14. Pinckney Lecture.
16. Twenty-fourth Sunday after Trinity.
23. Twenty-fifth Sunday after Trinity.
30. { Advent Sunday.
- } St. Andrew.

THE
CHRISTIAN JOURNAL,
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No. 11.]

NOVEMBER, 1828.

[Vol. XII.]

For the Christian Journal.

Introduction to the Gospel of St. John.

(Translated from Kuinoel.)

[Concluded from page 293.]

§ VII.—ON “THE WORD” OF JOHN.

D. MY own opinion is, that John, who wished to show that Jesus the Messiah was most closely connected with God in a manner the most sublime, understood by “the Word” an intelligent nature superior to all genii and to all creatures, most strictly united with God, and yet to be distinguished from him, which proceeded from God before the foundation of the world, and may and ought, accordingly, to be called and esteemed God. I willingly grant that John, who wrote his Gospel at Ephesus, had reference to the language of Philo, but I think it can be also proved that the opinion was prevalent among the Jews of Palestine themselves, in the age of Christ, that a celestial nature, nearest in majesty and dignity to God, was about to descend to earth and, clothed in a human form, to assume the office of Messiah. 1.) Ever since the days of David, even when their state was declining and tottering to its fall, the Jews expected their Messiah, a great leader and king, the restorer of their former glory, and the author of still greater prosperity to their empire. (See Matt. ix. 2, note.) The wiser Jews, on their return from Babylon, considered this restoration as a work far beyond mere human power. In Babylon the Jewish doctrine concerning genii had been more fully developed and illustrated. The Jews who returned from thence divided the angels into various kinds, orders, and classes, and assigned a guardian angel, not only to every state, but to every individual. See note on Matt. xviii. 10. Among other things,

Vol. XII.

they thought that God used the attendance and ministry of angels at Mount Sinai. See Acts vii. 53. Gal. iii. 16. Heb. ii. 2, and the notes thereon. Holding such opinions, they might easily fall into the belief that a celestial nature, emanating from God, and taking upon him a human form, would assume the office of Messiah. That the Jews cherished this opinion after the time of their exile is sufficiently evident from Daniel vii. 13, where the Messiah is described as a celestial nature, clothed in a human form, and is said to come upon the clouds of heaven.

2.) In the age of Jesus, in which the doctrine of the celestial nature of Messiah was more fully established, the Jews affirmed, (a.) that Messiah was superior not only to the fathers, and so to all men, but also to all angels of every rank, nay, that he was the Lord of angels. Jalkut Shimuni ex lib. Taschumi ad Is. lii. 3, “Behold my servant shall be distinguished, the King Messiah, high, exalted, and very lofty, higher than Abraham; for it is written of him, (Abraham,) “I have lift up my hand unto the Lord,”—Gen. xiv. 22: and more exalted than Moses, for it is written of him, “He saith unto me, Raise him into thy bosom,” (Numbers ix. 22,) for he is greater than the fathers.” Bereschith Rabba at Gen. xxviii. 10, “The Scripture saith, ‘Who art thou, O great mountain?’ (Zech. iv. 7); this great mountain is Messiah. And wherefore calleth he him a great mountain? Because he is greater than the fathers.” Hebrews i. 4. Talkut Shimuni, l. c., “Messiah is more exalted than the angels of the ministry, as it is said, (Ezek. i. 18,) they were high, but he is higher than they.” Sohar Gen. fol. 88, “Of thee (Messiah) it is said, (Ps. ii. 8,) Kiss the Son; thou art my Son. He

is the Prince of Israel, the Lord of all things below, the Lord of the angels of the ministry, the Son of the Most High, the Son of God, and the habitation of grace." They were also of opinion, that he lived in heaven, surrounded by a choir of ministering angels, (Matt. xvi. 27. xiii. 41. xxvi. 51,) in which places Jesus speaks in accordance with the opinions of the Jews. b.) They believed that this celestial nature existed before the foundation of the world. The vulgar opinion of the Jews in the age of Christ, was, that souls being created long before they took up their dwelling in human bodies, were kept in a sort of ethereal storehouse, called by the Rabbins *נפש*, Guph, or Goph. See Lightfoot, Hor. Hebr. ad Joh. ix. 2. Philo also places the residence of souls in the air.^m They attributed, therefore, to that celestial nature, which they deemed superior to all men and heavenly beings, a pre-existence with God, from whom it emanated, before the foundation of the world. *N-zach Israel*, c. 85, fol. 48, col. 1, it is said, *משיח לפני ה' נמצא*, "Messiah was before *Tohu*," (the word used in Genesis i. 3, to express the state of the earth before the Spirit of God moved upon the face of the waters.) c.) They thought that God used the ministry of this celestial nature in creating the world. They were of opinion that on all solemn occasions God used the attendance of angels, and employed them as second causes; that the Law, for instance, was given by their ministry. On the same principle, they believed that God employed the instrumentality of the Messiah in the creation of the world. Hebr. i. 1. *Sohar*. 1. fol. 128. at Gen. xlix. 11. "It is written, (Gen. i. 2,) 'The Spirit of God brooded upon the waters.' This is the Spirit of the

King Messiah." The same is asserted in *Bereschith Rabba*, Vol. II. p. 5. d.) To this celestial nature they also assigned the chief place in the government of the world, and supposed that to him was committed the special care of Israel, the chosen people of God. It was the common belief of the Jews, that God is incorporeal, as appears from John i. 18, "No man hath seen God at any time," which is asserted as a proposition universally acknowledged. They therefore attributed the appearances of God related in the Old Testament,* to the Messiah, supposed him the minister of God in the government of the world, and the agent in all those transactions brought to pass for the protection of the true worshippers of Jehovah. That this was the opinion of the Jews of that age, may be proved by many passages of the Chaldee paraphrases, which, though of a later age, (the oldest of them, that of Onkelos, bearing date A. D. 300,) may nevertheless be used to ascertain the opinions of the older Jews, since that nation has always been remarkable for the tenacity with which they adhere to tenets once embraced. Out of many, it will suffice to select the following passages. Onkelos, *Nomb*. xxiii. 21, "The Word of Jehovah is with them, and the *Shechina* of their King is among them." *Argum Jerus*. "The Word of Jehovah is with them, and a cry from the glory of their King protects them." *Pseudo-Jonath*. "The Word of Jehovah their God is their ally, and the shout of the King Messiah is shouted among them." This threefold interpretation has reference to the opinion, that the Messiah attended the Israelites in their journey through the desert. It is evident that these interpreters considered the Word of Jehovah, the King Messiah, and the *Shechina*, i. e. the Majesty and Glory of God, as one and the same thing. In *Jonathan* on Judges vi. 11—16, the person who is called, verse 11th, the "Angel of God," is called, in verses

^m Some have endeavoured to show that the ancient Hebrews held the doctrine of the pre-existence of the soul, and its residence in *Ortus*, from Job i. 21, and *Psa*. cxxxix. 15. See, in opposition to this opinion, *Dathe* on the Psalm, and *Cramer's Diss. Præside Winzgero* defenda—"Illustration and history of the doctrine of the Jews on the pre-existence of the Soul," *Viteb*. 1810, 4; who also, p. 21, rightly understands the phrase, *Esdra*s iv. 26, not of the receptacle of souls previous to their entrance into the body, but of their residence in *Sheol* after their release by death.

* A parenthesis of Kuinoel's is here omitted, having no connexion with the argument, and in which he goes out of his way to hint that these appearances are not to be taken literally, but as poetically, true.

12th and 16th, "the Word of God;" and in verse 13th, "the Shechina of God." Onkelos, Deut. i. 32, 33, "Ye have not believed the Word of Jehovah your God, which went before you as your leader in the way." Targ. Jerus. Deut. xxvi. 17, 18, "Ye have appointed the Word of Jehovah King over you, this day, that he may be your God. And the Word of Jehovah hath established himself as a King over you in his own name, that ye may be to him a beloved people, as it were his own." Gen. vii. 16, where Noah is spoken of, Onkelos has, "and God protected him through his Word"—Jonathan, more briefly, "and the Word of God spared him." Targ. Jon. Isaiah xvi. 1, "Let them bring gifts to the Messiah of the Israelites, who shall be strong, because he was in the desert the Rock of the Church of Zion." Targ. Jon. Numbers xxi. 5, 6, 7, "And the people thought and spake against the Word of the Lord, and contended with Moses, saying, Wherefore hast thou caused us to come up out of Egypt to die in the desert? why is there not bread and water? Therefore, the Word of God sent among the people serpents, and they bit the people. And the people came to Moses, and said, We have sinned in that we have thought and spoken against the Shechinah of Jehovah, and have contended against thee." To these passages add the quotation already made, a.) from the book Sohar, and also the following from Sohar, fol. 5. 2, on the words of Isaiah—They shall come into the caves of the rocks, and into the fissures of the rocks, from the face of the terror of the Lord, ii. 19, on which the remark is made, "This is the Shechinah which from that time and after shall be exalted, and Messiah is with it."

3.) That many of the Jewish doctors, in the age of Christ, had embraced these ideas of the Messiah,^b is

^b I would not deny that there were at that time among the Jewish doctors some who would describe the Messiah as a mere man, with whom a certain divine influence was to be united. This their opinion, adopted in later times by the Cabalists, was doubtless founded on Prov. viii., and similar passages in Ecclesiasticus and Wisdom, although none of these pas-

sages related to the Messiah; for that one, Eccles. xlviii. 10, is spurious. (See Bretschneider on the passage.) That many of the Jews, especially of the people, considered the Messiah as a mere man, to be aided however by divine assistance, is evident from the doctrines of the Ebionites and Nazarene Christians, who denied the divine dignity of Jesus, and attributed to him a merely human nature. See Bertholdt de Christologia Judæorum Jesu Apostolorumque Etate, p. 94. s. p. 91.

o Sohar, Ex. fol. 11.—"A fiery column shall appear for forty days reaching from heaven to earth, such as may be seen by all the people of the world. At this time the King Messiah shall be revealed, coming forth from the garden of Eden. But it shall be revealed in the land of Galilee, since that was the first place which was devastated in the Holy Land, for which reason he shall be revealed there first in preference to all other places."

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born at Bethlehem, there would have been no need of consulting the whole Sanhedrim.

4.) Christ himself, as John relates, often spoke while on earth of his own exalted dignity, of his pre-existence and intimate union with the Father, and assumed to himself the same qualities as we have shown to have been attributed by the Jews to their Messiah. John viii. 58, “Before Abraham was, I am;” xvii. 5, “Glorify thou me with the glory which I had with thee before the world was;” vi. 62, “What and if ye shall see the Son of man ascend up where he was before?” iii. 13, “No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven;” vi. 46, “Not that any man hath seen the Father save he which is of God, he hath seen the Father;” viii. 14, “I know whence I came, and whither I go;” viii. 42, “I proceeded forth and came from God;” xvi. 28, “I came forth from the Father, and am come into the world: again I leave the world, and go unto the Father;” x. 30, “I and the Father are one.”

5.) To conclude—John, from the relations of others,^p had learned the doctrines of Philo and the Alexandrian Jews. Between the doctrine of Philo concerning the Logos, or Word, and the ideas of the Jews of Palestine, there was a similitude, and both remarkably resembled the declarations of Christ concerning himself. John was himself a Jew of Palestine. He wrote at Ephesus for the use of Hellenistic and Gentile converts, who were more or less acquainted with the philosophy of Philo. In order therefore to illustrate and render clear the doctrine of the celestial origin and supreme dignity of Christ, he borrowed the term Logos from the philosophy of Philo and the current doctrine of the Jews of Palestine. This term he applied to Christ, signifying by it, as we have remarked above, an intelligent nature, strictly

united with God, existing before the foundation of the world, superior to all genii and all creatures. He taught also that this celestial nature was made man in the person of Jesus. If this interpretation be admitted, which is the most consonant with the simplicity of John, the preface of the Gospel will agree entirely with the Gospel itself, and particularly with the declarations of our Lord which it records. The doctrine of John will then also agree with that of Paul, 1 Cor. xv. 47. Phil. ii. 6. 2 Cor. iv. 4. (Heb. i. 3.) Ephes. iv. 9; nor will it differ from that of the other Evangelists, who never represent Jesus as a mere man endowed with merely human functions. With regard to the consistency of this doctrine of John with Matthew in particular, Uster has accumulated the following texts:—Matt. i. 18. iii. 17. (comp. xvii. 5.) viii. 29. ix. 6. (comp. xvi. 19. xviii. 18. John xx. 22. 23.) x. 32. xi. 27. (comp. Luke x. 22. John iii. 35. v. 22. 27. vi. 37. 44—46. 65. viii. 19. 27. 42. 55. x. 29. xvi. 5. xvii. 2. 6. 10. 26.) xiv. 33. xvi. 16. (comp. John vi. 68. 69.) xvi. 27. (comp. Luke ix. 26.) xviii. 19. (comp. John xiv. 13.) xix. 28. (comp. John xvii. 22.) xxi. 24. xiv. 27—31. xxv. 31. xxvi. 64. xxviii. 18—20.

In closing his labours, the Translator begs leave to remark, that although Kuinoel does not make use of the phrase *deuteros deos*, a secondary God, in giving his own opinion of the meaning of the term Logos, yet there is something wanting in his definition of it which may lead us to apprehend a tendency to Arianism in the mind of this distinguished critic. However this may be, his treatise is of great value as far as it goes, and is not likely to prove dangerous; since it is to be hoped, that in the present general diffusion of Christian and philosophic knowledge, few minds are to be found of so peculiar a construction as to entertain for a moment the notion of a secondary Deity, a notion inconsistent with John himself, with all Scripture, and with all just ideas of the Being and Nature of God. Meantime the personality of the Logos, or Word, is

^p It is not probable that John had read the works of Philo, and the other philosophers of the age. Had he read them, we should probably have found more traces of them in his writings; but, as Uster remarks, beyond the first five verses we find none.

maintained and proved, and all contrary suppositions are ably refuted. The origin of the term is also satisfactorily explained in perfect consistency with the belief of Trinitarians. For admitting Philo to have used it in the sense of an inferior God, yet it does not appear (but rather the contrary) that the Jews of Palestine so used it in its application to their Messiah. And even granting this to have been the sense of both, John used the term evidently, and according to the admission of Kuinoel himself, in a popular, and not in a philosophic manner. We are therefore still at liberty, nay, we are called upon, to examine John himself, and the other writers of the New Testament, to ascertain the exact meaning in which he used the word. "The Word was God," without reserve or qualification, is the brief and satisfactory reply to this inquiry. For the sentiments of Kuinoel upon other points, the Translator does not hold himself responsible. Such as he considered mischievous he has taken the liberty either to omit (giving due notice in the margin) or directly to oppose by brief notes and references. Still, however, there are many more from which he would dissent, but which he thought it best to submit without comment to the consideration of those who feel an interest in biblical and philological inquiries. G.

For the Christian Journal.

Extract from a Sermon, preached by the Right Rev. John Croes, D. D., on Sunday, the 28th of September, 1828, in Christ Church, New-Brunswick, New-Jersey, on occasion of the decease of the Rev. Abraham Beach, D. D.

THE subject of the sermon was the resurrection from the dead, founded on the following passage, which forms the 2d verse of the 4th chapter of the Acts of the Apostles—"Being grieved that they taught the people, and preached, through Jesus, the resurrection from the dead."

The preacher, after having discoursed copiously on that important doctrine, so interesting, and fruitful of

comfort, to the pious Christian, proceeds to say—

"It is time now, that I advert to the late solemn event, on account of which this subject was chosen, and this discourse wore particularly delivered."

"It was the will of our heavenly Father, my brethren, to remove from his tabernacle of flesh the very aged minister—perhaps the most aged of our communion in America—whose mortal remains we have recently committed to the tomb. As this venerable man thus departed full of years, as he had long been, not only a member, but an officer of the Church, the body of Christ, as he had lived in the exercise of the faith and piety, and possessed the hope, of a Christian; it should rather be a subject of thankfulness to that good and gracious Being, that he had been permitted to remain so long with us, than of grief or regret, that he was separated from his terrestrial body, which, like all things terrestrial, had become, by age, especially subject to infirmity, decay, and dissolution. Omitting, therefore, all such observations as tend to solace or console those who have unexpectedly been bereaved of youthful or middle-aged connexions, on whose longer life their hopes and comforts were in a great degree placed; we will take a brief notice of this venerable minister's life and character, that having before us his example, together with the animating truth which has been the subject of this discourse, we may be induced so to live, that at the resurrection, in the last day, we may, with all those who die in the Lord, rise to the life eternal.

"The late Rev. Dr. Beach was born, received his education, and prepared himself for holy orders, in the now state of Connecticut. He then proceeded to England, and in the year 1767, was admitted, in succession, to the holy order of deacons and of priests. On his return to this country, in the same year, he commenced officiating as a missionary to this church, sent by the venerable Society, in England, for Propagating the Gospel in Foreign Parts; and also became its rector. Under his charge, which continued 17 years, the congregation, es-

pecially before the war of the revolution, was in a very flourishing state, and their rector much loved and respected by them. In the year 1784, he resigned the rectorship of this church, and accepted the office of an assistant minister of Trinity church, in New-York, to which he had been invited. In this station he continued about 30 years, performing his several duties with great punctuality and attention, and sustaining a most respectable character, both as a Christian minister and a member of society. When his advanced age rendered it proper and expedient, in the opinion of his family and friends, that he should be relieved from the heavy duties of assistant rector of that very large and important parish, to which he had been appointed, this aged servant of God resigned his charge, and in the year 1813, after having been nearly fifty years in the regular, and almost uninterrupted discharge of his sacred functions, retired to his farm in the vicinity of this city, where he spent the remainder of his protracted life, in the exercises of faith and piety, and of Christian urbanity and hospitality; and when arrived to the age of 88 years, he calmly resigned his frail and infirm body, in the full hope of its resurrection through Christ in the last day; its reunion, in a glorified state, with his spiritual part; and in that union, his perfect enjoyment of everlasting life in the mansions of God."

"Would we then, my brethren, be influenced by his example, and by the animating and comforting truth which has been the subject of this discourse, let us so prepare ourselves, through divine grace, by a life of conformity to the precepts of our blessed Lord, relying on his merits alone for redemption from our sins; that we may attain, not merely to a resurrection of the dead, which will be common to all, both the righteous and the wicked—for all that are in the graves shall hear the voice of the Son of God, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation—but to that resurrection, the happy result of which will be the

consummation of our bliss, 'in that building of God, that house not made with hands, eternal in the heavens.'"

For the Christian Journal.

On Dress.

Messrs. EDITORS,

I beg leave, through the medium of your paper, to make a few suggestions to your readers respecting *dress*. It appears to me that there is a manifest inconsistency in the conduct of professing Christians in this respect. If there is any thing peculiarly prominent in the rules of the Christian life, it is "so to use the world as not abusing it." By "use of the world" is undoubtedly meant the use of every thing having reference only to this present state of existence. Excess in any of these things is undoubtedly "abuse." Now does, or does not, a majority of the Christian community exceed, not only the absolute requirements of necessity, but the rules of moderation, in the article of dress? A single glance at any one of our congregations of religious worshippers will suffice to furnish an answer. Is there any congruity between their external appearance and the character of self-abased, repentant sinners, in which they profess to come? I do not think that any one will maintain that there is. Yet there is no reason which can be urged for consistency in any other particular which does not apply to this. We acknowledge the propriety of suiting our external appearance to the state of our feelings, when we assume the garb of mourning in token of a real or pretended grief at the death of a relative or friend. In this the vast majority of mankind agree, so that its fitness is proved by the argument of "common consent." Now what reason is there for suiting our external appearance to our characters as mourners for the loss of a friend, which does not apply to the adaptation of our exterior to our characters, as frail, as sinful, mortals? What reason is there for avoiding inconsistency in the eyes of our fellow beings which is not equally strong for our being consistent in the sight of our God? Represent the instance of a person under some

heavy temporal affliction, tricked off in splendid finery, and we turn from it with disgust. Now can any one pretend that the condition and character which, as Christians, we profess to acknowledge as our own, has any thing in it which should render gaiety of dress less unsuitable to it? I am as far as any one, Messrs. Editors, from placing religion in the cut of a coat or the shape of a bonnet. But I do believe that much more importance attaches to these trivial matters than the majority of professing Christians recognize, or are willing to allow. I do believe that inconsistency in these opens a door to greater departures from the rules and spirit of our religion, and indeed inevitably draws on to them. Again, we are here as probationers for a better state. Is external decoration a fit method of employing the period of probation? Is the adorning of the body the proper subject of our thoughts? If not for *all*, how can it be for *any*? As a primary object, it must be utterly foreign to the end of our existence, and to the pursuit in which we profess to be engaged. The style of dress which is now too prevalent among Christians is *inconsistent* with their professed *character*;—it is completely *at variance* with their professed *aim*. Undoubtedly, singularity and affectation are to be avoided. But we are not to be afraid of plainness and simplicity, because the world chooses to nickname them. Let us dare to be consistent. Must we, who lay claim to the liberty where-with Christ hath made his followers free, submit, in base compliance with the changeful fashions of this world, to appear before our God as contrite and lowly suppliants for mercy through Christ Jesus, bedizened in the gaudy attire of mirth and fantastic gaiety? Shall we even assemble round the altar to commemorate the dying love of our Redeemer in an external garb betokening any thing rather than humility, self-denial, and renunciation of the vanities of this world?—We are to “eat and drink” to the glory of God. By parity of reason we are bound to *dress* to the glory of God.—Christian reader, do you do this?

PHILO.

To the Editors of the Christian Journal.

GENTLEMEN,

It is within your province to notice, and, if possible, correct, abuses in the church. I beg leave to point out one which I deem of no small importance. It is the prevalent *corruption of psalmody*. The days have gone by, when “all the people with one heart and one voice praised God.” As to the *voice*, the worshipper in our temples who should in the simplicity of his heart, or the fervour of his devotion, presume to lift up his to his Maker’s praise, would not only be singular, but make himself an object of remark, I fear, in some cases, of ridicule. For the *heart*, it were presumptuous in man to judge, but surely there is no indication of its engagement, in the outward postures of a majority in our congregations during the celebration of the praises of the Most High. There is fair presumption, too, that when the *head* is at liberty to sit in judgment on the talents, style, and execution of the *performers* (the word is exceedingly appropriate) of our sacred music, the *heart* cannot be very assiduously occupied. Even supposing them sufficiently disconnected to leave the *heart* in a fit state for serious employment while the *head* thus trifles;—can it be supposed that the former is quite right while the latter is so egregiously wrong as to prefer the theatrical quirks of our fashionable music—the alternations of the *Siciliana*, *Affettuoso*, and *Bravura* styles—which our choirs (it would be false to say our congregations) adopt in their addresses to the DEITY? I use strong language, Messrs. Editors, because I mean to be understood. Something is radically wrong, when such false taste, inattentive worship, and arrant indecency in the service of the Almighty can prevail.

A word for the Organists. Are they, or the clergy, the conductors of public worship? Is it not a delectable arrangement, when, in the celebration of the communion, while the hymn is *under the operation* of being sung, a congregation is to stand mute five minutes while the organist displays the absurdity of his taste by see-sawing

with the swell, or ringing the changes on his stops from the Choir Diapason to the Sesquialtra?

It is time, Messrs. Editors, that something should be done in this matter, either in the way of legislative interference by our ecclesiastical authorities, or by general consent. The appearance of the excellent collection of chaste and simple sacred music called "The Music of the Church" may afford occasion for such a change, and, I trust, will have some tendency to bring it about. At any rate, as an humble lover of the church, jealous of the dignity and purity of her worship, I call upon her clergy to interfere:—*not to submit* to the degradation of being co-partners and assistants in the business of providing Sunday musical entertainments for their flocks;—to secure for their congregations *the liberty of praise*, as by our excellent liturgy they already enjoy the liberty of *prayer*.—There is something odd in the idea of hiring people to *help* us to praise our Maker:—but to hire them to *do it for us*, and even to *preclude* us from doing it ourselves, is the climax of absurdity.

Your's, &c.

ALIIQUIS.

To the Publishers of the Christian Journal.

GENTLEMEN,

I am a plain, old-fashioned churchman, who have always been accustomed to place the most implicit confidence in the declarations of a bishop. The man who is possessed of the qualifications which our church exacts in the candidates for that high and holy office, could never condescend to disguise the truth, and would not compromise his character by a rash or unfounded assertion. Such has been my way of thinking. Judge, then, of my surprise at discovering in the Church Register for October 11th, the following allegation, purporting to be taken from a public and solemn communication from the bishop of the Eastern Diocese to his assembled clergy and laity:—"The number of candidates in this diocese has been diminished by the establishment of the General Theo-

logical Seminary at New-York."—I happen to have some acquaintance with the concerns of the Theological Seminary, and I know, Messrs. Editors, that *not one* candidate has been taken from the Eastern Diocese by that institution; and that, on the other hand, *at least three* young men of other dioceses have, at different times, become candidates for orders in the Eastern Diocese, subsequently to a connexion with the seminary. I have not yet seen the official documents of the Eastern convention, and therefore refrain from entering further into the matter; but I deem it my duty to forewarn your readers against such a glaring misrepresentation, which is already divulged, although not yet with the seal of authority. I stand ready to prove the *reverse* of the assertion attributed to Bishop Griswold, whenever that assertion shall authentically appear; although, as I have no wish to gain celebrity by attacking a superior, my name shall be for the present

NONNEMO.

For the Christian Journal.
The Anniversary.

MESSRS. EDITORS,

I am one of many who participated in the public exercises held in St. Paul's chapel on the eve of the first day of our diocesan convention with much delight, and, I trust, corresponding advantage. I cannot but hail this first celebration of the anniversaries of our diocesan societies by the churchmen of city and country in fraternal union as the commencement of a new era in our diocese, if not our church. The wealth of the metropolis will be united with the zeal and practical knowledge of the inland districts. Our brethren of the north and west will learn what we are doing in their behalf; and we, on the other hand, shall become accurately acquainted with their necessities and claims. The result will be a far greater amount of exertion on our part, and a cheerful *endeavour*, at least, to co-operate, on theirs. Our societies will become, as they ought to be, and

are meant to be, *diocesan* societies, embodying the strength, and receiving the support, of the whole diocese, to every part of which they have long extended their assistance. We shall have missionary associations in every established parish, as indeed we already have, with the happiest results, in a few. Auxiliary Bible and Common Prayer Book Societies, and Religious Tract Societies, will spring up wherever two or three are gathered together in the wilderness, and can raise five dollars to entitle themselves to a supply of the Word of Life, the inestimable Liturgy, or wholesome and seasonable Tracts. Instead of *forty*, we shall scatter *three-score* heralds of salvation through the desert places of our Zion. New congregations will require dozens of our Bibles and Prayer Books where we now send one. The depositories of our Tract Society will be found in every county town, and where we now have an assortment of only five or six, we shall afford a collection of fifty or a hundred sound, scriptural, practical Tracts. These are no visionary prospects. They are a view of what the united forces of the Episcopalians of New-York can do with ease, and what, with the blessing of God, they will do, now that they are arousing themselves to something like exertion. A more united body than that, which, by the providence of God over us for good, we now constitute, it would be difficult to find. Let our union of opinion extend to action, and our harmony of sentiment produce co-operation in works of love, and it would be less easy to say what we could *not*, than what we *could*, effect. Why should we be struggling onward in broken and dispersed fragments, one half of the exertions of which are expended in creating a momentum, when we may unite in a dense and compact body, with force sufficient to overcome every obstacle, and proceed with a rapidly accumulating impetus? Let every clergyman in our diocese consider himself an agent of the three societies now formally placed under the protection of its convention. Let him charge himself with the responsibility of such an office, and do his duty in it as one who

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shall be called to render an account, if not here, yet at the time when he shall be summoned from his stewardship. The burden on every individual would be small: the aggregate result of good would be magnificent. Fellow churchmen of New-York! the appeal has at last been made. The church has brought before you her instruments for the increase of her borders—for the dissemination of the Gospel in its entirety—the word, the ministry, and the primitive discipline and worship. The Bible, the Missionary, the Common Prayer Book, and the Tract, you are called upon to disseminate among the destitute—to apply for the advancement of the cause of Christ and the spread of the Church in its purest form.—Up, and let us be doing! Let us arise as one man, and engage with one heart in the holy work.

P.

For the Christian Journal.

Visit of the Bishop of Nova-Scotia.

THE most of our readers are probably aware that this truly respectable and estimable member of the episcopacy of our mother church has recently visited this city, and other parts of our state, and of the Union. We do not thus publicly notice the event for the purpose of bearing our testimony to the high gratification experienced by all who had the pleasure of forming a personal acquaintance with him, or hearing him in the pulpit; nor for the purpose of adverting to the peculiar interest arising out of the circumstance of this being his native city, in which, besides family connexions, he met with some who remembered his late father, during his ministry in the parish of Trinity church.* But our main ob-

* The bishop is the son of the late Right Rev. Charles Inglis, D. D., bishop of Nova-Scotia, who, in 1764, became an assistant minister, and in 1777, on the death of the Rev. Samuel Auchmuty, D. D., became the rector, of Trinity church in this city. He continued in this office until the close of the revolutionary war, (during which the present bishop, Dr. John Inglis, was born in this city,) when he removed to England, and was soon after appointed bishop of Nova-Scotia. He died in 1815, and was succeeded by the Right Rev. Bishop Stanser, who, on account of declining health, soon retired to England, and in a few years

ject is to express the high and truly Christian gratification experienced by the instance afforded in the preaching among us of this respected prelate, as in that, not long since, of his estimable brother, the bishop of Quebec, of intercommunion between two so nearly connected branches of the Catholic Church. One feeling, however, we have not been able to repress. It is that of mortification that the civil characteristics of the church of England should so shackle the spiritual, as to prevent a reciprocation of this delightful intercourse. Two of our bishops have visited England; and although every kind and respectful personal attention was paid by their brethren there, the political department of their church hindered those official attentions whereby they could have discharged the interesting office of preaching the Gospel in so honoured and beloved a portion of Christ's mystical body. All our readers may not, perhaps, be aware that the bishops and other clergy of our church are prohibited, by law, from exercising their ministry in England. This, surely, is not as it ought to be; and we are happy in knowing that Bishop Inglis is of our opinion. Let the church of England guard its temporalities, and regulate and limit the enjoyment of them, as it will; but surely so sound a portion of the Catholic Church ought not to suffer its connexion with the *state*, to stand in the way of that intercommunion in holy offices with a sister so nearly allied in spiritual character and polity, which would seem to be a duty arising out of its connexion with *Christ*. May it not be hoped that the true spirit of our religion and our church will yet triumph over

unnecessary and unwarranted political fears and jealousies; and that while settlement in the benefices of the church of England is guarded as fully and jealously as may be necessary, official spiritual intercourse between that church and ours may be placed on that footing which is due to the cause of the Catholic body of Christ?

While on this subject, we are reminded of an idea which we saw some time since (we think in the *Christian Sentinel*, a Canadian church of England magazine) which highly gratified us. It suggested the propriety of a fraternal correspondence and intercourse between the several Protestant Episcopal Churches in England, Ireland, Scotland, the British Provinces and Colonies, Sweden, Denmark, and our own country; with the view of strengthening the cause, and enlarging the influence, of Protestant Episcopacy throughout Christendom. A system of such a mutual intercourse and co-operation, prudently formed, and conducted with a due regard to the rights of independent portions of the church, and at the same time with a full recognition of the primitive principles of unity and intercommunion, would, we think, present one of the sublimest spectacles in the Christian world. And it is impossible to calculate the extent of its efficiency in gradually removing the hinderances to true primitive Christian unity, presented by popery on the one hand, and by the rejection of episcopacy on the other.

The Gospel Ministry.

(From Bishop Ravenscroft's late Charge to his Clergy.)

THE Christian ministry being an appointment of Almighty God, for the benefit of redeemed man, the connexion between the pastor and his flock is spiritual in its nature—refers exclusively to the care of their souls, and has no concern with their temporal affairs, only as these affect their religious condition. Its object and purpose is accordingly expressed in Scripture by the word *edification*, which comprises instruction, exhortation, warning, reproof, correction, and ex-

cated, by resignation, the diocese of Nova-Scotia. The present bishop was then appointed, and entered on his extensive and laborious functions about three years ago. In preaching at St. Paul's chapel, in this city, the pulpit of which is the only remaining one that had been occupied by his father, and beneath the chancel of which his mother and brother were interred, the bishop made a simple and unaffected, but deeply interesting allusion to these circumstances, which powerfully appealed to the feelings of a few especially who, more than forty years before, had heard his father from that pulpit.

ample—and as necessary, indeed indispensable, preliminaries, knowledge, experience, piety, and authority. So very obvious is this, as justly to excite surprise, that the qualifications derived from education should come to be so lightly esteemed, and the importance of a lawful commission disregarded, by any who call themselves Christians. Yet it is the unhappy condition of much of christendom, as well as of our own country, to labour under the delusion, that piety, however ignorant, with pretensions to the ministerial office destitute of all proof, indeed utterly incapable of any other proof than the mere assertion of the party—are safe and allowable substitutes for such plain and necessary prerequisites in whoever undertakes to act between God and man in the high concerns of salvation.

This office being spiritual in its nature, and concerned exclusively with spiritual things, must be derived from God, there being no other source of spiritual communication and authority to mankind but God the Holy Ghost. Being derived from God, it must be the object of faith, that is, of firm and considered confidence, that it is thence derived. And being the object of faith, it must be grounded on, and be in conformity with, the revealed word of God; that being to men the only ground and rule of faith as to all spiritual things—God himself excepted, who is necessarily prior to, and independent of, any communication of himself to created beings.

Considered in this light, which is submitted as the just and scriptural view of the nature and object of the Christian ministry, the high responsibility of the pastoral office is evidenced by its origin, its purpose, and by the sanctions wherewith it is enforced. And as the responsibility of the office refers chiefly to you, my brethren of the clergy; and its importance and use refers in like manner to you, my brethren of the laity—I shall be guided by this distinction in what I propose to say on this subject.

First, its origin. This being divine, and the office to be no otherwise undertaken, than by the direct influence of God the Holy Ghost—imagination can

ascend no higher, as respects either the responsibility or dignity of the Christian priesthood. As ambassadors from Christ, and acting in his stead, in the awful controversy between heaven and earth, occasioned by sin; as intrusted with the ministry of reconciliation, and authorized to declare the conditions, and to administer the divinely instituted pledges, of pardon and acceptance, to a world that lieth in rebellion and wickedness, your office, my reverend brothers, is eminently one of unceasing labour, of constant watchfulness, of deep anxiety, and of unshaken fidelity, requiring that entire surrender of yourselves to this great work, and that abiding sense of the responsibility you are under, without which the expectation is vain, that it will be so exercised as to be profitable either to yourselves or to others. But it is likewise an office in which the most powerful motives to exertion are presented and supported by the brightest hopes, the most unfailing assurances; and energy and activity in the performance of duty, are prompted and encouraged by the highest considerations which an accountable being can contemplate. The balance, therefore, is held with an even hand, by the wisdom of God, in this appointment. As your responsibility is great, so is your help mighty—as your labour is unceasing, so is your wages beyond all price—as your privations are many, so are your consolations firm and steadfast as his word, who hath promised to be with you always, even unto the end of the world.

Of the same divine character is the evidence by which the designation of particular persons to this office and ministry, by the Holy Ghost, is certified to men. The ministerial office being for the benefit of third persons, in things pertaining to God, must, from the very nature of the office, be the subject matter of proper proof, that it is derived from him; otherwise that faith, “without which it is impossible to please God,” and according to which the effect of the ordinances of religion, as divinely instituted means of grace, is expressly limited, must be wanting, and its place be supplied, either by the

formality of customary assent, or by the enthused workings of an unbalanced mind, rushing without discernment to assumed assurance of spiritual benefit. Hence, at the commencement of Christianity, miraculous gifts pointed out to an astonished world the particular persons to whom Christ had previously committed the charge of establishing and governing his Church. These were incontestable proofs of a divine commission—and it was to these that the apostles referred the obligation of Jew and Gentile to believe and embrace the Gospel. The first ministers of Christ went not forth, claiming to be sent of God, without credentials suitable to their high and holy office. The world was not required to believe them on their naked assertion that they were called of God, and sent to preach the Gospel. Nor is it now required to receive any, as ministers of Christ, upon so uncertain a security as an unsupported and unprovable assertion. For, as Christ's commission to teach and baptize the nations was originally certified to the world by miraculous attestation to his apostles personally; it is only as derived from them, by a verifiable succession, that a true and lawful ministry is to be ascertained since miracles have ceased. And as the fact is equally certain to third persons, by the one testimony as by the other, the ground of Christian assurance is neither changed or lessened, nor the obligation or the efficacy of religious ordinances impaired. And let it never be forgotten, my reverend and lay brethren, that the revealed religion of the Lord Jesus Christ, from its commencement to its close, in all its appointments, in all its requirements, in all its attainments, and in all its hopes, is a reasonable service, resting upon divine faith, pervading its whole structure. Its ministry and sacraments, then, as integral parts of the religion, and without which it cannot be savingly administered, must for ever derive their authority and efficacy from divine institution; and the assurance of faith prove a delusion, or a reality, according as it is built upon the foundation Christ hath laid, as exhibited to the world by his holy apostles—re-

ceived and acted upon by the primitive church, and recorded in the inspired Scriptures of our faith—or, as it is assumed upon some invention of man, utterly devoid of that testimony to divine origin and authority, upon which alone a rational being is presumed to rest the unspeakable interests of eternal condition.

To place the ministerial office, then, upon any other, or upon lower ground, than as derived from God, is at once to vacate the responsibility of the office to him who holds it, and to defeat its use and efficacy to those for whose benefit it is instituted. For, if less than divine in its origin, it is not perceived how any man can, with truth and understanding, say, that he is moved by the Holy Ghost to undertake it. Or, where the only proper testimony to this its divine origin is wanting, how any thing deserving the name of Christian assurance can be derived to those whose spiritual condition is inseparably connected with the visible sacraments of the visible Church of Christ. Nor need we be in the smallest degree afraid to assign the low and erroneous views as to the origin and proof of the Christian ministry, which the divisions and separations among Christians have forced into currency, as one of the chief causes of the disregard of religious ordinances, and indifference to, and disuse of, the instituted means of grace, and of the consequent decline of vital godliness, which casts so awful a shade over the otherwise happy condition of this favoured country.

But, my reverend brothers, it is a part of the responsibility of your sacred office, to magnify that office—not only by adorning your divine commission as ambassadors of Christ, and stewards of the mysteries of God, by a holy life, and by unwearied and faithful exertions for the advancement of his kingdom, but by asserting its high derivation, and by demonstrating its inseparable connexion with the revealed hope of the Gospel. To be silent on this fundamental subject to those of your charge, is to be unfaithful to them, and unjust to yourselves; while it serves to cherish the delusion in others, that be-

cause pretensions to ministerial character, unsupported by verifiable succession from the apostles of Christ, as the only root of unity in his visible Church, are unquestioned, that therefore they may be relied on. We can look back, my reverend brothers, on a wide and wasteful desolation of the fold of Christ, through remissness on this primary and fundamental subject. Let past experience, then, teach us to pursue a wiser course for the time to come. We can look forward to a most powerful host of prejudice and party arrayed against us; but let us not therefore be cast down. Truth must at last prevail over error—and by turning the public mind to a sounder judgment on the concerning subject of religion, prepare the way for its final triumph over all opposition, and for that union among Christians, which forms the beauty and the strength of the Gospel.

If we consider, in the second place, the purpose of the Christian ministry, the view here taken of its origin, and of the proof by which it is verified, will, it is humbly conceived, be confirmed. Now this purpose is threefold. The first is, the communication of the discoveries of the Gospel to mankind, in order to recover them from the ruin and misery of sin, and from eternal death, as its wages. The second is, to transact the conditions of this recovery, by receiving the submission of penitent sinners, and by administering to such, the divinely instituted pledges of pardon and adoption into the family of God. The third is, to watch over the household of faith, thus gathered into one body; to provide for their instruction in righteousness, and to exercise the discipline of Christ for the peace and edification of the church. Now, to either of these purposes singly—and much more to all of them collectively, as the sum of ministerial duty—a divine commission and authority to act, is indispensable, too, prior to any performance of the duty. For, “How shall they preach, except they be sent?” Or, who has any natural right to administer the sacraments of the Gospel? Or, who are bound to submit themselves to dis-

cipline, where no lawful authority to inflict censure is possessed? Above all, who will be found to regard the discipline of Christ, unless upon the firm persuasion, amounting to fixed faith, that to be justly cut off from the peace and privileges of his visible church upon earth, is a virtual excision of such person from the church of the first-born, which are written in heaven.

Evident as this must be to every reasonable mind, and confirmed as it is by the analogies of all social bodies, the subject presents itself with the highest interest to the consideration of believers, when viewed as the express appointment of the wisdom of God, in the structure of that religion which he hath revealed to fallen man for his salvation. In that religion, as established by its divine Author, the unity of the church, and the assurance of faith, are inseparably connected with Christ's commission to preach and baptize the nations. But this commission was not given to the whole body of believers who embraced the Gospel during his personal ministry—nor yet to his church, properly so called; for the church of Christ was not organized and set up in this world until the day of Pentecost. Christ's commission was given exclusively to the eleven, who continued with him in his temptations, and with whom he continued for forty days after his resurrection, “speaking to them of things pertaining to the kingdom of God.” It was to them, and to them only, that he said, “As my Father hath sent me, even so I send you.” His passion being accomplished, the purchase of redemption completed, and a kingdom conquered from sin and death, then it was that he conferred on the eleven, and on their successors to the end of the world, authority to plant and govern his church. “I appoint unto you a kingdom, as my Father hath appointed unto me”—“All power is given unto me in heaven and upon earth,” said the Saviour—“Go ye therefore into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved;—he that believeth not shall be damned.” It was when his resurrection had demonstrated his triumph.

over death and hell, that he transferred his divine commission to his eleven apostles; that he "breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." And it was when his glorious ascension into heaven had established his supreme dominion over a redeemed world, that he poured out upon them the Holy Ghost, to qualify them for their great work, and to certify to the world that they were messengers of heaven, and the depositories of all lawful authority in the kingdom of God's dear Son.

In like manner, the sanctions by which ministerial duty is enforced, furnish a strong confirmation of the divine character of the Christian priesthood, and of its vital importance to the hope of man, as derived from the Gospel of Christ. As "no man taketh this honour unto himself but he that is called of God, as was Aaron," the sanctions by which its duties are bound upon the conscience, are all of a spiritual and eternal character. "My kingdom is not of this world," said our blessed Lord. This world, therefore, and the things that are in it, are equally excluded from the motives to undertake office in the kingdom of Christ, and from the sanctions by which official duty is enforced. Eternity alone can furnish the reward, or inflict the punishment, which await the faithful, or the unfaithful steward of the mysteries of God. As nothing of a temporal nature enters into the derivation of the Christian ministry—nothing of worldly enjoyment or suffering is referred to, as the end to be kept in view. You watch for souls, my reverend brothers, and for souls you must give account, not with the loss or gain of worldly honours, dignities, and emoluments, but with your own souls. There is no alternative—there is no escape from this condition, on which you hold and exercise your holy office.

If, then, these things are so, and most surely believed among us—if they are confirmed by the standard of revealed truth, and by the stream of testimony in the church, unbroken from

the apostles through a period of fifteen hundred years, and subsequently asserted and contended for by the confessors, martyrs, and fathers of that church, through which we derive our succession—if they form the distinctive principles of our communion, and constitute the very foundation on which we can either claim or be recognized as a true branch of the one Catholic and Apostolic Church, in which we profess to believe—they surely form a part of that necessary edification which the pastor owes to his flock, and without which the expectation is vain, as woeeful experience proves to us, that they should continue steadfast, and be enabled to resist the various artifices now resorted to, to bring these fundamental principles into contempt, as illiberal and uncharitable, as infringements upon Christian liberty, and unsupported by the word of God.

These are daring assertions; and though totally unfounded, and demonstrably opposed to the plainest principles of the doctrine of Christ, nevertheless, the temerity and pertinacity with which they are announced, have given them an influence over the ignorant and prejudiced, under the operation of which the gracious purposes of an infallible Scripture, a visible Church, and a divinely authorized Ministry, in the salvation of sinners, are deprived of their appointed use, and the various shades of infidelity are fast ripening those bitter fruits of irreligion and departure from God, which shall complete the predicted apostacy of this latter day.

Shall we, then, my reverend brothers, become accessory to this moral death of the immortal souls around us, by withholding from the ignorant that instruction which they will no where else receive—and from the presumptuous, that warning without which their blood will be required at our hands? May God forbid. Shall we sit with folded hands, and see the church of our faith and our affections declining around us, under the influence of an infidel liberality, which claims the concession, and brands as unchristian and uncharitable, the refusal to acknowledge the most opposite systems of faith, as

equally the doctrine of Christ—the most forced and discordant interpretations of Scripture, as equally the truth of God's most holy word—and the multiplied and disagreeing divisions of professed Christianity, as equally true branches of the church of Christ, equally entitled to the promises of God, and equally safe for salvation—without an effort in the fear of God to arrest so deadly a delusion? No, my fellow labourers in the vineyard of the Lord, far be such apathy and indifference to the interests of our Zion, from our hearts and from our conduct. Let us, then, take the sword of the spirit, and the shield of faith, and go forth against this modern Baal, to which so many of our sons and our daughters have been sacrificed. These are strictly the weapons of our warfare, and they are mighty, through God, to pull down the strong holds of Satan. Especially are they mighty to meet this particular error, in all its various shapes; for it is from a broken and perverted scripture only that it derives any semblance of support.

The relation in which this sacred office stands to the members of the church, comes next to be considered.

This has already been stated to be purely spiritual, and, as such, to be of a more sacred character than the mere consent and agreement of the parties, to stand in this relation to each other, could possibly give to it. A connexion whose results are to be determined chiefly in another life, and with which the peace and comfort of the present life are very closely united, must undoubtedly carry along with it the highest claims to the serious consideration of every Christian people. For it is not a connexion of choice or convenience merely, but one of indispensable necessity, without which, the advantages of religious condition can neither be obtained or continued.

Viewed in this light, which is submitted as the just and scriptural view of the subject, the first obligation which this divine appointment for the administration of the grace of the Gospel to men, involves, is, that men provide themselves with ministers. No body of Christian people can continue to

prosper in their religious concerns, when deprived, for any length of time, of the services of the sanctuary. And experience proves, that the most flourishing congregations quickly decline from the power of religion, and dwindle into utter decay, under this privation.

The next obligation involved is, that the persons thus employed to minister to the spiritual wants of the people, be true and lawful ministers of Christ. And this obligation rests upon the same ground of reason and propriety, whereby all other agencies are held to be valid or void, viz. power and authority from the principal to act in his behalf. As in temporal affairs, no qualifications for any particular office, however great; no desire to do good, and promote the welfare of the community, however sincere; nor yet any willingness on the part of others, to reap the benefit of such qualifications, can confer the right to assume office, and bind the state to recognize acts thus performed. In like manner in things spiritual, no qualifications of natural or acquired ability, however great; no piety, however ardent; no acknowledgment or solicitation of others, however general, can authorize the assumption of office in the kingdom of Christ, or give any reasonable ground of assurance, as to the benefit to be derived from it; for the benefit or advantage to third persons, is as inseparably tied to the authority to perform the act, in things religious, as in the affairs of civil life. And just as certainly as confusion, disorder, and ultimate dissolution of the frame and purpose of civil government, would follow the adoption of the principle, that the qualifications for, or the desire to fill, an office, authorized the assumption thereof, and rendered the actings and doings of such agents obligatory upon the state, so sure it is, that the same disastrous consequences will follow the adoption of this principle in the administration of the Gospel. And so obvious is this principle to common sense, and so clear the analogy by which it is supported, that it may well excite some feeling stronger than surprise, that Christians, with the Bible in

their hands, should ever have given countenance to so palpable a delusion; and in particular, that Episcopalians should so far have been blinded by this deceit, as to allow their prime distinctions as a religious body to be undermined, undervalued, and finally exploded, by its operation. Yet that it exists among us, and is even contended for by some to an extent which, if not arrested, must sink the church into a sect, I have such painful proof, as has made it my duty thus to notice it, in the humble hope, through the divine blessing, that a plain, though necessarily brief statement of the origin and proof of ministerial commission in the church of Christ, and of its close connexion with the comfort and assurance of Christian hope, might establish the believing, confirm the wavering, and recall to a better mind those who have been seduced into sentiments so liberal, as, in their legitimate consequences, to vacate the hope of the Gospel as a revelation from God.

And notwithstanding the numbers who assert these liberal novelties—notwithstanding the reproach which attends those who denounce them as dangerous and destructive errors—I should be false to my solemn consecration vows, and to your eternal interests, my brethren of this convention, did I fail to assert, and to warn you, that the question of ministerial commission is a vital question; that is, a question of the essence of revealed religion, and fundamental to the hope of the Gospel. For, this hope cannot be separated from the sacraments of the visible church, any more than the sacraments can be separated from the right to administer them, as things pertaining to God. If men can be saved without the sacraments of the church of Christ, where they may be had, wherefore were they ordained by Christ himself for perpetual observance, and whence their acknowledged character as means of grace to the souls of men? And if they are equally sacraments and means of grace, with and without the authority of Christ to administer them, wherefore the institution of a visible church, to be entered into, and continued in, no otherwise than by participation of the

sacraments, rightly administered by men duly commissioned to act as stewards of the mysteries of God? These are questions which bring this subject home to the reason and to the conscience of every sincere and informed Christian, and are calculated to fortify the less informed against the plausible, but unfounded reasonings by which so many have been led away from the truth.

Nor are there wanting other grounds, on which to show the fallacy of all such innovations upon primitive truth and order. On the principle here argued against, as unscriptural and dangerous to the souls of men—the unity of the church; the fellowship of believers in one body, by the operation of one spirit; and the assurance of faith; all of them fundamental doctrines of Christ's religion, are no longer blessed and comfortable realities in religious condition, grounded on the divine character of the church, the ministry, and the sacraments, as the channels of that grace through which the heart has been renewed to God, and the life recovered from sin to holiness; but mere imaginations and assumptions of such benefits, grounded on ministrations incapable of being verified as divine and true, and consequently not to be relied on, in the awful concern of the loss or salvation of the soul.

On this liberal principle, instead of one body and one spirit, one Lord, one faith, one baptism, which St. Paul asserts as the characteristic of Christ's religion, there must be as many of each of these as there are existing divisions on the faith and order of the Gospel.

On this modern system of general comprehension, it is not perceived possible to give any good reason why every man may not be his own priest, and minister to himself in spiritual things. For, if one division from the body of Christ is justifiable, why not one hundred, or one hundred million? If one man has a right to take the ministerial office unto himself, upon some impulse or persuasion of his own mind, why not another, why not every other, until the church of Christ is scattered into the dust of individuality? And if men, rational beings, who have an un-

nity of misery or bliss before them, on the specified conditions of the Gospel, were but as watchful as to the security of their title to spiritual privileges, as they are to that by which their temporal interests are held, no place would have been found for the entertainment of this dangerous error. Nor would the sophistry wherewith it is attempted to be defended in the present day avail to continue the delusion, could Christians be roused to compare spiritual things with spiritual, to consider well the foundation on which they are building for eternity, and by bringing their entire religious condition to the standard of revealed truth, thence be taught the important lesson, that as the faith and order of the Gospel are equally from God, both must combine to give assurance to that hope, which the Lord Jesus Christ has purchased by the sacrifice of the cross for a world of sinners.

A third obligation, growing out of the pastoral relation, is, that the members of the church attend regularly on his ministrations; that they make him acquainted with their spiritual condition, and consult freely with him thereupon; that they hear with reverence, and judge with candour, his expositions of Christian doctrine, and his admonitions and exhortations to holiness of life; and that they practise diligently the duties and obligations of Christian profession.

This is so plain an obligation, or rather, class of obligations, and so indispensable to any reason or use in the ministerial office, that it may suffice merely to state it, with this single remark. Thus to improve the advantages of the external ordinances of Christianity, is not only a religious obligation, but it is the only ground on which any reasonable expectation can be entertained of edification and establishment in the faith. St. Paul speaks of a class of Christians, as abounding in the latter day, "who will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears"—And he further informs us, what the certain consequence would be: "And they shall turn away their ears from the truth," says the apostle, "and shall be

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turned unto fables." Now as observation confirms the truth of this prediction, so should it incline us to take heed to the warning, nothing being better established than the fact, that those persons who are so very liberal, or so fond of variety, as to attend the services of all denominations, do rarely or never themselves make any profession of religion, or manifest any other sense of its importance, than by thus running about to hear preaching, as it is called; and consequently, they are "ever learning, and never able to come to the knowledge of the truth," as the same inspired apostle testifies.

A fourth obligation of the pastoral relation, is the decent and comfortable support of their minister, in a suitable and certain provision for the temporal wants of himself and his family.

This, also, is so plain an obligation, and enforced by such express warrant of God's word, that the simple mention of it might be sufficient, were it not that a growing indifference as to this duty begins to manifest itself, and suggests the fear, that our clergy may be driven away by absolute inability to provide for their necessary wants from their salaries.

That this is in some degree to be attributed to the present pecuniary pressure upon all classes of the community, I have no doubt; nor would I contend for any exemption of the clergy from the operation of those vicissitudes to which all human affairs are liable. In times of public distress, they ought to submit to the privations which are forced upon all; and I can answer for my reverend brothers of this diocese, that they will do it cheerfully. But where the remuneration promised is far below a reasonable compensation for their services, and affords, at the best, but a subsistence, it ought not to be curtailed but on the most evident necessity; and Christian parents need not surely be told, that a clergyman feels the same anxieties for his growing family that others do—or that, as his family increases and grows up, his expenses unavoidably also increase. Above all, it ought sacredly to be borne in mind, that what is contributed to the support of religion, ought not to be the first, and

never the sole retrenchment of expenditure among Christians.

This is a delicate subject, my brethren of the laity, both to you and to me, and therefore I forbear to extend it. But if it is taken into serious consideration, upon Christian principles, what I have said will suffice to produce a change in this respect, creditable at once to yourselves as Christians, and encouraging to your ministers—not because of the gain, but because it will manifest a more earnest and lively sense of the importance of religion, and of your attachment to the church, which otherwise may, and will, be justly questioned. Nothing, my brethren, marks a dead and decaying state of religious profession more surely, than backwardness and indifference to provide for the regular services of the sanctuary.

Permit, me, however, to observe—what I think is loudly called for by the present pressure upon our ecclesiastical and civil condition, that you owe it to the community, both as Christians and as citizens, to set the example of retrenchment in all those useless extravagancies of annual expenditure which the fashion of the world hath entailed upon society, which is the real cause of the present distress, and which the retributive providence of Almighty God is making the instrument of a sore chastisement. Excess of apparel, fashionable decoration, and profuse living, add nothing to our real comfort or respectability, my Christian brethren, while they take much from our means of doing good, are seriously hostile to the inculcation of religious principle in the rising generation, and grievously impair the confidence entertained of the truth and sincerity of our Christian profession.

Let it therefore be put away from among us, as men and women professing godliness; and by so doing we shall be gainers every way—we shall speedily relieve our temporal necessities, while at the same time we promote the advancement of the church, by giving the most convincing testimony to the purity and sincerity of our faith, and to the power and tendency of our distinctive principles, to enforce that holi-

ness without which no man, be his profession what it may, shall ever see the Lord.

A fifth obligation which I will mention, not directly the result of the pastoral relation, but growing out of your connexion with the church, is, a faithful observance of the directions and canons of your convention. This is a duty as binding upon the conscience of the churchman, as obedience to the laws of the land is upon the conscience of the citizen. For both are enacted by representatives, chosen to consult and provide for the common good—the only difference being this, that what in the one case is enforced by the civil power of the state, in the other is intrusted to the moral principle of the man. This, if rightly considered, ought to insure the most exact obedience of the two; and if applied to the pecuniary affairs of the diocese, will produce hereafter a stricter attention in paying up the assessments laid upon the different congregations, whether for general or special purposes.

There is yet, however, another obligation, the combined result of the pastoral relation and of your profession as Episcopalians, of such commanding influence, not only upon the advancement, but upon the very being of the church in this diocese, that my duty calls upon me, imperiously, to present it to your most serious consideration—And that is, the education of your families in the faith of their fathers, in the principles of the church, of which, by their baptism, they are members.

That great laxity is exhibited by Episcopalians, on this most obvious duty, is unhappily beyond dispute. And while I admit, that it is in some degree the result of what may be termed necessity, from the circumstances in which our seminaries of learning are almost exclusively found, I must, nevertheless, record my fear, that it proceeds, in a greater degree, from indifference on the subject of distinctive principles in religion.

Is it, then, consistent with our public profession, my brethren, with any vital impression of the divine truth of our religious doctrines; is it consistent with integrity of principle as parents,

to commit the tuition of the rising hope of the church, where the most that can be hoped for is, that if no pains shall be taken to impress their religious principles deeper upon their hearts, no inroad shall be made upon them.

Who are to succeed us, my Christian brethren, when the few and fast waning years of our earthly pilgrimage shall be closed? Who are to occupy our places in the sanctuary, and transmit to posterity, in the integrity of primitive adoption, the faith once delivered to the saints, as set forth in that form of sound words, in which our fathers worshipped God, and enjoyed the comfort of his grace and heavenly benediction? If our children are not to be trained up with this view, and taught to love the church the more, because it is the church of their fathers; if the principles of primitive truth and order, recovered from Romish corruption, asserted against sectarian innovation, and recorded as the lively oracles of God, in the blood of the martyrs and confessors of the British church, our spiritual mother, are now to be abandoned to the fostering care of their professed opponents, vain are your labours and self-denials, my brethren of the clergy; vain are your exertions and sacrifices, my brethren of the laity. We shall soon be gone—soon shall the place that now knows us, know us no more; and then, strangers shall enter upon this fair inheritance, and pull down the landmarks of its most holy faith, and prohibit the ordinances of its rational spirit-stirring worship, and lay waste the goodly proportions of its apostolic order, and scatter the assurance of its heaven-derived institutions to the wild intemperance of misguided zeal and fanatical delusion.

Pardon me, my brethren, if I seem to you to anticipate an ideal danger. I am indeed no prophet to look into futurity, and draw from thence its hidden events. But as your watchman-in-chief, and charged with all the interests of the church, I have to keep my eye upon remote, as well as upon immediate consequences, and to give the warning from the quarter whence danger threatens.

Our danger, at the present time,

seems to me to arise from a decline in the spirit and power of religion—from loose and erroneous views of the prescribed and covenanted character of revealed religion—from consequent indifference to our distinctive principles—and from an over-conformity with the spirit of the world; and if not arrested, must soon, and certainly, produce that moral death which precedes the removal of our light from the candlestick. Against this danger, what is to be our resort, my brethren? Anxiously have I cast about for the most effectual remedy, and my judgment can find that, no where under God, but in a return to first principles. These, through his blessing, may yet revive us to the power of godliness, and sustain us against the opposition of our enemies—yea, may turn those enemies into friends and favourers of our righteous cause, through the power of truth plainly announced, and faithfully exhibited in practice.

Pardon me also, if I seem to any to have spoken more forcibly than the occasion called for. Alas! my brethren, that the desire to conciliate, where experience demonstrates that concession only increases demand, should have so prevailed, as to enervate and neutralize the truth by the qualified and doubting terms in which it is expressed. But a more powerful motive than the fear or the praise of men constrains me. This may be my last address to a convention of this diocese, of which frequently recurring disease, and increasing difficulty to relieve the symptoms—give serious notice. I therefore have to speak as a dying man, to those for whom he has to give account—recalling them as Christians and churchmen, to those pure principles of primitive truth and order, which alone give to the religion of the Gospel its practical importance as the prescribed institution of the wisdom of God for the salvation of sinners—which alone give to the visible church, ministry, and sacraments, any definite purpose in the economy of grace—which alone give to the faith of the Gospel its covenanted character, and to the hope of eternal life through the merits of the divine Saviour, the

support of divine assurance. On these principles, derived from the Bible, and from the Bible alone—searched for among the various accessible denominations of Christian profession, but found in their integrity only in the church—I shall go, God being my helper, to my account. On these principles, professed and acted on, or compromised and surrendered, will the church, the Protestant Episcopal Church, flourish or decline—continue or melt away into a sect—and I commit them to this convention for the diocese as the highest proof I can give of my deep and sincere concern for your spiritual and temporal welfare—with my earnest prayers to the great Head of the Church, that, through this heavenly grace, they may be considered, approved, and applied, only as they are in agreement with his revealed will.

Bishop Hobart's Address to the Convention of the Diocese of New-York, delivered in Trinity Church, New-York, on Thursday, the 16th day of October, 1828.

My Brethren of the Clergy and Laity,

In expressing the gratification with which, through the good providence of God, I meet you again in our annual convention, it is my painful duty to record the death of several of our clerical brethren. The Rev. Dr. Orin Clark, of Geneva, departed this life in February last. Respected and beloved for the sincerity of his piety, and the kindness of his dispositions and manners, he was eminently useful as the pastor of his large and flourishing congregation, and was active in all the general interests of the church in that extensive and important district of the state, where he for many years had officiated as missionary. Sound in his judgment, correct in his views, and prudent and persevering in all his measures, he was qualified for that usefulness to which, by God's blessing, he attained.

The news of the death of the Rev. Henry J. Feltus, D. D., the rector of St. Stephen's church, in this city, whom I had left in health and spirits, reached me, during my late visitation, in Au-

gust last. He was for many years the exemplary, diligent, and faithful pastor of a numerous and respectable congregation, and received, as he merited, their devoted attachment. A public loss to the church to which he was sincerely attached, and for whose interests he diligently laboured, I must consider his death a private loss to me; having received from him, since his settlement in this city, the uniform expression of kindness and confidence. He was removed from the scene of his usefulness in the full vigour of health, and not much advanced beyond the prime of life; and this dispensation of Providence is a forcible call on all, and especially on his brethren, to cherish the constant recollection of the uncertainty of the time when they shall be summoned to give an account of their stewardship.

Though he was not a resident in this diocese, yet having been for a long period connected usefully with it, it is proper also to notice the death of the Rev. Dr. Abraham Beach. This venerable clergyman was one of the very few yet surviving, who received their orders from the parent church of England. He passed the last years of his exemplary and protracted life in retirement, amidst the attentions of an attached family, and enjoying the affection and respect of a large circle of acquaintance and friends.

But amidst the severe dispensations of Providence during the past year, I could not pardon myself if I did not notice the very sudden, and in its circumstances, distressing death of my brother in the episcopacy, the Right Rev. Bishop Kemp, of Maryland. He assisted, in Philadelphia, in October last, at the interesting solemnity of consecrating to the episcopacy the Right Rev. Bishop Onderdonk, of Pennsylvania, and had departed from thence, and from his brother bishops, with that cordiality which always animated him, in full health and spirits, but a few hours before the lamentable accident occurred on his journey, which, in a few hours more, separated him from friends, from coagregations, and from a diocese long and faithfully attached to him. Forer principles and

views never animated any human bosom; and more single and devoted affection for the church and kingdom of his Maker, never characterized any of the servants of the sanctuary. To the promotion of the interests of that church, his talents and his labours were unremittingly applied. I knew him long and intimately, and always found in this brother in the episcopacy a warm and faithful friend.

From these melancholy events I would turn to one which has afforded myself and others high gratification—the presence with us in this city, in many parts of the diocese, and at this convention, of the respected prelate of our mother church, the lord bishop of Nova-Scotia. Attached to this country and to this city as the place of his nativity, and bound to it still by many ties of friendship and of kindred, he indulged and gratified his feelings in favouring us with a visit. As far as another object is entertained by him, justice to him impels me to state my full impression of its entire correctness and propriety. The circumstance was forced upon his attention, that he is the heir to valuable property in this city, left for a public purpose; the correctness of his claim was sanctioned by some of the highest legal opinions; and the prosecution of it seemed an act of justice to his family, whom the imperious events of the revolutionary war had deprived of an estate more valuable probably than that claimed by him. No one who has the happiness of knowing this estimable prelate, will for a moment think that either in advancing or prosecuting any claim, he will in any degree lose sight of what is due to truth and right, or to the purity of his personal, and the sacredness of his official character. He has most acceptably officiated in several of our churches. His residence in this city, and his tour through various parts of our country, and particularly this state, have excited none but sentiments most favourable to his intellectual worth, and to the kindness of his heart, and the urbanity of his manners; and our prayers will follow him and his family to his extensive diocese, where he labours with primitive and with suc-

cessful zeal. The pleasure, after enjoying his company in the city, of meeting him during my last visitation, on the frontier of Upper-Canada, was enhanced by the presence of his revered brother in the episcopacy, the lord bishop of Quebec, and by the hospitable attentions of the governor of that province.

I pass on to the record of my official transactions since the last convention.

I assisted, on Thursday, the 25th of October last, in Philadelphia, at the consecration of Henry U. Onderdonk, into the office of bishop, to act as assistant bishop of Pennsylvania, and to succeed to the present bishop, in case of survivorship. In the removal of Bishop Onderdonk, this diocese, where he had distinguished himself by talents and by zeal in the discharge of his pastoral duties, sustained a great loss. The prospects, ardently cherished, of his great usefulness in the more extended sphere to which the good providence of God has called him, are fully realizing.

On the 11th of November I visited Monticello, Sullivan county, and confirmed 17 persons.

On the 18th of December I held an ordination at St. James's church, Newtown, Long-Island, and admitted its rector elect, the Rev. George A. Shelton, to the holy order of priests.

On the 6th of March, I instituted the Rev. George Upfold, the late rector of St. Luke's church, in the city of New-York, into the rectorship of St. Thomas' church, in the same city. And on the 8th of March, the Rev. Levi S. Ives, the late assistant minister of Christ church, into the rectorship of St. Luke's.

On the 6th of April, I laid the corner stone of the church of the Ascension, in the city of New-York, of which the Rev. Mr. Eastburn is the rector. The building, which promises to be a beautiful specimen of architecture, is nearly completed.

On Sunday, the 18th of May, I officiated at Peekskill in the morning, and at Cortlandt-Town in the afternoon. And the following day, the 19th, officiated at St. Philip's church, Philipstown, and admitted John B. Goodman

to the holy order of deacons. Mr. Goodman soon after removed, by letters dimissory from me, to the diocese of Pennsylvania.

On Wednesday, the 21st of May, I consecrated St. George's church, Hallet's Cove, Long-Island, which, though a wooden building, is deservedly admired for its pure and simple architecture. The congregation there was organized by the Rev. Mr. Seabury, and continues to enjoy the benefit of his labours.

On Thursday, the 5th of June, I consecrated the neat and substantial church erected by the congregation of All Saints, of which the Rev. William A. Clark is rector, in the east part of the city of New-York. An Episcopal church was much needed there, and the congregation promises to be a large and flourishing one.

On the 11th of the month, I went to Albany, and laid the corner stone of the church of St. Paul, in that city, the congregation of which had been organized by the Rev. Richard Bury, who had removed some months from Duaneburgh, and who is unwearied in his efforts for the increase of his congregation, and the erection of the building.

On the 7th of July, I again visited St. George's church, Hallet's Cove, and admitted its minister, the Rev. Samuel Seabury, to the order of priests; and Isaac Pardee, John C. Porter, and Ephraim Punderson, alumni of the General Theological Seminary, to the order of deacons. Mr. Punderson has entered on duty as a missionary at Colesville, Broome county.

On the 19th of July, I visited White-Plains, and admitted the Rev. Alexander H. Crosby, who officiates there and at Mamaroneck, to the holy order of priests. I had held a confirmation there the preceding year, and again administered that ordinance to 20 persons.

The following day, Sunday, the 20th, I officiated in the morning at Rye, and in the afternoon at Mamaroneck. The next day, the 21st, at North-Salem, in the morning, where I admitted the Rev. Hiram Jelliff, the officiating minister, to the order of priests, and confirmed nine

persons. And in the afternoon, at Bedford, I officiated and confirmed 17 persons.

At the request of the Rev. Mr. Warner, the professor and chaplain at West-Point, I visited that place, and preached there in the chapel to the congregation of Cadets.

During the months of August and September, I was occupied in a visitation of several of the churches in the northern and western, as well as in the centre portion of the state, and in a journey to Detroit.

The following is the journal of my proceedings:—

Sunday, August 3d, I consecrated the church of St. Mary, West-Charlton, Saratoga county, a small building erected by a few zealous churchmen, who receive only the occasional services of a clergyman.

The next day, the 4th, at St. Mary's, Charlton, I admitted the Rev. Edward Davis, the minister of the parish, to the order of priests.

The 5th, in the afternoon, I officiated at New-Amsterdam, where it is convenient for the remains of the old congregation of Fort Hunter to assemble for worship, and where, on the opposite side of the river, in the same town where the former church at Fort Hunter was situated, it is contemplated to erect a church.

On the 6th, I returned to Albany, and took the stage that night at 11 o'clock for Cooperstown, where I arrived the following day, and officiated on the 8th. I expected at this time to ordain the Rev. Mr. Tiffany, priest, but accident prevented the attendance of the requisite number of presbyters to assist at the ordination.

The next day, the 9th, I went to Utica, where, on Sunday, the 10th, I preached in the morning, in the afternoon, and in the evening, and at 10 o'clock took the stage for Brownville, where I arrived the next evening.

On Sunday, the 12th, I consecrated the church at Brownville, and in the afternoon officiated at Sacket's Harbour, and confirmed five persons. The following day, the 13th, in the morning, I officiated again at Brownville, confirmed 18 persons, and admitted the

missionary there, the Rev. William L. Keese, to the order of priests. The services at Brownville were peculiarly interesting from the circumstances connected with the establishment of the congregation. Several years ago the service of our church was once performed there. Two years since I officiated there, at the request of some of the respectable inhabitants, who had become dissatisfied with certain religious views and extravagances which prevailed in the principal denomination of the place, and who had turned their attention to our church, as exhibiting religious truth, and exciting religious feelings in a manner scriptural, rational, sober, and yet fervent. The Rev. Mr. Keese remained there as a missionary, and by the blessing of God on his labours, the great body of the former congregation, which was of a different religious profession, has become Episcopal. Several heads of families were confirmed, and the communion was administered to 30 persons. I had the satisfaction of knowing that the attachment to the church of those who had connected themselves with her, was excited and is confirmed by a conviction of her scriptural and primitive claims, the result of inquiry and consideration.

In the afternoon of the last day of my services at Brownville, Wednesday, the 13th, I went to Watertown, and preached there, and immediately proceeded on my way back to Troy, where I arrived on Friday evening. And the next day, the 16th, had the pleasure of consecrating the elegant Gothic edifice erected of stone, by the congregation of St. Paul's church, which had become so numerous, principally by accessions from other denominations, occasioned in part by the same reason which led to the formation of a congregation of our church at Brownville, as to need additional accommodations. At the same time confirmation was administered to 36 persons. The numerous assembly which crowded the spacious and magnificent edifice, the presence of a large number of clergy, the reflection that the prayers and praises of the assembled congregation were offered in a place which, now the extended seat of the temples of religion, of the struc-

tures of industry, of commerce, and of domestic and social life, was, less than 40 years since, a pasture for the beasts of the field; and the still more reviving recollection that the large, exemplary, and munificent congregation who had erected the splendid temple, has, in a period of less than 30 years, under the labours of its present pastor, increased to its present size from a small band of three or four Episcopal families; all these considerations rendered the solemnity one of the most imposing and gratifying in which I have ever been called to act. The next day, Sunday, I continued at Troy, and officiated. On Monday morning I attended, for a short time, the sale of the pews in the church, which soon amounted to a sum greater than the cost of the building.

On the afternoon of Monday I took passage in the stage for Buffalo, where I arrived on Wednesday evening. The steam boat for Detroit did not go until Friday. I went down on Thursday to Stamford, in Upper Canada, to see the bishop of Quebec, who, in the visitation of his diocese, was then at the seat of the governor of the province. On Friday morning, in company with the Rev. Mr. Searle, of Buffalo, I set off, in the steam boat on Lake Erie, for Detroit, where I arrived on Sunday morning, consecrated the church there, and confirmed 11 persons. In the evening I took the steam boat on my return to Buffalo, where I arrived on Tuesday afternoon. If I had not availed myself of this opportunity, I should have been detained until Thursday. And I had designed, in this case, to visit some congregations in the interior of Michigan; but some circumstances induced me to alter this intention.

My return to Buffalo sooner than I expected, left me a few days of leisure, which I passed with the bishops of Quebec and Nova-Scotia, in Canada.

I ought not to pass over my visit to Detroit, without bearing my testimony to the zeal of the Episcopalians in that city, who have erected a commodious brick building, and especially to the indefatigable exertions of the missionary from the Domestic and Foreign Missionary Society, the Rev. Mr. Cottle.

who labours most assiduously and faithfully in that remote part of our Zion.

Sunday, the 31st of August, I passed at Buffalo, and confirmed five persons. The great sickness which prevailed prevented the attendance of several who had designed to receive this holy rite. In the afternoon of Sunday I officiated at Black Rock. The congregation at Buffalo, which is much indebted to the assiduous zeal and exertions of the missionary there, are enlarging their church.

On Monday, September 1, I went to Manchester village, on the American side of the Falls of Niagara, and officiated there in the evening. The next day, the 2d, I returned to Buffalo, and in the evening took passage in the steam boat on Lake Erie, for Dunkirk, in Chatauque county, and officiated and confirmed in the afternoon 17 at Fredonia; and went on that evening to Mayville, the county town, and in this beautifully situated village, the next morning, Wednesday, the 3d, consecrated St. Paul's church, and confirmed 13 persons. The church is of good size and commodious, and is, I believe, at present, the only place of worship in the town.

A violent storm on the Lake rendered it necessary that I should return, by a very fatiguing route, to Buffalo, by land, on the 5th. On the 6th I went in the canal boat to Medina, and in this new but flourishing village, on Sunday, the 7th, I officiated morning and afternoon; and the next day, the 8th, at Rochester, where I confirmed 31 persons. A new congregation is organized at this place, who are erecting a large and elegant Gothic church: and the old congregation are enlarging their edifice, which I consecrated a few years since.

On the 9th and 10th I performed service at Pennfield and Sodus, confirming six at the former place; and went, on the 11th, through Rochester and Avon, to Batavia, where I arrived on the 12th; and thence, in company with the Rev. Mr. Smith, went to Sheldon, in the south part of Genesee county, where, on the 13th, I consecrated the small chapel of St. Paul,

erected by a few Episcopalians, who, amidst many discouragements, having seldom enjoyed the services of a clergyman, have remained attached to the church: six persons were confirmed.

Sunday, the 14th, I passed at Warsaw, where I officiated in a school-house, and confirmed six persons.

On the 12th I set off for Hunt's Hollow, in Alleghany county; but from mistaking the road, I arrived so late that the Rev. Mr. Bayard, who had organized the congregation, had nearly finished the evening prayer, in the edifice which is erecting for worship, which was only covered, but which was temporarily fitted up for this purpose. I immediately went in, and preached and confirmed 18 persons.

On the 16th I went to Angelica, the county town of Alleghany; and on the next day, Wednesday, the 17th, officiated in the court-house to a large congregation, and had the satisfaction of confirming 31 persons. This congregation has hitherto had only the occasional services of the minister at Bath, 40 miles distant. But it is expected that hereafter this place and Hunt's Hollow will enjoy the stated services of a missionary.

Friday, the 19th, and Saturday, the 20th, I officiated at Geneseo and Avon, in both of which places churches are erecting. Sunday, the 21st, I passed at Geneva, where I officiated morning and afternoon, and confirmed 12 persons. Monday, the 22d, I officiated in the morning at Montezuma, and in the afternoon at Auburn, and confirmed 15 persons. On Tuesday, the 23d, I consecrated the church at Skeneateles, where a small congregation has, for several years, been kept together, and at last, by extraordinary exertions, have erected a neat edifice for worship.

Thursday, the 25th, at Cooperstown, I admitted the Rev. Frederick T. Tiffany, deacon, to the holy order of priests, and confirmed 11 persons. The next day I went to Unadilla, and on Saturday, the 27th, at that place, admitted the Rev. Norman H. Adams, and the Rev. Edward Andrews, deacons, to the holy order of priests, and confirmed 13 persons. The following

day, Sunday, the 28th, I consecrated the church at Colesville, in Broome county, and confirmed 31 persons. This congregation is one of those many congregations in the new settlements whose progress has been retarded for the want of missionary services, and of ability to erect a place of worship. They have, however, kept themselves together by lay reading, and now more favoured than many other places, enjoy the services of a missionary, and a neat and commodious place of worship.

In the afternoon I came up the Susquehanna to Bainbridge, and officiated in the evening.

The next day, Monday, I set off for New-York, where I arrived on Wednesday morning, and in Trinity church admitted Antoine Verren, the rector elect of the French church Du St. Esprit, to the order of deacons; and on the following Sunday, in St. Stephen's church, to the order of priests. And on Saturday last he was instituted into the rectorship of the church Du St. Esprit. The excellent character and qualifications of Mr. Verren, of which we had the fullest evidence, rendered it painful for me to delay his ordination to a year after his arrival in this country, which, however, was necessary in consequence of the requisitions of one of the canons.

In returning from a journey of some thousand miles, in which, with the exception of a few days, I was daily occupied in official duty and in travelling, I could not but be impressed with sentiments of gratitude to God for the continuance of my health, exposed as I was a great part of the time to the influence of the sickness which extensively prevails through the country.

The whole number of confirmations this year amounts to 348 persons.

During the past year, the following have been admitted candidates for orders:—John M. Forbes, John F. Ernst, Henry S. Atwater, Henry J. Morton, Hewlet R. Peters, Solomon Davis.

Thomas T. Groshon, a candidate for orders, an excellent young man, has recently deceased.

The changes in this diocese, besides those already noticed, are as follows:—

The Rev. Joseph B. Young, at Perryville, has removed to Canistota; the Rev. Amos Pardee, from Skeneateles to Perryville; the Rev. Algernon S. Hollister, from Paris to Skeneateles; the Rev. Orsamus H. Smith, from Moravia to Paris.

The Rev. Jasper Adams, D. D., has resigned the presidency of Geneva college, and returned to the diocese of South-Carolina. The Rev. Richard S. Mason has recently been appointed rector of Trinity church, Geneva. The Rev. Edward Andrews has removed from the academy at Oxford, Chenango county, and officiates at New-Berlin and Sherburne. The Rev. Alva Bennet has removed from Windham, and taken charge of an academy at Johnstown; and the Rev. David Brown, from New-York, to the charge of a female academy at Albany. The Rev. William J. Bulkley has removed to the island of St. Croix. The Rev. John A. Clark, of Palmyra, has been appointed assistant minister of Christ church, in this city. The Rev. John W. Curtis has removed to the diocese of Pennsylvania, and the Rev. William A. Curtis to that of Connecticut. The Rev. Ezekiel G. Gear has removed from Ithaca, and officiates at Pennfield; and the Rev. Ralph Williston, a missionary at Florida, has removed to Ithaca. The Rev. Albert Hoyt has removed from Sodus to Orange county. The Rev. Reuben Hubbard from Goshen to Sodus. The Rev. William H. Lewis has removed from Walden to the diocese of Connecticut. The Rev. Richard Salmon has removed from Warsaw to Medina. The Rev. William B. Thomas has removed from Fishkill to Duaneburgh. The Rev. Moses P. Bennet, from the diocese of Pennsylvania, officiated for some time at Manchester, Niagara county, and now officiates at Angelica and Hunt's-Hollow, Alleghany county. The Rev. Thomas Warner has been appointed chaplain and professor in the United States' Military Academy at West-Point; and the Rev. Charles P. McIlvaine has removed to St. Ann's church, Brooklyn. The Rev. John Sellon has removed from New-York to the rectorship of St. John's church, Canandaigua. The Rev. More Bingham, from

the diocese of Vermont, is the missionary at Hampton. The Rev. William H. Hart, from the diocese of Virginia, has taken charge of the Classical and Upper English School in the Protestant Episcopal Public School in this city; and the Rev. Sutherland Douglas has removed from Maryland, and officiates in St. Paul's congregation, Rochester.

It is necessary that I should state that rumours prevailing, affecting the moral character of the Rev. William Barlow, I appointed, agreeably to the canons, a board of inquiry, to ascertain whether there was cause of presentment; and if so, to present accordingly. Their report to me is, that no cause of presentment for immoral conduct existed, but that there appeared to have been acts of imprudence. I was happy thus to be relieved from the necessity of proceeding further in the case of so respectable and useful a clergyman.

Among the events of the past year, I ought not to omit to record the interesting anniversary of the New-York Protestant Episcopal Sunday School Society, which was held in April last, in St. Paul's chapel, where prayers were read by the Rev. Dr. Feltus, and an highly appropriate and impressive sermon addressed to the children, delivered by the Rev. Mr. Schroeder. The school of the church of which Dr. Feltus was rector, on this occasion, was welcomed, for the first time, in connexion with the society—an object which it is well known its rector had much at heart. If there be any concern in which Episcopalians should unite among themselves, and should disclaim all influence and authority but that of their own church, it is the religious instruction of the young. The opinion was early advanced by me, and pressed on the attention of my diocese, that the only correct mode by which the various denominations of Christians were to extend religion, the one best calculated to preserve harmony, is by separate associations, amenable only to their respective ecclesiastical authorities. Subjected as this opinion has long been to much censure, and the individual who ad-

vanced it to much odium, may he not be excused for expressing his satisfaction in witnessing the increasing prevalence of this opinion? Many religious denominations have withdrawn from general religious associations, and formed those of their own.

The General Protestant Episcopal Sunday School Union continues to flourish, and it is constantly increasing the number of its Sunday school books and tracts for the supply of Episcopal Sunday schools.

In connexion with this subject, it gives me the highest gratification to announce to you the commencement of a Protestant Episcopal Press in this city.

This institution has been formed by the voluntary associations and contributions of individuals. Its object is the printing and publishing of books, tracts, and pamphlets of every description for the several Protestant Episcopal societies and religious institutions in this state, at lower rates than has hitherto been practicable, and the promotion of the interests, and the increase of the funds, of the said societies. For this purpose, the sum of \$ 3,500 has been already subscribed; and the subscriptions are still continuing. A permanent establishment is now providing, to consist of a substantial building, containing a printing-office, type, and stereotype foundry, bindery, sale depositories, storage lofts, and a committee room; all of an extent sufficient for the execution of any business that may offer.

This institution owes its origin to the same inestimable men who have long devoted liberally their time, their labour, and their means to the various societies of our church, and who deserve more praise than I can bestow on them.

The New-York Protestant Episcopal Missionary Society continues its most meritorious exertions in the collection of funds, which they place at the disposal of the missionary authority of this convention. The funds collected the past year, amount to \$ 8,780, of which \$ 1,000 were contributed by the congregation of St. John's chapel, in this city.

At the examination and conference

ment of the General Theological Seminary, in July last, we enjoyed the presence of the venerable presiding bishop, and of the bishops of our church in Connecticut, New-Jersey, and Virginia. The lord bishop of Nova-Scotia also attended, and expressed himself much gratified with the exercises, and with the plan of the seminary. It is to be lamented that its funds are far from being adequate to its wants. These funds have been principally furnished by the states of New-York and South-Carolina. The latter state, it is only justice to say, the first advocate of a General Theological Seminary, has been consistent and zealous in its exertions and contributions; and it is but justice to the diocese of New-York to say, what facts will abundantly confirm, that in all the efforts which have been made for providing funds for the institution, she has taken an active and distinguished lead.

The gratification which I experienced in my visitation through the state, from the view in many places of the flourishing condition of our congregations, was not without great and painful alloy. Many are the places where, for the want of clergy, and of aid in the support of them, the opportunity of establishing our church has been, to all human appearance, finally lost. Many are the places where still, if we had clergy and the means of aiding in their support, our church could be established. Many are the congregations languishing, if not in danger of perishing, for the want of clergy, and of means of aid in their support. It is for me constantly to hear their pressing solicitations, and even supplications—but, alas! it is not for me to grant them; but it is for me to feel the pang of repressing, almost extinguishing their hopes. If I do not deceive myself, it is in moments such as these, that I feel the want of the pecuniary means allotted by Providence to others; it is then that I am almost tempted to exclaim, in bitterness of spirit, Woe is me, that I must bear my office, that I cannot flee from views of spiritual want which I cannot relieve.

The want now most felt is that of clergy, well qualified, but self-denying,

laborious clergy; who, with primitive zeal, will penetrate our darkened wilds, to illumine them with the light of the blessed Gospel. We must educate such; for, at least in a sufficient number, they are not to be found among those who can educate themselves. We must provide the means of theological education for pious young men, and exert ourselves to find out those of this character. In so doing, we shall only follow the example of our parent church of England, and indeed of all European Christendom, who have provided the most ample means of theological education. We shall only follow the example of other denominations in our own country, who are doing this with unexampled zeal and liberality.

In providing for the immense spiritual deserts of our own country, will be our appropriate discharge of the duty imposed on the church in general, of “preaching the Gospel to every creature.” These are wastes which, if we neglect them, none will cultivate. Those in remote climes are, or will be, attended to by older and richly endowed churches abroad; especially by the Christians of Britain, who, amply provided for at home, are ever ready to send the ministrations of the Gospel to every heathen nation where there is any opening of Providence for the establishment of it. Our own are wastes presenting scenes of spiritual want that surely must come home to our feelings, and most powerfully appeal to our judgments, and, I hesitate not to say, demanding all our resources, and, God blessing their application, abundantly and certainly rewarding them.

Never was a period more favourable than the present for the extension of our church in this state. She is looked to by many as the best asylum of sound and pure religion from the errors and the fanaticism that assail and deform her sacred truths, and corrupt her evangelical spirit. But unless provision for theological education be made, and the attention of well disposed young men directed to the ministry, we may despair of the future progress of our church, and mourn over the prospect of her stationary if not retrograde condition. I do therefore most ear-

neatly urge that this convention make provision for theological education. A plan of this kind might doubtless be devised by a committee, to whom I should be happy to communicate such ideas as have occurred to me on a subject which has much and anxiously occupied my thoughts.

My Brethren of the Clergy and Laity,

The present is undoubtedly a period of great religious excitement, and is marked, as all such periods are, by a great mixture of error and evil with truth and good. Let us seek to secure the latter freed from the corrupting alloy of the former. And this we shall do, if we steadfastly take as the landmarks that are to regulate us, the doctrines, order, and worship of our church. Let us not neglect the vital doctrines of the sinfulness and guilt of man, of justification through a lively and operative faith in a Divine Saviour, of sanctification through the power of the Holy Spirit, because these inestimable characteristics of the Gospel are lamentably deformed by the errors of speculative heresy, and the extravagancies of a rampant enthusiasm. But in cherishing and inculcating these doctrines, let us be careful to adhere to the standards and institutions of our church, which has received them, we believe, as "the Lord hath commanded." Let us not seek to connect, with the full provision which our church has made for advancing the holiness of her members, practices, however plausible, unknown to her sober yet fervent spirit. Never advancing beyond her prescriptions into any well meant but unauthorized means of advancing the interests of religion, let us apply all our efforts to give effect to her evangelical doctrines, her apostolic ministry, her primitive and rational worship. Thus acting in our respective stations, we shall each best discharge the high duty of hastening the blessed period, when "the comfortable Gospel of Jesus Christ shall be truly preached, truly received, and truly followed in all places, to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of God's dispersed sheep, being gathered into one fold,

shall become partakers of everlasting life through the merits and death of Jesus Christ our Saviour."

JOHN HENRY HOBART.

New-York, October 16, 1828.

For the Christian Journal.

King's College, London.

It is well known that the *London University*, of which so much has been said in the religious and literary periodicals, and of which occasional notices have appeared in our own columns, has been founded on the principle of entire seclusion of religious subjects from its sphere. This has awakened no small degree of jealousy among the friends of the established church in England; and, indeed, sincere Christians of several denominations have expressed their fears of an infidel tendency in the new institution. Reasoning, ridicule, and abuse, have all been turned against it; but, as might be expected, these have only strengthened the hands of its supporters. At last, the only legitimate and effectual means of counteracting the anticipated evil has been resorted to.

On June 21st, 1828, a meeting of persons desirous of establishing an efficient institution for liberal education on the principles of the established church was held at the *Freemason's Tavern*, London, the Duke of Wellington (the Archbishop of Canterbury being absent on account of indisposition) in the chair.

It was resolved to found a college for general education in the metropolis, to embrace the various branches of literature and science, making it an essential part of the system to imbue the minds of youth with a knowledge of the doctrines and duties of Christianity, as inculcated by the United Churches of England and Ireland.

With the King's consent, it is to be named 'King's College, London.'

It is to be divided into two departments—a higher department for the elder students, and a lower department for the younger. The system to comprise religious and moral instruction, classical learning, history, modern languages, mathematics, natural philosophy, medicine and surgery, chemistry, jurisprudence, &c. and to be so conducted as to provide in the most effectual manner for the two great objects of education—the communication of general knowledge, and specific preparation for particular professions.

The Archbishop of Canterbury to be Visitor; the Lord Chancellor, Archbishop of York, and seven other dignitaries of Church and State, a Board of Governors.

The funds to be raised by donations; and by subscriptions for shares of 100l. sterling each. The annual dividends on the former to be applied to the benefit of

the institution; those on the latter to be paid to the subscribers: capital payable by instalments; shares transferable under the sanction of the committee. The dividends in no case to exceed 4 per cent. on the money advanced. All surplus income, after payment of dividends, &c. to go in aid of a fund for endowments, exhibitions, annual prizes, &c. The work not to be commenced till 100,000*l.* is raised. Donors to the amount of 50*l.*, and shareholders, to have preference in the admission of students. A provisional committee was appointed to carry this plan into effect, consisting of the Duke of Rutland, Marquess of Bute, Marquess Camden, Earl Brownlow, Bishop of London, Bishop of Chester, Bishop of Llandaff, Lord Bexley, the Vice-Chancellor of England, the Solicitor-General, and eighteen Clerical and Lay gentlemen.

The enormous sum of 23,000*l.* was subscribed upon the spot. On the 19th of July, the whole amount subscribed was 77,134*l.* sterling, (£342,375) of which 40,934*l.* (£181,747) were donations; the remainder stock, in 362 shares. On the 6th of September, the whole amount of subscriptions had increased to 108,000*l.*, and it was confidently reported that an eligible building site, occupying about 14 acres in the Regent's Park, would be presented by the King.

EPISCOPAL ACTS.

In the Eastern Diocese.

On the 16th Sunday after Trinity, September 21st, 1828, Bishop Griswold held a confirmation in the morning in St. Matthew's church, South-Boston, and administered that rite to 19 persons; and in the afternoon he officiated at Christ church, Cambridge, and confirmed a young lady.

On Friday, the 3d of October, the edifice recently erected by the parish of St. John's church, in Ashfield, Massachusetts, was solemnly consecrated and set apart to the worship of Almighty God, by the Right Rev. Alexander V. Griswold, D. D., bishop of the Eastern Diocese. The clergy present and assisting were the Rev. Messrs. Muenscher, of Northampton, Humphrey, of Lanesborough, and Strong, of Greenfield, the former of whom performed divine service, and the latter read the deed and sentence of consecration. An excellent and truly Catholic sermon was preached by the bishop from 2d Samuel, 24th chapter and 24th verse, after which five persons received the apostolic rite of confirmation, and the holy communion was administered. The day was one of the finest of the season, and the interesting and impressive services were witnessed by a numerous and attentive congregation.

Ashfield is a flourishing agricultural town, situated upon the hills, in the county of Franklin, about 16 miles west of Connecticut River, and is about the same distance from Northampton and Greenfield. The Episcopal society in this place was organized in the year 1820; and, from the period of its commencement to the present time, its members have constantly assembled, on the Lord's day, for the celebration of divine service.

On Wednesday, the 1st of October, the bishop preached and administered confirmation at Greenfield, Massachusetts; and on the Sunday following officiated at Northampton, and confirmed seven persons.

On the 17th Sunday after Trinity, September 28th, St. James's church, in Woodstock, was consecrated to the service of Almighty God, by the Right Rev. Alexander V. Griswold, bishop of the Eastern Diocese. A large congregation were assembled to witness the solemnities of this interesting occasion, who evinced, by their respectful behaviour and serious attention, their sympathy and good feelings as to the completion of this work, so creditable to the zeal and liberality of the small number of Episcopalians who undertook, and have thus, by the goodness of God, accomplished this pious work. In the afternoon of the same day, the Rev. Benjamin Hale, professor of chemistry and mineralogy in Dartmouth college, was admitted to the holy order of deacons.

In the Diocese of New-York.

On Thursday, the 25th of September, 1828, the Right Rev. Bishop Hobart admitted the Rev. Frederick T. Tiffany, deacon, to the order of priests, in Christ church, Cooperstown, Otsego county. The bishop preached on the occasion, and delivered an impressive exhortation upon the duties of the ministry, and also administered the apostolic rite of confirmation. He was assisted in the services of the day by the Rev. Mr. Nash, of Exeter, the Rev. Mr. Wheeler, of Butternuts, the Rev. Mr. Thomas, of Duaneburgh, and the Rev. Dr. Rudd, of Auburn.

In the Diocese of Pennsylvania.

By the Right Rev. Bishop White, on Sunday, October 5th, 1828, in St. James's church, Kingsessing, the Rev. Pierce Connelly, deacon, assistant minister of that church, and formerly minister of Trinity church, Wilmington, was admitted to the holy order of priests; the Rev. Drs. Abercrombie and De Lancey being present and assisting. Both these are Swedish Episcopal churches. This, however, is the first occasion in which a bishop has performed an Episcopal act in St. James's church, which is one of the three churches of which, for half a century, the venerable and learned Dr. Colin, who is a native of

and received his ordination in, Sweden, has been rector. The Rev. C. M. Dupuy, and the Rev. Jehu C. Clay, both presbyters of the American Protestant Episcopal Church, are his assistants respectively in the other churches.

In the Diocese of South-Carolina.

On Wednesday, October 15, 1828, in St. Michael's church, Charleston, Alexander W. Marshall, an alumnus of the General Theological Seminary, and the first person belonging to the diocese who has received the honours of that institution, was admitted to the holy order of deacons, by the Right Rev. Dr. Bowen, bishop of the diocese.

In the Diocese of Quebec.

On Sunday, September 21st, 1828, the Right Rev. the Lord Bishop of Quebec, assisted by the Venerable the Archdeacon of York, and several of the reverend clergy, performed the solemn and impressive service of consecration in St. James's church and burial ground. At the conclusion of the service, his lordship preached an appropriate sermon on the occasion.

The bishop of Quebec consecrated the church of Toronto, in the Home District, Upper Canada, on Tuesday, the 23d of September, and held a confirmation the same day, in which he was assisted by the missionary, the Rev. Mr. Magrah, and by the Rev. Mr. M'Auley. The bishop preached an impressive and appropriate sermon at morning service, and Mr. M'Auley gave an excellent one in the evening. As the funds for erecting the church had proved inadequate, the bishop added to his former donation. He was also pleased to express himself in terms of approbation of the conduct of the missionary.

St. Peter's Church, Ashtabula.

The corner stone of a new Episcopal church, to be called St. Peter's, was laid at Ashtabula, Ohio, with appropriate ceremonies, by the Rev. John Hall, rector of said church, on the 19th of June last.

St. Paul's Church, Cincinnati.

On the 15th of August last, the Episcopal congregation, which, for a twelve month past, worshipped in the college chapel, was formed into a church, by the name of St. Paul's church, Cincinnati. From a small commencement it has rapidly increased, and continues to meet the encouragement of a respectable and pious class of Episcopalians. There are 50 families, 60 communicants, and a flourishing Sunday school attached to it. From the sincere regard they entertain for the Rev. S. Johnston, they have unanimously elected him their pastor.

A considerable sum has been subscribed with the view of erecting an edifice in the central part of the city, which, when additional subscriptions shall be obtained, may

authorize the vestry to accomplish this desirable object. Through the kindness of the Rev. Mr. Burke, the congregation have obtained the use of the Vine-street church, in which they have placed a neat and sweet toned organ, made by Mr. Hurdus. It is hoped the congregation will increase, and by their enterprise be enabled to put up a building which, while it accommodates them, may be ornamental to the city.—*Cincinnati Pandect.*

Obituary Notices.

WILLIAM HANDY, M. D.

DIED in this city, on Monday, September 22d, 1828, in the 63d year of his age, William Handy, M. D. Few private citizens have merited or enjoyed a larger share of public confidence and esteem. His eminent professional ability was acknowledged by all who were capable of appreciating talents and acquisitions of a superior order; and by the many, who, in his extensive practice, either experienced or witnessed the combined skill, tenderness, and diligence, which marked his intercourse with his patients. His professional studies were pursued, in his native place, Newport, Rhode-Island, under the direction of the late Dr. Isaac Senter; until, at 18 years of age, he went to Edinburgh, and entered the university there. He was graduated M. D., at that celebrated institution, in 1788, with no ordinary testimonials of honour and respect. Having travelled extensively in Europe and Asia, he settled in the practice of his profession, in Charleston, South-Carolina, in 1791; and was soon appointed resident physician there. The last twenty years of his life were spent in this city; where, in addition to his high professional standing, his extensive information, amiable dispositions, and mild and conciliating manners, gained for him the esteem and affection of a large circle of friends.

In 1818, being then the physician of the Lunatic Asylum in this city, he presented to the committee having charge of that institution a report respecting it, containing many valuable remarks on the proper treatment of the insane. The report was published at the request of the committee, and noticed in our Journal at that time.

But though talents may command respect, and urbanity and amiableness win esteem and affection, there is a still more fruitful source of real excellence of character, and of true and substantial happiness; there is a period in the life of every man when vastly more is needed for his comfort and support; there is a trial for surviving friends and relatives, under which full consolation can be derived only from the remembrance of higher and better qualities. Such consolation is now

the rich privilege of the bereft family and friends of the deceased. Humbly, sincerely, and consistently pious, his religion added to the true dignity of his character, and gave new charms to his domestic and social intercourse. It consisted vastly less in profession than in reality. It sought not to exhibit itself, but was manifested in the uniform tenour of his dispositions, temper, and conduct; in the peculiarly endearing discharge of the domestic duties; in social fidelity; and in faithful and exemplary application to the exercises of piety and devotion. It was founded on a just appreciation of the distinctive doctrines, and full practical requisitions, of the Gospel; and exhibited the true excellence of a sincere and enlightened attachment to the principles and order of our church. It supported him throughout a long and most distressing illness, and particularly during protracted and severe suffering, at its close. It animated him with the blessed hope of immortality, through those redeeming merits, in which it was his delight, during his long confinement, in his chamber, as for years before it had been, in the sanctuary, to manifest his humble and reposing trust, by the participation of the appointed mean and pledge of their efficiency.

Sweet is the remembrance of such a death; strong the consolation which it imparts to the bereft; rich the encouragement which it ministers to the Christian; and forcible indeed the lesson which it reads to survivors.

—
Mr. THOMAS T. GROSHON.

In our last we briefly noticed the decease of Mr. Thomas T. Groshon. It is due to the memory of a young man so justly esteemed for more than ordinary excellence of character, to bear that testimony to his worth which is supported by a long and intimate acquaintance with him. Having, when yet but a lad, directed his thoughts and desires, which, from childhood, had, by God's grace, been piously inclined, to the ministry of the Gospel, he never lost sight of that as the great end and aim of his being. Though struggles with frequent sickness, and a generally slender constitution, necessarily protracted his studies, yet were they pursued with the most ardent devotion to their great object. Some years since, he was licensed by the bishop of this diocese to officiate as lay reader in the village of Manhattanville, in the 12th ward of this city. The little congregation thus served by him was, in 1823, organized as St. Mary's church. In 1824, the erection of their parish church was commenced, and it was consecrated in 1826. Mr. Groshon also served a small congregation which met in the Hamilton school-house, near Fort

Washington, in the same ward; and which has been organized as St. Ann's church. In both these places he laboured most assiduously and faithfully, as in the functions of his office generally, so especially in the excellent charity of Sunday school instruction. Thus, although God has been pleased, by interposing the dread stroke of death, to prevent what was his heart's warmest desire, and the subject of his most devout prayer, his entrance into the ministry, yet has he been truly an efficient and useful servant in the church. And to the very valuable services rendered to the cause of religion by his public labours in his proper sphere, in which he modestly and humbly abstained from every thing inconsistent with his *lay* character, or which would tend to lessen the essential distinction between that and the *clerical*, he added those still more valuable of a truly Christian example. His piety was of a superior order. It had in it nothing of display, but much of deep and practical effect. The distinguishing doctrines of the Gospel were embraced by him with a full conviction of their truth, and a personal experience of their practical value and efficacy. The loveliness of true religion appeared in an uniformly amiable deportment, in the most affectionate attachment to his family and friends, and in a faithful discharge of the various social and domestic duties. As a churchman, he was well informed in the principles of his communion, and embraced them most thoroughly and heartily. He believed, and acted upon the principle, that all things in the church were well ordered, and that the most fervent piety, and the utmost devotion to the cause of Christ, had no occasion to depart from the provisions which she has made. The strength and sufficiency of his faith appeared in that trying season when nothing but faith, through grace, can give the greatly needed comfort and support. He felt that his sickness would be unto death. He was conscious that the period was nigh which would blast all his hopes and expectations for this world. He was calm. He was more than calm. He was elevated in holy triumph above the sufferings of disease, and the fear of death. He knew in whom he trusted. He saw in the Only-begotten of the Father, full of grace and truth, a sufficient refuge in that hour of need. He felt that the victory over death was given to those who cherish a true and living faith in him who is the resurrection and the life. He experienced the fulfilment of his most sure word who has promised his grace to those who seek it in humility and faith. Supported, consoled, and animated, by that grace, he anticipated the blessed change which awaited him. He felt and manifested the triumph of a

Christian. He administered, in all he said, and all they saw, the richest consolation to the weeping friends who surrounded him; and fell asleep in Jesus.

We sympathize, most sincerely, with his aged parents, and attached family, in this their renewed affliction.* We sympathize with the many friends, and with the congregations, who feel his loss. But we would beg them all to unite with us in devout thanksgiving to God for this renewed instance of the power of his grace; and in the fervent prayer (O! may it produce in us all the wonted practical effect!) that the death which we deplore may be blessed, not only, as we firmly believe it has been, to him who has died, but to those also whom he has left behind, to follow him, we know not how soon; and who have the free offer of the same grace, and the same faith, which were so effectual in securing for him the blessedness of those who die in the Lord.

Convention of New-York.

THE forty-third annual convention of this diocese was held in Trinity church, in this city, on Thursday, October 16th, and Friday, October 17th, 1828. There was, as usual, a very large attendance of clerical and lay members, and also of visiting clergy. Among the latter it was gratifying to be favoured with the company of the Right Rev. the Lord Bishop of Nova-Scotia, then on a visit to this city. The address of our bishop to the convention is printed in our present number. As the Journal is now nearly printed, our usual abstract may be expected in our next number. We will, at present, only notice one act of the convention, in which we are sure that we have many readers who will take a deep interest. We refer to the appointment of a committee for devising and reporting a plan for the relief of aged and disabled clergymen. We cannot doubt that when such a plan is adopted, the good people of this diocese will be prompt and liberal in contributions to so deeply interesting and important an object.

Sacred to the Memory of a Child, aged three years.

(From the American.)

A cloud is on my heart and brow—
The tears are in my eyes—
And wishes fond, all idle now,
Are stifled into sighs:—

* His brother, Dr. Henry M. Groshon, a worthy and pious member of the church, had died but a few weeks before; and another brother, Mr. William Groshon, about 15 months before.

As musing on thy early doom,
Thou bud of beauty watch'd to bloom,
So soon, 'neath milder skies!
I turn—thy painful struggle past—
From what thou art, to what thou wast?

I think of all thy winning ways.

Thy frank but boisterous glee;—
Thy arch sweet smiles—thy coy delays—
Thy step so light and free—
Thy sparkling glance, and hasty run;
Thy gladness when thy task was done,
And gained thy mother's knee;—
Thy gay, good humour'd childish ease,
And all thy thousand arts to please;

Where are they now?—And where, oh where,

The eager, fond cares?
The blooming cheek, so fresh and fair;
The lips, all sought to press?—
The open brow, and laughing eye—
The heart that leap'd so joyously!

(Ah! had we loved them less!)
Yet there are thoughts can bring relief,
And sweeten even this cup of grief.

What hast thou 'scaped?—A thorny scene
A wilderness of woe!

Where many a blast of anguish keen
Had taught thy tears to flow!
Perchance some wild and withering grief,
Had sear'd thy summer's earliest leaf,

In these dark bowers below!
Or sickening chills of hope deferr'd
To strife thy gentlest thoughts had stirr'd!

What hast thou 'scaped?—Life's weltering
sea,

Before the storm arose;
Whilst yet its gliding waves were free
From aught that marred repose!
Safe from the thousand throes of pain—
Ere sin or sorrow breathed a stain
Upon thine opening rose!
And who can calmly think of this,
Nor envy thee, thy doom of bliss!

I cull'd from home's beloved bowers,
To deck thy last long sleep,
The brightest bud, most fragrant flowers,
That summer's dew may steep:—
The rose bud—emblem meet—was there—
The violet blue, and jasmine fair,
That drooping, seem'd to weep;
And, now, I add this lowlier spell:—
Sweets to the passing sweet!—Farewell!

Calendar for December, 1828.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. } Ember Days.
19. }
20. }
21. } Fourth Sunday in Advent.
- } St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John the Evangelist.
28. } First Sunday after Christmas.
- } Innocents.

☞ *To Correspondents.*—"Domestic Missions"—"Brief Notices of recent Publications"—"Reminiscences, No. IX."—and some other pieces, are necessarily deferred for the December number; as also sundry articles of intelligence.

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 AND
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No. 12.]

DECEMBER, 1828.

[Vol. XII.]

For the Christian Journal.

'Legacies.'

To attempt the direction of others in the disposal of their worldly goods at their decease is an undertaking both delicate and invidious. There are so many claims upon the kindness, the generosity, and the justice of almost every person who leaves an estate behind him, that an interference in the settlement of that estate can hardly escape the charge of interloping. There have been such various and multiplied abuses of influence over the rich in the bequeathment of their property, that the honest man can scarcely trust himself, and the world is willing to trust nobody, in the exercise of such influence. Yet, to a certain extent, it is undoubtedly the duty of ministers of the Gospel to undertake this nice and unthankful office. It cannot be denied that they are bound to inculcate charity and beneficence upon all, but more especially upon those who have in the largest proportion the means of practising those virtues. Experience too plainly confirms what our Lord predicted, that few are less willing to do good than those who are most extensively possessed of the power. The happy exceptions which occasionally present themselves, serve only to set in a clearer light the truth of the general assertion. There are many causes of the disinclination of the wealthy to lay out their possessions in good works during their lifetime. Without entering into the consideration of these, of which some must be allowed to be almost insuperable to flesh and blood, we may surely take it for granted that they do exist, and reason upon the assumption of what every man's senses can assure him, that they do operate, to the limitation of charitable and benevolent acts *below the extent which our Saviour has*

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assigned for them. It is a natural and a fair question, Should no endeavour be made, if not to remove, to remedy, this erroneous practice? If the wealthier portion of mankind cannot be prevailed on to make the proper use of their riches while they live, must they be considered as utterly out of the jurisdiction of the laws of charity? May not the property which ought to have been applied to the purposes for which God gave it, before, be still recovered for those uses at the hour of death? May not that which has been accumulated by a neglect of the divine command 'to do good and distribute,' or by niggardliness in the exercise of enjoined benevolence, be claimed as the lawful property of the needy and destitute? Surely, there is no reasonableness in the supposition that because a man has throughout his life betrayed the trust committed to him by his Maker, and wronged a portion of mankind who had just claims upon his bounty, he should be encouraged or permitted to go out of the world without an attempt at restitution. The clergyman is the ambassador of Christ to men, charged with the promulgation of his laws, and with the duty of promoting their fulfilment by mankind. He is, so to speak, intrusted with the interests of God and Christ, and it is his duty to see that these are not neglected or encroached on. Why, then, should he not lay claim to that portion of the possessions of a dying man of wealth which ought to have been appropriated by him to the fulfilment of the will of God, in promoting the happiness of mankind?

The world will doubtless exclaim against an interference of this kind. It has reason so to do. What is claimed for God, is taken from the world. What is devoted to the relief of the distressed, the

succour of the afflicted, the spread of the Gospel, the advancement of religion, is all subtracted from the disposeable fund of vanity and folly. But this should be an additional inducement to the servant of Christ to undertake an office in himself unpleasant. He not only discharges his duty to his Master, but at the same time he inflicts a blow upon his adversary.

The question is whether what undoubtedly belongs to God, and as unquestionably was intended by him to do good to men, shall be claimed for him, and applied to that high and holy end, or be quietly transferred to the vice of this world, to be applied to the support of its lying vanities, if not to the increase of sin and misery. The character of the expectations of a rich man's property has nothing to do with the decision of this question. A thousand contingencies may remove it from their controul, or destroy their good intentions. The very possession of wealth insensibly works a change which is disadvantageous to the interests of religion. It can hardly be expected that the heir of an estate, or the legatee of a deceased capitalist, should entertain a proper notion of his accountability to God for his new acquisitions. At all events, the same causes will operate to prevent, or to reduce the limits of his charity, which worked upon his predecessor.—He has no prior right to what, if the person of whom he inherits had done his duty, could never have been left to him. There is, therefore, no interference with his claims, if the minister of Christ attempts a recovery of that portion for his Master's service.

Respect for the character of the rich should have still less influence in preventing a clergyman's endeavours to procure a testamentary remembrance of the poor and needy whether spiritually or temporally destitute. It is no imputation of unusual apathy or covetousness, to remind a man of his duty in this respect. Unfortunately the prevalence of motives counteracting charitable dispositions is far too great to leave their operation uncommon or peculiarly disgraceful. In reminding an aged man of wealth of his duty to

the poor, he is treated as a man, and supposed to have acted as, in like circumstances, a majority of mankind would have acted. He is considered as disqualified by almost insuperable hindrances from judging of his own condition and obligations. He is merely solicited to examine his account with his Maker for the goods intrusted to him, and to settle it quickly, before he be called to judgment.

The conclusion from the preceding premises is manifest. The clergyman who suffers fear of worldly censure, false delicacy with respect to interfering with the claims of heirs and legatees, or dread of giving offence to the individuals themselves, to prevent him from reminding the rich among his flock of the duty of remembering religious and charitable institutions in the testamentary disposition of their property, neglects a portion of his duty as an ambassador of God. He betrays the interest of his Master, and renders himself, by his silence, an accomplice of those who misuse his gifts.

U. U.

*For the Christian Journal:
Domestic Missions.*

Messrs. EDITORS,

It appears by a printed circular of the bishop and assistant bishop of Pennsylvania, and by accompanying resolutions of the Society in that diocese for the Advancement of Christianity, that fresh efforts are to be there put forth for the cause of missions within their own bounds. That society had, for many years, it is believed, done much in that line; but the establishment and location in Philadelphia of the General Missionary Society of our church, in eliciting, in its behalf, so much liberality and energy, produced the unfortunate effect of seriously curtailing their means of usefulness at home. The best wishes of the friends of our church must be with them in this well directed effort to revive so good a work. And it cannot be doubted that by the blessing of God upon the labours thus recommenced, and upon the diligent and faithful episcopal care and supervision which that diocese enjoys, it will soon present one of the

most flourishing portions of our Zion. There is a tendency in the present day to underrate the value of domestic missions, or to suffer attention to them to be superseded by the imposing pomp and circumstance with which the vigorous prosecution of the foreign cause is surrounded. There is danger of the humble and laborious domestic missionary's account being at best but coldly and decently received, though it tells of much that the Lord has done, and bears strong testimony to the power of his grace, if the attention is also called to stories from afar, or to speeches and reports, decking in all the blazonry of eloquence and fancy, operations certainly not more conducive to the honor of God and the good of men.

If there is an object on which the mind of the true Christian will delight to dwell, as calling forth his devoutest prayers, his most willing aid, and his most vigorous and persevering efforts, it is, that where God's name is known and professed, and the religion of the Gospel is acknowledged, they should be rescued from the shame, reproach, and blasphemy, which are brought upon them by the wide-spreading and destructive influence of irreligion, immorality, and vice: it is, that communities naming the name of Christ, may not be destitute of the blessed means provided by the religion of Christ for renewing their hearts after the image of God, and for the sanctifying and saving influences of Almighty grace: it is, that the enemy may have daily less and less cause to point to Christian communities as proof of the little that Christianity can do in promoting virtue and morals. If there is an object on which the mind of the true churchman, who understands his church, and loves it for its intimate and unrivalled connexion with the Gospel, and who has felt its doctrines, order, and services, to be indeed genuine and successful means of spiritual renovation and sanctification—if there is an object on which the mind of such an one will delight to dwell, as calling forth his devoutest prayers, his most willing aid, and his most vigorous and persevering efforts, it is, that when so much

of superficial religious excitement is abroad, so much of zeal unrestrained by the true knowledge of Christ and of his Gospel, and so much of a desire to be incessantly *doing* in the supposed cause of religion, with a total disregard of the evangelical *decency* and *order* with which the Gospel requires that all things should be done, and when, consequently, the scoffer and the blasphemer are so much encouraged in the malignant satisfaction of reproaching the name of Christ, no means be left untried to spread the knowledge, increase the numbers, and strengthen the influence, of that church. For, like the God whom it serves, it is a church of order; in its ministry the apostolic succession is preserved unbroken; in its doctrines the blessed Gospel of Christ is maintained in all its purity and integrity; and in its services, while the sinner is humbled in the deepest and most self-abasing contrition for his offences, and the Saviour exalted as the only and the all-sufficient refuge of the penitent and believing, while the most importunate cries for mercy are directed to its only source, and the most animating hallelujahs are provided for the blessed experience of evangelical comfort, peace, and joy, there is yet, throughout, the holy unction of Gospel order, and a check to those extravagances of fanaticism, and that wild misrule of ungoverned feeling, which so much dishonour God, do such serious injury to our holy faith, and involve their subjects in such fatal delusions.

If, too, there is an object which should come home to the heart of every member of our church, who loves the Lord Jesus Christ in sincerity, it is, that that indifference which, having no choice among the forms, and little among the doctrines, connected with religion, or regarding them as undeserving of much or serious attention, is so insidiously attacking the most precious articles of Gospel faith, either directly, or through the medium of their most powerful and efficient guards, should be met by a proportioned effort to extend that church in whose distinctive principles, and in whose institutions and services, are

provided the most effectual means of preserving in its integrity, the system of evangelical faith and piety.

And if our hearts are warmed by the genuine influence of Christian kindness and love, if the blessed doctrine of "the communion of saints" has its due effect upon us, our sympathies must be awakened for the members of our own household of faith, who, having, in the course of Providence, emigrated to various parts of our widely extended country, are too few and feeble to provide, without aid, for the establishment among them of the institutions and services of their own church. What duty can be of higher obligation than to minister to *their* necessities, and provide them with the means of worshipping the God of their fathers in the way which their understandings tell them is most for his honour, and which their hearts bear testimony has no rival in aptness to produce the sanctifying practical influence of Gospel worship? Let it not be said that they may have worship, preaching, and ordinances, in other forms: The true churchman, who understands the connexion between his church and the Gospel, will never regard as a substitute for her provisions, a ministry, doctrines, ordinances, and worship, other than her own.

That is a very imperfect view of Christian obligation, which, in a country and church situated as our's are, can rank any department of the great cause of missions higher in value, and of more imperious and pressing obligation, than the domestic. The sentiment, perhaps, may not be popular; but it is believed to be in full accordance with the genuine spirit and principles of the Gospel. And the writer must be allowed solemnly to protest against a style of expression on this subject of which no small use has been made; and the honest meaning, if not the intended application, of which, is, that the want of great zeal for foreign missions is evidence of a want of the spirit of the Gospel, and that nothing efficient is, or can be, done for other religious objects, unless flowing from main devotion to this. Such inferences have no foundation in a true view of human na-

ture, are not justified by facts, and certainly are not the necessary fruit of the genuine spirit and temper of the Gospel.

I admit, to the full extent, the obligation lying upon the church of Christ to "*preach the Gospel to every creature*," and gratefully acknowledge the precept as a most merciful provision for the best interests of the human race. The discharge of the duty, however, is divided into as many parts as there are portions of mankind to be benefited by it. It has been well observed that the cause of missions is one, whether foreign or domestic. Hence it follows, that that cause is promoted by labours in either line; and the choice as to which shall command the chief attention must be governed by the serious consideration, which is the most feasible, and which, under existing circumstances, urges the most powerful claim. This is to be chosen as the sphere indicated by Providence for the discharge of each one's proper share of the general obligation. It is no more the duty of every Christian to promote missions over the whole world, than it is the duty of every Christian minister to go to the ends of the earth, and preach the Gospel to every man whom he can find. But it is the duty of every Christian, and of every Christian minister, to do what in him lies, within his proper sphere, to make the Gospel known to all. And we may rest well assured that he who bends his undivided efforts to counteract the extensive influence, in our own country, of vice and irreligion, of infidelity, heresy, and schism, and of spiritual confusion and disorder, and to extend to the thousands who are perishing around us for the want of them, the inestimable blessings of the religion and church of the Redeemer, and gives to these objects duly proportioned zeal, devotion, and liberality, is most faithfully discharging his part of the great duty of spreading the Gospel throughout the world.

The object of these remarks, is simply to vindicate those who think that they can do God better service by devoting themselves to the cause of religion at home than abroad, from the insinuations, not always obscurely made, of their being destitute of the true spi-

rit of the Gospel; and to urge the former upon the members of our church, as their *first* and *chief* duty; and one to which, if, in the circumstances wherein, by God's providence, we are placed, they give their *whole attention*, they do no wrong to the most extensive claims of the cause of the Gospel; provided that attention be given heartily, zealously, and with a full allowance of its claims upon their exertions, their liberality, and their prayers. Let all the zeal, the efforts, and the munificence, which are their due, be given to domestic missions, and a proper regard be paid to their claims upon the practical influence of the true love of God, and of real devotion to the cause of Christ; and the sincere Christian will need no other inducement to go forward, and stretch every nerve in the prosecution of that holy cause.

N. L. K.

To the Editors of the Christian Journal.

Domestic Missions, and African Mission School.

GENTLEMEN,

IN a former communication I expressed myself gratified with the increasing evidences of a warmer zeal, and more general and vigorous effort among churchmen, in behalf of the spiritually destitute. I trust in God, that these evidences are not soon to be wholly overcast; although, from recent observation, I am forced to the decided, but painful conviction, that they are fast losing their brightness.

Why are we compelled, gentlemen, to hear individuals, who, from an imperative sense of duty, encourage, principally, *domestic missions*, denounced as decidedly hostile, or criminally indifferent, to the *missionary cause*? Is there any just ground for such denunciations? If there be, let it be publicly exposed; or presented in some tangible shape, that the mark may be distinctly seen upon the *guilty individuals*. If there be *not*, the charge is *unchristian and calumnious*; and he who prefers it, should be made to feel, that the class of churchmen, *clerical and lay*, whose Christian characters he thus assails, will not permit it in silence; that

they value too dearly the cause they have espoused, to allow of its suffering with themselves.

Whoever would sustain a charge of default, with respect to the cause of missions, against his brethren, must make good one of two positions;—either that they are *not interested* in the subject; or that their interest has given to their efforts an *improper and unscriptural direction*.

Examine the individuals complained of, on the *first point*;—inquire whether they are indeed *uninterested*, or *less interested than their accusers*, in the great subject of sending the Gospel to the destitute.

In our estimation, the only method by which we can arrive at the truth demanded in this inquiry, is to adopt the criterion, by which our blessed Lord would, in every case, have us judge of the actual existence of genuine, Christian sensibility—"By their fruits ye shall know them." There may be much said, said publicly, warmly and eloquently;—but professions are often empty and valueless. They may be the mere language of the *tongue*. The language of the *heart* is *action*. When an individual has drunk deeply at the pure and living fountain of Christian benevolence, it is manifest in his multiplied and unobtrusive *acts of charity*. To their *acts*, therefore, we must have recourse, in order to estimate duly the real amount of heartfelt interest, which the advocates for missions at home possess in the well being of the ignorant and needy.

In any litigated question, comparisons are always invidious. We have no wish, therefore, to bring either individuals or congregations into unholy collision upon the present subject. But when charges are repeatedly and pertinaciously made against any class of professing Christians, it is no more than justice, surely, that every honourable and Christian method should be allowed them in defence.

Now, gentlemen, how do the missionary efforts of those, in our church, charged with criminal apathy and neglect, compare with such as have been put forth by those chiefly interested and engaged in foreign operations?

From the constant spirit and tone of their remarks, it would be supposed that the contrast must be confounding to us. A recent statement in the *CHURCH REGISTER*, however, may serve to calm our apprehensions, while it furnishes an abundant answer to this inquiry. As it shows, by a detail of *facts*, that the diocese of New-York, which is looked upon as the very heart of callousness to the missionary cause, is actually *doing more* for this cause, than all the other dioceses together. And did we feel quite clear, as to the propriety of descending to further particulars, it might be shown that the contributions to various missionary funds, of a single parish in this city during the past year, equalled those of all the congregations in this diocese, whose rectors are known to be principally solicitous for the success of foreign missions. But we forbear—as we have no fear of a disposition among our accusers to push this inquiry further. Judging then from their *acts*, the advocates for home missions at least lose nothing by comparison with others, in regard to *the interest they feel* in the welfare of the destitute;—although their efforts are far behind their duty.

The other point to be discussed is, whether the efforts of this portion of the church are directed into an *improper* channel?—or whether they could be more profitably engrossed than they are at present? This question must be tried by the *merits* of the case. What *this man feels*, or *that man feels* upon the subject, weighs little with us. *Feeling*, unswayed by reason, is always an unsafe standard. We may easily, by yielding to this, *train* ourselves to any course. Only keep a subject before the imagination;—let it dwell in the fancy, unceasingly occupy the thoughts and engross the conversation, and it will soon monopolize the feelings and affections; and assume, in our view, an importance paramount to every other consideration. But such interested and partial views of things must not be suffered to bias us in the present decision.

Two objects are now before us; *oth* of which are, to the Christian,

highly interesting and important. The question is, whether, in *our own particular circumstances*, that of domestic missions can, upon reasonable and *Gospel* grounds, be allowed a *preponderance* in our minds? We are among those who candidly and advisedly think it *can*. It will not be doubted that much, very much remains to be done *at home*. The first inquiry is, whether what thus remains is sufficient to engross all the resources we can at present command? Now, gentlemen, we have it in our power to show, *thun for twenty years past*, (which *point* is regarded as the bright era of *Christian* enterprise,) our efforts have been *very far* from keeping pace with the *increasing* wants of this country; that at this moment, after all that has been accomplished, these claims upon our sympathy and bounty are *more numerous* in proportion to our means of answering them, than they were twenty years ago. What does this evince but that we need *all* our resources *at home*? We know it will be said, that by *arousing* a spirit in favour of foreign operations, we most effectually secure the interests of those of a domestic character. But this we think at variance with *matter of fact*. Were we called upon merely to furnish *funds* for these extended purposes, the point would assume quite another form. But the deficiency which at present cramps and fetters our exertions is not so much a deficiency in *funds*, as in *active, self-denying clergymen*! What then are the facts in relation to this question. Look into the *education reports* of that denomination of Christians where the operation of a spirit decidedly in favour of foreign missions, has been fully tested and felt. There, complaints on almost every page meet the eye, that notwithstanding the great number of clergy which their seminaries annually send forth, many, *very many* of the parishes within the limits of their presbyteries are left destitute of the *bread of life*. If such be the fact in a denomination of Christians where the clergy are so numerous, what must it be with respect to ourselves?

From the slight knowledge we have of the principles that govern human

nature "in its best estate," we cannot perceive the force of this argument so often urged in behalf of foreign missions. Readily can we conceive that the more we become interested in a *particular object*, the more we shall feel the necessity of *aiding it*; but how that the attentions being drawn off, and fixed upon a distant object, should exert a favourable influence on the interests of one near at hand, remains to us a mystery? But even admitting that, what appears to us so great a paradox, is capable of proof, yet this supposed benefit could be realized only in the case of *collecting funds*; but funds of themselves alone can avail nothing in the great work of *converting sinners*; the coffers of the wealthy may be opened ever so widely, and still the destitute abroad remain unblest with the treasures of divine wisdom; for we have no clergymen *who are not at this moment needed in our own land*. Every clergyman, therefore, who now leaves our shores, leaves a scene of *most pressing duty*!—leaves, we do not say a wide field of spiritual destitution on the north, on the west, and on the south, where the foot of a Gospel minister never trod; but leaves multitudes of *his own kindred and household* famishing for the word of life;—leaves parishes *already formed*, and prepared, and painfully anxious to secure among them the stated ministrations of the Gospel. Increase, then, the interest for distant operations, and you proportionably diminish the number of our clergy, whose services, under circumstances of the most imperious nature, are *claimed at home*! In what way this is to bear favourably upon the interests of *domestic missions*, we are wholly at a loss to conceive. Faithful and devoted missionaries are yet to be raised up, and in far greater numbers than they have hitherto been furnished, before *any* can set their faces toward the heathen, without turning away from scenes of spiritual want and wretchedness, which, in our view, have the *first and most urgent claims* upon their regard.

Will it be said, that the situation of the heathen in distant lands has in it *more to awaken the solicitude and*

sympathy of the Christian, than the situation of the destitute in our own country? Are they *more sinful* than we? More deeply cursed with those depraved appetites and affections which are hurrying sinners to the chambers of death? Or, are they likely to meet, at last, a doom *more intolerable* than they who die impenitent on these favoured shores? In order to evince a scriptural conviction of the awful depth of human depravity, and the awful turpitude of human guilt, is it indeed needful for us to embark in the cause of foreign missions? Let such answer this interrogatory as may first take an enlarged and deliberate view of the actual wants of our own land; of the cloud of spiritual ruin that seems to overhang so great a portion of those who are nurtured on the soil of America, and boast of having gained their political redemption! Yes, gentlemen, we are charged with inadequate views of our fallen nature; and with want of proper Christian sensibility, because we refuse to look *abroad*, while there remain at *home, within the limits of the United States*, sections of thickly inhabited country, of *more than a hundred miles extent*, where the voice of a Protestant clergyman has *never been heard*!—to say nothing of the hundreds of parishes in our most flourishing dioceses, who are at this moment appealing to us to aid them in obtaining the services of a Gospel minister!—not only to obtain these, but to save themselves from being overwhelmed with error in its most cheerless and appalling forms!

But, if we neglect the destitute within our borders, who will befriend them? who supply their necessities? Other nations possessing ampler means, and having among them the Gospel more widely diffused, are engaged with a laudable zeal in behalf of the heathen. The voice of Heber has been heard for *them* on the shores of Britain; and answered in a manner worthy of all praise. But if we are indifferent to the spiritual wants and distresses of our needy brethren, no Heber will appeal in their behalf. *They must perish with hunger!*

How often is the name of that illu-

trious prelate employed to lend interest and excitement to the subject of *foreign missions*! But could his happy spirit, burning with seraphic zeal for the needy, now be permitted to visit our shores; could it hover over the waste places of our Zion; mark the ignorance, error, and infidelity that, from neglect, so alarmingly prevail; could it range through the vast regions of destitution that lie within the remote boundaries of our country, and those that stretch themselves thence to the furthest verge of our continent; could it take in at a single glance all this spiritual desert—would it not say to us, *Your duty is at home*? Would it not appeal, and in a voice more stirring and pathetic than ever aroused the spirit of England, appeal to every American churchman to awake and redouble his efforts in behalf of the perishing at his *own doors*; would it not entreat the friends of missions to put forth a liberal hand in aid of exertions now so laudably making to give Florida, and the West, the blessings of the Gospel of peace? Would it not say to our *accusers*, You are in *error*; your censures are *unjust* and *unchristian*?

But I forbear these remarks; to give place to a brief notice of a subject, well and eloquently discussed, *In a Sermon, by the Rev. Dr. WAINWRIGHT, of this city, preached at HARTFORD, (CONN.) August 10, 1828.* This subject and sermon should have received an earlier notice from us, but for circumstances not within our controul. We hope, however, that *our lateness* may have no other effect than to keep up an interest already so favourably excited by other *periodicals*. The establishment of the *AFRICAN MISSION SCHOOL* was a well-weighed measure. It had been suggested as highly important, with a determination to act upon it, by the *EXECUTIVE COMMITTEE* of the Domestic and Foreign Missionary Society of our church, previous to its being carried into effect at *HARTFORD*. Although it has respect to a foreign object, yet it will be seen from the following extracts of the above named sermon, that its interests can in no way interfere with *our missionary operations at home*.

"But to make colonization effectual it is not sufficient that the arts of civilised society be carried to a new country: the Gospel is also needed. I will not waste your understandings and your religious principles by arguing this point. You know, better than I can declare to you, that civilization without Christianity is valueless—nay, you know that the former cannot subsist without the latter. To be civilized, a country must have religion, and this religion must be Christianity. Now where is Africa, dark, degraded, ignorant Africa; where is it to obtain this blessed gift? How shall they hear without a preacher, and how shall they preach except they be sent, and how shall they be sent except by our exertions? All this has been felt—the appeal has been made—funds have been raised and appropriated—and still greater sums could be collected for this noble purpose. But, alas! we cannot use what we now have—we cannot obtain missionaries. The want is universal. It is felt sensibly in Great-Britain as well as in our own country. But a short time since, letters were addressed to different persons from the Church Missionary Society, stating that they looked anxiously to this country for missionaries, catechists, and schoolmasters—they wished for pious, intelligent, and active men of colour for this purpose, and stood prepared to give them an ample support. The white man, as we are convinced from melancholy proof, cannot endure that climate; and besides, his colour, which is associated with the idea of disease, unfits him for usefulness among most of the tribes. The call then is loud for African missionaries throughout the Christian world. Now, to supply this deficiency so universally and so deeply felt, the African Mission School Society has been projected. It is not intended to interfere with any society already established; nor to take upon itself, in any degree, the direction of missionary enterprises. Its sole object is to select and prepare instruments for them. Its hope is in the present year, to obtain a few pious and intelligent young men of colour, and to educate them with reference to the propagation of the Gospel in Africa. The leading object in

It will be recollected by the readers of the Journal, that a colony of free persons of colour from this country has already been established, under the name of Liberia, in *Africa*; with the fairest prospects of realizing, in relation to the blessings of free government and civilized society, all that its most sanguine friends had dared to anticipate. The equitable principles, on which it has been found that emigration to this colony is encouraged, together with its present prosperous state, have, it is believed, effectually silenced the objections which were at first made to the measure; and left nothing for its friends to wish but the accompanying blessings of the Gospel.—*Charm.*

such a plan of education should be, to fit them to become teachers of the Word of God in simplicity and purity. Learned and accomplished theologians are not needed for this work; but pious, humble, devoted men, deeply instructed in the Gospel scheme of salvation, and familiar with the oracles of truth in our English version—such will make useful and effective missionaries. In addition to this, we would give them a knowledge of the first principles of the useful sciences and arts; viz. botany, mineralogy, surveying, civil and municipal law, and political economy. Nor should the attainment of an adequate manual dexterity, in the performance of agricultural and mechanical labour, be neglected. These qualifications may be of great importance in aiding the native tribes in their approaches to civilization, and in gaining a desirable influence over them.

"If, by the present undertaking, we can prepare a few individuals each year, who can be rendered useful in the great work of renovating Africa, we should think that our society has occupied ground, at present vacant, with a structure, which, however humble, promises to be eminently serviceable to the cause of civilization and Christianity."

After this truly able exposition of the objects and importance of the **AFRICAN MISSION SCHOOL SOCIETY**, we will only add, that this school is already in successful operation at **HARTFORD, (CONN.)**

A CHURCHMAN.

For the Christian Journal.

[For the following "brief notices," which have been sometime lying by us, we are indebted to a valued correspondent, who, we hope, will prosecute the intention, expressed in an accompanying communication, of sending us, from time to time, similar contributions.]

Brief Notices of recent Publications.

"The Clergyman's Companion, containing the Occasional Offices of the Protestant Episcopal Church, with Prayers suitable to be used by the Clergy of the said Church in the Discharge of their Parochial Duties. To which is added, a View of the Qualifications and Duties of the Clerical Office, in a Series of Extracts. The second edition, considerably enlarged. By John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary 2 vols. 12mo." New-York, T. & J. Swords. 1828.

We consider this work a valuable
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acquisition to the clergy of our church, and not to the clergy only, but to the laity also; it being a complete assistant to the former, and furnishing to the latter a collection of prayers for almost every station and circumstance in life. The extracts relating to the qualifications and duties of the clerical office; which occupy the second volume, while peculiarly important to the clergyman and candidate for orders, will be read with great interest by devout Christians generally, whom they will profitably instruct in many important points of their faith.

"An Address, delivered to the Students of the General Theological Seminary of the Protestant Episcopal Church, in the Chapel of the said Seminary, in the City of New-York, on Sunday, the 27th of January, A. D. 1828. By John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, &c." New-York, T. & J. Swords. 1828.

It is scarcely necessary to observe that this address is presented in the same happy and correct manner which characterizes all the writings of Bishop Hobart. One or two short extracts will illustrate this sentiment. The professor is pressing on the students the *preservation and increase of personal piety*:

"I trust that your private rooms are the seats of your intercourse with the Father of your spirits, of your devout meditations on his perfections, especially on the manifestation of them in the great mystery of redemption, and on your Christian duties and privileges. I trust that some time is daily devoted to the *reading of the sacred volume*, not only as scholars and as critics to settle doubtful constructions, to unravel difficulties, to illustrate beauties and excellencies, but in all humility and solicitude as sinners, to find there the light that is to lighten your spiritual darkness, the mercy that is to appease your guilty consciences, the grace that is to renew your disordered souls, the divine promises which are to refresh the path of your pilgrimage, and to conduct you to the fulness of joy in the heavenly mansions of your God. And especially let me hope, that your hearts are often raised from the critical or instructive page, from the walks of relaxation, or of business, from the scenes of innocent social enjoyment."

to your God and Redeemer; celebrating in *silent homage* their perfections; imploring in *secret supplication* their pardon, succour, and direction; and fixing your thoughts, desires, and aspirations on that heavenly home, to which the journey of life is to conduct you, and which will shine with the perfection of divine knowledge, and be filled with the fulness of divine bliss."

Again, urging them to faithfulness in their sacred calling, he says—

"Settle now in your minds, if it be not already settled, the deeply important question—whether the doctrine and prescriptions of our church be agreeable to the commands of God. If, unfortunately, they appear to you not of this character, instantly relinquish your intention of entering her ministry. We shall lament your defection, but revere your honesty. If hereafter, when clothed with her commission, this should become your conviction, remove yourself from her fold. We shall then lament your defection, but revere your honesty. But with what far different emotions must the conduct of those persons be viewed who enter the ministry of our church determined to inculcate and to countenance, or having assumed her ministry, do inculcate or countenance, doctrines and practices alien to her pure and primitive system, and calculated to subvert it."

"The Man of God: a Sermon, preached in St. Thomas' Church, in the City of New-York, at the Institution of the Rev. George Upfold, M. D., into the Rectorship of the said Church, on Thursday, the 6th of March, 1828. By John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary." New-York, T. & J. Swords. 1828.

"What an impression does this title convey of the character, the duties, and the responsibility of the minister of the Gospel!" With this solemn and impressive exclamation, does the bishop commence his exposition of the character of the faithful pastor, to whom might be justly applied the emphatic appellation of the apostle—*The Man of God*. And in delineating this character, arduous and difficult as is the task, the author has been most fortunate. We shall make but one extract.

"At the bed of the dying, what a group does the man of God often behold collect-

ed—the husband clasping the beloved object soon to be torn for ever from his embrace; the wife, in shrieks of despair, calling on the husband not to leave her—the parent commending, in silent agony, his only hope to God; the child, in the bitterness of sorrow, bending to the last blessing of his departing parent—the brother soothing the dying agonies of a sister beloved; a sister receiving the expiring sigh of a brother dearer to her than life. Oh! the spirit of the man of God is melted into grief, and he too weeps. But he forgets not that his is the high office to shed light and comfort on this scene of woe. Sorrow not, children of affliction, as those that have no hope; those that sleep in Jesus will God bring with him; their corruptible having put on incorruption, and their mortal immortality. And thou departing soul—in this last trial, fall not from thy Saviour. Commend thyself to him who is mighty to sustain thee in this the hour of death, in the day of judgment—him, the resurrection and the life, who hath promised that they who believe in him shall never die. To the blest place of the departed he will conduct thy soul; from the tomb of corruption he will raise thy mortal part; it shall put on glory and immortality at the resurrection at the last day; mortality shall be swallowed up of life; thou shalt be for ever with the Lord. Oh! what offices more benign, more tender, more exalted, than those of the man of God at the bed of the dying Christian!"

"An Address, delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States; held in St. John's Chapel, in the City of New-York, on the 27th day of June, 1828. By William White, D. D., Bishop of the Protestant Episcopal Church in Pennsylvania. Published at the Request of the Trustees." New-York, T. & J. Swords. 1828.

Every thing emanating from the pen of the venerable senior bishop of the Protestant Episcopal Church, receives additional interest from the consideration of the purity of a long life devoted to the service of his God, and identified with all the momentous concerns of that church. And we venture to say, the sentiments delivered in this address will not disappoint the views of the reader. We will make but one extract. It forms a note appended to the address. The bishop is speaking of the present season of religious sensibility, and while cautioning against the extravagances so prevalent in what are termed revivals, he declares that

"every minister of the Gospel ought to perceive the duty of availing himself of existing circumstances for the calling of sinners to repentance, and for the extending of the kingdom of the Redeemer in every way in which the providence of God may present an opening."

"The expression 'revival,' applied to religion, being rendered indefinite by the variety of forms in which it appears; there may be propriety, in the author's declaring of his sense of the distinction between the use and the abuse of it.

"Exercises professedly religious, but, manifesting less either of the operation of the intellectual faculty, or of affections marked by the acknowledged graces of the Gospel, than of the excitement of animal organization, and extended principally by the power of sympathy, are not here understood under the term in question. In the New Testament, there are records of occasions, when, from the concurrence of favourable circumstances, there issued excitements of religious sensibility and of disposition to religious inquiry, without the notice of any such accompaniment: as when the Baptist addressed the crowds attendant on his ministry; as when our Saviour delivered to a concourse of people his sermon on the Mount; as when he worked a miraculous provision for the five thousand; and, as when on the preaching of St. Peter, there were added to the church about three thousand souls. If, in exercises so different from any thing found in these instances, there are to be confessed the outpourings of the Spirit; the Christian church must surrender the ministry and the sacraments; which have been denied under such displays as those referred to, and must be distracted by contrary views of the doctrines of grace; each of opposite sides setting up the plea of an outpouring of the Spirit; so different from the effusion noticed in Scripture, which was to guide to all truth.

"Further, if, under such influences, there be disregard of the doing of all things decently and in order; especially, in the Episcopal Church, if there be the introduction of self-constituted ministers, in violation of her prohibition; or if, in congregations under her own ministers, whether in churches or elsewhere, her services are superseded by devotions not recognized in her institutions, to the neglect of those prescribed by her; these are cases, which the address was not designed to favour.

"Independently on these and on all other disorders, there arises, sometimes in a particular neighbourhood, and sometimes pervading a community, increased

attention to those spiritual interests, which ought at all times to be the nearest to the affection. In the excitement of this, there is to be confessed the operation of the Spirit of grace; and, so far as religious affections and holy conduct may be the result, they are what the Scriptures call his fruit; while any extravagances which may accompany them are resolvable into human weakness; and are in danger, from the neglect of prayer, and of watchfulness over the movements of the mind, of resulting in a species of profession, which is not an adorning of the doctrine of our God and Saviour; and which even weakens the hold of moral obligation on the conscience.

"The improvement of any such seasons of grace as those referred to, was intended to be impressed on the minds of the graduates and the pupils."

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 "A Sermon, preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James's Church, Philadelphia, on Tuesday, May 13, 1828. By J. M. Wainwright, D. D., Rector of Grace Church, New-York. Published at the Request of the Board." J. Seymour, 1828.

This sermon is founded upon those excellent sentiments of the Royal Preacher, (Ecclesiastes xi. 1, 2,)—*Cast thy bread upon the waters: for thou shalt find it after many days.—Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.*—And we venture to say, a more animated appeal has seldom been addressed to any religious community. Full of his subject, and fervent in its cause, the reverend author pours out his heart with an enthusiastic ardour, and presents a mass of argument and a flow of eloquence both powerful and interesting.

"Would we aid missions upon proper and efficient principles, we must aid them because they are means appointed by God for taking perishing sinners from a state of condemnation; for introducing the lost sons of Adam into the flock and fold of Christ; for extending the triumphs of the Redeemer over sin, Satan, and death; and for peopling the mansions of the blessed with pure and rejoicing spirits, who might otherwise have been the hateful and blaspheming subjects of eternal condemnation and misery. These are the solemn and overwhelming considerations which present the cause of missions in all its extended importance, which connect it with the awful sublimities of a future world.

and which, therefore, are best calculated to rouse the attention of beings acting on their responsibility as immortal."

It is, however, the cause of foreign missions, and of Africa particularly, which is chiefly advocated in this very excellent "*Plea for Missions*." And although there may well be a difference of opinion among Christians as to the propriety or expediency of applying our resources to the aid of the foreign missionary cause, while so much remains to be accomplished at home, yet we are not disposed either to controvert or to concede the point. We candidly acknowledge our preference for the home cause, but at the same time are perfectly willing that others should exercise the like liberty, and direct their benevolence to the channel by them preferred.

"A Discourse, on the Occasion of Forming the African Mission School Society, delivered in Christ Church, in Hartford, Connecticut, on Sunday evening, Aug. 10, 1828. By J. M. Wainwright, D. D., Rector of Grace Church, New-York. Published at the Request of the Directors of the Society." Hartford, H. & E. J. Huntington, 1828.

The title of this discourse shows upon what occasion it was delivered. The school was formed at Hartford on the 7th of August last. Its object is "the education in this country of coloured persons as missionaries, catechists, and schoolmasters for the African colonies." In behalf of this charity, which we are disposed to look upon as a very efficient mean towards promoting the great object in view, Dr. W. has again presented an appeal, ardent in spirit, and strong in argument. We shall make but one extract. Referring to the Gospel light which now rejoices the islands of the Pacific and the South Sea, and under whose blessed influence India revives,—animated too with the prospect that his countrymen "will resolve that Africa shall no longer dwell in darkness,"—he proceeds:—

"As a citizen of this country, I can look at Liberia, and rejoice at the beneficial influence which the prosperity of that colony is destined to exercise upon our coloured population. As a citizen of

the world, I can rejoice that another continent will soon be added to the domain of civilization. But as a disciple of Christ, I can infinitely more rejoice that the Gospel is there advancing: I see it carried swiftly along the coast of Africa; I see it penetrating the remotest deserts and forests of that benighted continent. I see it demolishing cruel and degrading superstitions, overthrowing the altars of Moloch, and carrying in its progress peace, and virtue, and happiness, to regions where brutal ignorance and vice now bear away. In this view, I can almost forget my abhorrence of slavery. I can almost feel reconciled to the thought, that our forefathers unjustly and cruelly tore these hapless people from their homes, and brought them to our shores. If we can send them back with the Gospel of Christ, and thus give them, as a reward for their extorted labours and long continued sufferings, the pearl of great price, our guilt will be lessened, and our condemnation will be taken away."

For the Christian Journal.

REMINISCENCES—No. IX.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts,

SOUTH-CAROLINA.

"THE Rev. Mr. Hasell was sent to the parish of St. Thomas in 1709. He had been formerly employed by the society as catechist in Charles-Town; which office he discharged with diligence. The first church built here (now used for a chapel of ease) was called Pomkinhill church, from a rising hill of that name, on which it was built; it is situate near the river side, made of cypress wood, 30 feet square, erected about the year 1703, at the charge of the neighbourhood, and by the particular assistance of Sir Nathaniel Johnson. But the parish church of St. Thomas was built of brick, situate on a neck of land on the north-west of Wandoe River, and south-west of Cooper River; in pursuance of an act of assembly made in 1706. The foundation of this church was laid in 1707, and the building finished the next year; Mr. Hasell was the first minister of this church, elected by virtue of the above mentioned act."

"The district of Orange Quarter is

a French settlement, but in the first division of the country into parishes, was part of St. Thomas's parish; few of the people attended service in the English church for want of the language. The major part of them usually met together in a small church of their own, where they generally made a pretty full congregation, when they had a French minister amongst them; they were poor, and unable to support their minister, and made application to the assembly of the province to be made a parish, and to have some public allowance for a minister episcopally ordained, who should use the liturgy of the church of England, and preach to them in French. Accordingly, they were incorporated by the name of the parish of St. Dennis, till such time as they should understand English. They have now a pretty good church, built about the time St. Thomas's was, and never had but one minister, Mr. Lapierre.

"In the year 1705, the Rev. Mr. Dun was sent to St. Paul's parish, in Colleton county. A small but convenient brick church was erected about the year 1708. It is built on a piece of land given by Mr. Edmund Bellinger, a gentleman of that parish."—"The Rev. Mr. William Tredwel Bull was appointed missionary there in 1712. He demeaned himself with prudence and civility, and was so diligent in all parts of his pastoral care, that the church considerably increased; and the flourishing condition of it at present is much owing to his labours. In the year 1721, the vestry laid a petition before the general assembly, setting forth—"That the number of the inhabitants, and of the members of the church of England, was so much increased, that their parish church was too little for them, and that for want of room, some were forced to stand without the door, and others hang at the windows; and that having agreed among themselves upon the necessary enlargement, they found it would cost considerably more than £1,000, when completed with such decency as becomes the house of God; that they were willing to contribute to their utmost, though many of them had been

great sufferers in the Indian war, and scarce able to build their own houses destroyed in that war." The general assembly very generously allowed £500, and the people very liberally and cheerfully subscribed £1,000 more, Carolina money; with which they made a very neat and regular additional building to their church. Mr. Bull continued, till the year 1723, very successful in the discharge of the duties of his function, and happy in having the love and esteem of his parishioners. He was obliged to return to England on account of some family affairs, and having resolved to continue here, was, in consideration of his services to the church abroad, promoted to a benefice here in England. In the year 1724, the society sent the Rev. Mr. David Standish missionary to this parish; he entered upon the duties of his function with diligence, and behaved himself so as to gain the esteem and love of his parishioners. His congregation increased, and several grown persons desired and received baptism. He extended his labours to other places, where there was no minister; particularly in Edisto-Island, where a large number of Churchmen and Anabaptists used to meet him. The people of his parish made an additional building to their church, and were so much satisfied with their minister, that in the year 1727, they purchased a glebe for him, of 400 acres of land, joining to the church, and very pleasantly situated on a large river, about 20 miles distant from Charles-Town, with a house upon it, and some other necessary buildings; Mr. Standish continued diligent in all parts of his office till the year 1728, in which he died.

"The inhabitants of Christ church parish had not a missionary sent to them until the year 1711. However, that the people might not be left destitute of having divine worship celebrated, the reverend the clergy neighbouring to this parish, Mr. Commissary Johnston, Mr. Maule, Mr. Hasell, missionaries from the society, and the Rev. Mr. Lapierre, gave each a sermon monthly at this church, until the society appointed the Rev. Mr. Gilbert Jones their missionary there. The

foundation of Christ church was laid in 1707, and the public allowance of £333 was expended, but the building was not completed in 1712, when Mr. Jones came to this parish. Upon his being elected rector of this church, the parishioners petitioned the general assembly for a further sum toward finishing their church; £200 more was given, and the parish raised among themselves about £67 more, with which they finished their church, bought 100 acres of land for a glebe, and built a convenient house and kitchen, at four miles distance from the church. Mr. Jones set about the duties of his function with great diligence and earnestness; and as the people had been long without a resident minister, there were many grown children and persons of age unbaptized. He persuaded them to bring their children for baptism, and soon after his being settled there, received into the church 136 children, besides seven grown persons; though the number of housekeepers then was but 103. He used also great pains to persuade the masters and mistresses to assist in having their slaves instructed in the Christian faith; but found this good work lay under difficulties as yet insuperable. He wrote thus concerning this matter:—‘Though labouring in vain be very discouraging, yet (by the help of God) I will not cease my labours, and if I shall gain but one proselyte, shall not think much of all my pains.’ He was not only very laborious in his cure, but out of a kind regard to the poverty of his parishioners, occasioned by the Indian war, he declined taking any contributions from them, lest some unsettled persons might think their religion too dear, and therefore forsake it. He contracted several fits of sickness by his constant application, and so impaired his constitution, that he was obliged to ask leave from the society to come to England; the society consented, and he returned home in 1721, and continued here in England.

“The society sent the Rev. Mr. Pownall in his room; he arrived there in November, 1722. He acquainted, about two years after, that the number of his parishioners was 470 free born,

and that there were but few dissenters among them; but there were above 700 slaves, some of which understand the English tongue, but very few knew any thing of God or religion. The people were very sober and industrious; he had a full congregation, and above 30 communicants, and had baptized several grown persons. Not long after, having some affairs in England, which required his presence, he returned from his parish, and continued here. This parish is at present without a missionary, but the society have agreed to send one in a little time.

“The church of St. Andrew’s is situate about 13 miles distant from Charles-Town, on the south side of Ashley River; the parish extends about 21 miles in length, and seven in breadth, and contains about 180 families. The Rev. Mr. Wood was the first minister they had; a very deserving man, as Mr. Chief Justice Trott acquainted the society: he entered upon this cure in the year 1707, but died soon after: the parish was long vacant. The Rev. Mr. Taylor was appointed missionary there in the year 1711; but there arose some contentious disputes at first, and afterwards an unhappy distaste between him and his parishioners, that he was desirous to be removed. He accordingly removed to North-Carolina with the society’s permission in 1717. About this time the Rev. Mr. Guy, who, after the desolation of his parish (St. Helen’s, Port-Royal) in the Indian war, had been sent missionary to Naragansett, in New-England; returned upon account of his health to Carolina, and was soon after settled at St. Andrew’s instead of Mr. Taylor. He made amends by his prudence and courteous demeanor for the disobliging conduct of his predecessor. His former behaviour had gained him the general esteem of the people in the country. The vestry of this church, therefore, upon his arrival, invited him to settle with them; as he had no parish, he accepted of their very kind offer; and the society allowed of his being fixed there, upon the vestry’s request, joined to his own. He continued to perform his ministerial office with good diligence and success. This church was built of

brick, about 40 feet long, and 25 broad; there was a burying place contiguous to it of about three acres. A small boarded parsonage house was built, about a mile distant from the church, and 26 acres of glebe land bought for the minister; but there hath been since made an addition of 60 acres of good land to this glebe, about the year 1727. Mr. Guy was not only careful in his own cure, but extended his labours to some other places remote, where he preached, administered the sacrament, and baptized several children, and some grown persons. He had such audiences generally at the house where he preached, that the people finding it too little to hold them, began to raise a subscription for building a church. The parish church, in the year 1722, became too small to hold the congregation; the people therefore agreed to enlarge it, and presently subscribed £500. The commissioners appointed by the vestry agreed with workmen, and prepared materials for building; and the general assembly of the province, the more to encourage them to go on, ordered the public receiver to pay out of the treasury the sum of £400, because the subscription money of the parish was not sufficient to defray the charges. The church, as now enlarged, is in the form of a cross, begun in the year 1723, and since carried on by the contributions of the parishioners."

From the Episcopal Register for October, 1828.

An Address to the Thirteenth Convention of the Protestant Episcopal Church in the Eastern Diocese, held at Bellow's Falls, in Vermont, September 24th, 1828.

BEING permitted, through the Lord's patient goodness, thus to meet you again, I proceed to lay before you some account of my official performances during the year past, and of the present state of the churches under our care.

Those which, since we last met, I have visited, including some few which, the Lord permitting, I hope very soon to visit, are, or will be, all in Rhode-Island, excepting St. Paul's, in Wickford; all in New-Hampshire, excepting Holderness; and in Maine, with the exception of Gardiner. In Massachusetts, all but those in Bridgewater, Salem, Marblehead, Newburyport, Lanesborough, Otis, Blanford,

and Lenox. In Vermont, all without exception.

The rule, which from the first I have adopted, is, that every church, however remote, shall be visited once in two years; and more than two-thirds of the whole have I been able to visit every year. Were I released from the care of a parish, or if my pecuniary resources would admit of my employing an assistant in it, my duty certainly would be to go through the whole diocese every year. In such visits, the bishops in our country, and perhaps every country, are the most profitably employed. Others can write as well, and preach as well; but no others can so profitably perform these apostolic labours. And while we profess to be successors of the apostles in our office, we ought to be like them in our labours.

The number confirmed is 232, which may seem to be small; but our parishes are also small, a few excepted; and none are encouraged, and we believe very few are permitted to come to this rite, who, so far as man can judge, are not truly pious. Evidently the same qualifications are necessary for confirmation as for adult baptism: and for the Lord's supper.

During the year, Orange Clark, Joseph H. Rice, James H. Tyng, and Benjamin Hale, have been received as candidates for holy orders. The General Theological Seminary is an institution wise and useful. I was among the first to bring forward the motion for its establishment; and hope, while I live, to be among its supporters. But, as must have been expected, it diminishes the numbers of our candidates, and causes a loss to this diocese of some of its most promising young men. The advantage of such a seminary must of course be far greatest to the diocese in which it is located. But we ought to banish from our minds all local prejudices and party feelings—to view our church as one, and rejoice that it prospers in any place. Yet we are allowed to love ourselves as well as we love our neighbours; and we must not neglect those who are under our more immediate care. Whether a seminary for instructing our candidates in this diocese be practicable, or, all things considered, expedient, I shall not venture even to give an opinion: but it is our duty, so far as it may be in our power, in some way to induce more of the young men, whom we bring forward to the ministry, to labour in this diocese.

The names of those who have been ordained deacons are, William Horton, James Everett, and Norris M. Jones; and of those advanced to the priesthood, the Rev. Messrs. Richard Peck, Moore Bingham, Lewis M'Donald, Joseph H. Coit, Thomas W. Coit, and George Richardson.

The Rev. Messrs. Robert B. Drake, Joseph H. Coit, George Griswold, Moore

Bingham, and Benjamin B. Smith, have taken letters dimissory from this diocese; we have also several of our candidates, and have removed to other parts.

The church in Gardiner, in the state of Maine, has been vacant during the year past; but happily the Rev. Mr. Mott, who, on account of ill health, had left this diocese, has so recovered as to return and take the charge of that parish, into which he has been recently inducted. The Rev. Lot Jones has also returned to this diocese, with the requisite testimonials.

On the 20th of November I consecrated the new church in Saco, of the same state. It is a handsome edifice, and was in a short time erected by the active and praiseworthy zeal of the newly formed parish, who have uniformly manifested a reasonable and decided attachment to the order and worship of our church, and are likely to become one of our most respectable parishes. Their persevering zeal is the more remarkable, from the consideration that they have not yet succeeded in settling a permanent ministry among them. The Rev. Mr. Potter officiated a while there, much to the acceptance of the people; as did also the Rev. Mr. Fuller after him; but they have both left this diocese. It is very desirable that some one should occupy that station soon as possible.

The Rev. Norris M. Jones has been some time employed as a missionary in Maine.

On the 25th of June last, I was at the dedication of the new church, called St. Andrew's, in Hopkinton, New-Hampshire. In addition to other favouring circumstances, a respectable number of our clergy attended, and a large congregation of people. The next day the Rev. George Richardson was admitted to the order of priests. The sermons, and sacraments, and other services, were, it is believed, through the divine blessing, profitable to those who were present. The church is a very neat and substantial stone edifice, erected in a style which does honour to the liberality, and taste, and pious zeal of the small parish, by whom, with some foreign aid, it has been built. The ladies of that parish, though few in number, have formed two missionary societies—the one foreign, the other domestic.

Immediately after our last convention in Claremont, I proceeded to visit the churches in Vermont. I found the new parish in Woodstock going forward with vigour and zeal. Their new church, the Lord permitting, will be set apart for its sacred use on Sunday next.

In Bethel, the parish, with their accustomed piety and zeal, have built a very convenient house for the use of their minister, in which the Rev. Mr. Clap resides—his services being now divided between Bethel and Woodstock.

In Berkshire, on the 4th of October, the Rev. Richard Peck was ordained priest. His labours in that part of the state appeared to have been very much blessed; of which we had pleasing evidence in seeing 45 persons, with much appearance of sincere devotion, come to confirmation: In Fairfield also, on the 7th, the Rev. Moore Bingham was ordained priest; but he has since left his parishes, Sheldon and Fairfield, which are now vacant.

The church in St. Albans, under the pastoral care of the Rev. Mr. Nash, is flourishing, and his labours there are blessed. The Lord will not forsake a people who do so much for his honour as that little flock has done.

In Shelburne, on the 10th, the Rev. Lewis M'Donald was likewise advanced to the order of the priesthood; and was soon after instituted as minister of that parish, which the Rev. Mr. Clap had previously resigned.

On the 14th, the beautiful stone edifice in Middlebury was consecrated to God's holy worship, by the name of St. Stephen's church. The services in all respects of interest and solemnity, and we trust of profit, were not behind those on other like occasions.

In Arlington, on the 18th of the same month, (October,) the Rev. Joseph H. Coit was ordained priest. He also has left that parish vacant, and has taken a dismission from this diocese.

In Rhode-Island there has been no material change. The Sunday schools there, and so far as I have ascertained, generally in the diocese, are increasing and becoming more useful. The success of these, as also of Bible classes and other institutions of recent date, are a very great encouragement to extra exertions in teaching the Gospel, and giving youth especially a knowledge of Christ. We naturally very much incline to formality in religious duty, and to content ourselves with doing what decency requires, and others have done before us. Evening lectures have, in some places, been established with very good effect. In villages and towns, these, when prudently managed, are highly beneficial: they give to many an opportunity of hearing the word of God, whose situation in life, in a great measure, debar them from the more regular seasons of public worship.

In Massachusetts, the Lord continues to smile upon our labours; and the churches, with some few exceptions, are prosperous. The most affecting of these exceptions is that in Cambridge. It has pleased the Lord, as you well know, to remove from them, and from the world, their worthy minister, the Rev. George Otis. From his learning and talents, and increasing piety and zeal, our hope was that he would be long and eminently useful in the ministry.

But the Lord seeth not as man seeth. In this very mournful event he warms us, who, through his patient goodness, yet survive, to be more diligent, and "also ready." The state of that church, which by his death is left vacant, should be much in our minds and our prayers.

The church in Marblehead continues vacant; but we ought still to hope and to pray that the Lord may yet smile upon that parish, which has been often disappointed and much discouraged. No people who perseveringly trust in God, and sincerely endeavour to do his will, and obtain his blessing, will be forsaken. The parish of Trinity church, in Boston, have taken down that venerable house of prayer, where they have so long offered up their religious homage, and are engaged in erecting another—a work in which we must all rejoice; though our joy is mingled with some painful associations. The Rev. Mr. Doane has been elected assistant minister in that church—has accepted the invitation, and some time since commenced his labours. As the respectable pastor of that church enjoys good health, other churches more destitute will be, and already are, benefited by Mr. Doane's labours.

By the great liberality of a few, and chiefly of one gentleman, a new church is building in Sutton, at the place called Wilkinsonville; and to the same individual, whose praise should be in all our churches, are we indebted, that the Gospel has been, for two or three years, preached in that place. In several of our towns, churches are much needed, and in some, we hope, may soon be erected. In Taunton, I have much pleasure in adding, the work is begun; and the Rev. Mr. West (through whose pious efforts, aided by the liberality of several very respectable gentlemen, the business has been commenced) is about to return into this diocese, to take the parishes of Taunton and Bridgewater under his care. The latter of these is small and weak; but it increases, and the people are entitled to great praise for persevering zeal. To encourage them, several clergymen of the state generously volunteered their services to supply them through the summer, till about this time, when it is expected Mr. West will arrive.

While our clergy profess such zeal for God, we may with great confidence hope for his blessing. A church in Taunton will, in all human probability, be a valuable acquisition, and highly advantageous to that beautiful and fast growing village, and to an increasing population all around it; among whom, it is reasonable to believe, many will deem it a great blessing to have access to our apostolic ministrations. All the aid which we can give them in this noble work, should be readily and gladly bestowed.

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Of the other places where church edifices are much needed, I would commend to the particular attention of our people, Northampton and Springfield. Churches in those towns especially, would be of peculiar advantage, not only to our communion, but, we trust, to the general interest of religion. The present is a time when the providence of God seems particularly to call us to make great exertion to establish the church in this diocese, and especially in Massachusetts, on a permanent and very respectable foundation. Many opportunities in times past for building up the walls of Zion have been lost. Let it not be so again. Let us "strengthen the things which remain;" and bless God that, our past negligence notwithstanding, so many things of a favourable nature are yet remaining.

The Rev. Mr. Muenscher now officiates in Northampton, the Rev. Mr. Tappan in Hopkinton, and the Rev. Mr. Horton in Leicester. The Rev. Mr. Parker, employed as a missionary in the western part of the state, resides still in Lenox. By his labour and care, through the blessing of God, a new society has been formed in Otis, with pleasing prospects; and there he officiates a part of the time.

In Blanford have been for many years a few Episcopalians under very discouraging circumstances; but through God's blessing they have continued to the present time, and have wisely established a little fund; and for some time past the Rev. Mr. Humphrey has bestowed upon them a part of his labours. Blanford is near Otis, and in the two parishes a clergyman might be wholly and very profitably employed.

In Great-Barrington the Rev. Mr. Gilbert labours in season and out of season; and the blessing of God, as we might expect, has accompanied his great exertions; and that large parish, which has been somewhat broken and diminished in years past, is recovering, we hope, its former prosperity. Mr. Gilbert's parochial report, however, was made to another diocese, and not to me.

The small parish in Ashfield have, through great exertion and some foreign aid, finished, or nearly finished, their church; and it is expected that on Friday of the next week, it will be solemnly dedicated to the holy use for which it is erected. A minister resident among them is much needed, and till that can be effected, it is a happy circumstance that the Rev. Mr. Strong officiates there one Sunday in each month.

The zeal manifested in our last convention to promote missionary exertions, was highly gratifying; as was particularly the request that I should employ a clergyman to visit our churches, and endeavour to excite a missionary spirit. Though with

much regret I must inform you that our clergy have been so engaged in their respective stations, that one suitable for such a mission, who could undertake it, has not yet been found, we ought not, in my judgment, to relinquish the object. If we persevere, it may please the Lord in his own good time to give us success.

With the request that I would authorize some form of prayer for a "Public Fast," I have, according to the wisdom given me, complied.

In this diocese, comprising several states, and the most of our churches poor and so remotely distant from each other that our clergy are never all together, I deem it highly important that we should have some religious journal of our own, by which such information and instruction may be conveyed to all our people, as shall be best adapted to their case and need. I mention it from the apprehension that the one which we now have may soon be discontinued.

We have occasion for gratulation and praise to God for the progress of his kingdom in this sinful world. Among Christians generally, learning and the knowledge of the Scriptures are evidently increasing. On the one hand, enthusiasm is more and more tempered by rational piety; and on the other, the form of godliness is more enlivened by its power. Serious Christians generally are becoming more sensible of what are the true principles of their holy faith; and they better distinguish what an apostle calls the "gold, and silver, and precious stones" of religion, from its "wood, hay, and stubble." They who have been acquainted with the church for the last thirty, or even twenty years, must have noticed this remarkable change in the style of preaching, in the comparative regard for the distinguishing doctrines of the cross, and the spirituality of religion; and in a holy, disinterested zeal for imparting the knowledge of Christ, and the saving truths of his Gospel, to all who are *sitting in darkness*, and are *without God in the world*. In our own country, at no other period has this change been so rapid, and so apparent, as during the year or two last past. It is particularly pleasing to contemplate the change in this diocese. When, eighteen years since, it was organized, true church principles (with a few exceptions) were far less regarded. The doctrines of the reformation were not so generally and suitably enforced; and it is certain that the authority of the church, and of our General Convention, were held in much less estimation. How great since has been the change in the increase of our numbers, the union of our churches, and the correctness of our principles! If we bring into view (what to judge accurately we must do) the comparative increase of population in the different states, our in-

crease, in the number of our clergy, and churches, and communicants, has been greater than in any other of the northern or middle states. The union of our churches, without interruption, has been, and still is increasing; party distinctions are happily scarce known amongst us; and they should be considered as our enemies who would introduce them. The true principles of the Protestant Episcopal Church can, I verily believe, in no part of this world, be found in greater perfection than in this diocese. It is delightful to see the reverence which our clergy and people now generally have for the order and worship of the church, and for the General Convention. I cannot sufficiently express my thanks to the Father of Mercies, and the Head of the Church, that especially we have in this diocese a body of clergy so decidedly attached to the Episcopal Church, and so zealous in support of its distinctive principles, without any leaning to popery, or abandonment of Protestant principles, or neglect of evangelical truth.

But while we offer the just tribute of praise to God for so great a blessing, let us not deceive ourselves in a vain confidence of boasting; nor, because in these things we are much better than in times past, suppose we are all which we ought to be. We, of the Episcopal Church, are indeed too much given to *commend ourselves*; and we may even fear that the cant of sectarianism is growing upon us. A habit of complacency in thinking and speaking of our orthodoxy, and the superior excellence of our ecclesiastical system, naturally leads us to put too much confidence in our profession, and to be so satisfied with ourselves as to make less improvement. Let us not forget who it is that makes us to differ from others; and that for all which God gives us we are accountable to him. If in religious privileges we are indeed more blest than other Christians, we are also more sinful; and more to be condemned than other Christians, if we do not also *as much excel them* in the fruits of the Spirit, and a zeal for God. We cannot be the best friends of religion, except we are the most willing and most forward in promoting its general interests; nor the best friends of the church, if we are not the most active in doing that which will best increase the number, and faith, and piety of its members. Our Lord's rule is, "By their faith ye shall know them." Truly to love him, is to believe his word and do his work.

We may say, I think with truth, that there is no criterion of a pure zeal for God more sure than a missionary spirit—an ardent desire to impart the knowledge of Christ, and the salvation of God to our fellow men. We may, from various worldly views, or from motives not purely religi-

ous, be zealous for the increase of religion in our own parish, or state, or diocese, with which our interest, or fame, or party feelings may have particular connexion. But if we are willing to cast our bread upon the waters—if we will spend and be spent for those who will make us no return of worldly good, it is among the best evidences that the love of Christ is perfected in us. And this love, we humbly trust, is increasing among us. Foreign missions have heretofore been unpopular among our people, and very many have strongly opposed them: but a remarkable change is evidently in operation. That we should be sincere believers in Christ, and yet feel no deep concern for the conversion of the heathen, is a strange inconsistency. And of all Christians, Episcopalians, considering what they profess, and even boast of, are the least to be excused for neglecting this labour of love. It is remarkable that (as experience has shown) nothing so tends to awaken a pure zeal in the Christian's breast, and of course to promote his own salvation, as to engage in missionary efforts. And the common objection that our efforts are all needed at home, is really favourable to foreign missions: for reason teaches us what experience has confirmed, that those who do most for foreign missions, will do most at home. They who have such sincere desire to honour God and do good to men, are the least likely to neglect their friends and neighbours. This, therefore, that we may save ourselves as well as others, is one chief reason of my dwelling often and much upon this subject, and endeavouring to convince our people of the importance of bearing their just part in evangelizing the world—in diffusing light, and liberty, and civilization, and all the arts and comforts of life, with the knowledge of God, and the hopes of immortality among the inhabitants of this terrestrial world. Unbelievers, with cold or faint-hearted Christians, may deride the idea, or think it impracticable: but the work has already commenced—its progress, though slow, is sure—it moves forward with accumulating force and increasing velocity—and, as we believe, it *will* go forward—neither the powers of the earth, nor the gates of hell, shall be able to arrest its progress!

Let us then continue to form missionary societies, and to support those already formed; and especially that which is patronized by our General Convention. Little, we know, has by that society been done; but this is chiefly because little has been contributed to its funds, and because so many of our people have been opposed to foreign missions. But few of us have bid them God speed. We have not, as we ought, even prayed for their success; we have not manifested a desire that the world should become Christian. God will

not bless us at home, while we love him in word and tongue only: we ought to expect that our numbers will continue comparatively few, till we have more zeal for the increase of the Redeemer's kingdom. And how inconsistent is our claim to be accredited as eminently the successors in office of those apostles whom Christ commanded to *preach his Gospel to every creature*, whilst we, of all Christians, are the most negligent in obeying that precept!

I am sensible that many of our people have contributed, and perhaps still contribute, to support the missions of other denominations. Glad we are that the love of Christ rules in their hearts; and we ought to rejoice and bless God that the Holy Scriptures and the doctrines of Christ are spread abroad by any Christians. But have we no wish that the thousands and myriads who are converted from the heathen world, should know something of Episcopacy? Are we so attached to our distinctive principles, and yet so indifferent whether Christians of other countries shall have opportunity to know them? The true cause of this is not the indifference of our people to the interest of our church; but other denominations have more active zeal: they call on people to contribute, while we neglect to do it.

It is often, we know, asked, Why, if we are much in earnest, we have not a society for foreign missions, separate from other objects? In this work we must go forward as we are able. Because we cannot at once keep pace with those who have gone on before us, shall we therefore not move at all? When we brought forward our motion in General Convention for a foreign missionary society, the opposition was so powerful it could no otherwise be carried but by attaching it to one for domestic purposes. Both objects are excellent, and let us yield to those of our brethren who will not yield to us. Let us promote the two objects in union. Many of us believe that more would be done, and better, if they were kept separate; but let us do what we can as it is. The time probably is not far distant when there will be one, and perhaps more than one, for foreign purposes only. We have before us the excellent example of the English church, which fosters in her bosom three very large and very noble societies, all highly patronized—all engaged, and two of them at least *wholly* engaged, in propagating the Gospel in foreign parts: and which of them is the most useful, is not perhaps an easy thing to decide. Very little inconvenience results from such division of their pious labour; and no one can reasonably doubt but by the three, twice as much is effected as would be done by any one of them singly. Let us, as we love religion, and love the church, keep clear of that spirit of selfishness and jealousy which is

disgraceful to humanity, and inconsistent with our religion. "The love of power," which is generally thought to be the fault of Episcopalians, is certainly the fault of our nature. They who indulge it would rule in every thing, however minute; they would *forbid* those who *walk not with them even to cast out devils in the name of Christ*. They "rejoice" not that "Christ is preached," though ever so "sincerely," if the preacher do not, in the minutest things, agree with their peculiar notions. Some, we may fear, who pass for pious, zealous Christians, had rather that mankind should remain in their sins, than that those whom they dislike should be the instruments of changing their hearts and bringing them to Christ.

Let us, in all things, follow after that charity which is the bond of perfectness. Even different sects should not view each other as rivals—still less as opponents—but as all labouring in the same good work, each according to his knowledge, and faith, and sense of duty. We, like others, must and ought to labour in that way which we verily believe to be most agreeable to the truth of God's word, and the usage of the primitive church. The points in which we differ from some of our Christian brethren are few in number; but we deem them important—especially the three orders of the ministry—the rite of confirmation, and the utility of a well composed liturgy. Respecting these, we are constrained to differ from many Protestants. And while we thus continue in some things to disagree, it is better for the general good that the labours of each denomination should be distinct and separate. The great evils to be feared, and what should most religiously be avoided, are the animosities, sectarianism, and party spirit which divisions so naturally produce. We can easily perceive the divine wisdom in permitting the church to be divided into sects, to counteract the still worse evils of formalism, ecclesiastical tyranny, infidelity, love of the world, and coldness towards God, which in times past have so deplorably prevailed. In proportion as greater numbers become renewed in heart, and awakened to righteousness, Christians will be more united. In the mean time, even our division, if we make the best of it, may be turned to good account; indeed, to a very great extent, the emulation it excites supplies the place of better motives in producing good—especially "Christ is preached," and let us therein with St. Paul rejoice. And let us not be high-minded, but fear. Knowing that none can be more liable than ourselves to err, let us not be extreme to mark what is amiss in our brethren, nor censure others for small things. And though we have been so highly blest with union and peace, let us remember that the enemy is ever wake-

ful, and every ready, *while men sleep*, to sow the seeds of discord. So far as we happily do agree with others, as for instance, in giving the Bible, we may and we should unite.

The more we become acquainted with the principles and the institutions of our church, the more must we admire its spirit and its wisdom. That there should be no difference of opinion respecting the meaning, or intention, or expediency of any thing, is not to be expected: should such difference exist, we are to practise mutual forbearance. If we are faithful in our prayers, the rulers of the church will not be permitted greatly to err. And all the institutions of the church let us carefully observe, according to their true spirit and intention, neither on the one hand attempting to evade, or explain away what the church evidently requires; nor, on the other, extending its restrictions beyond their true sense and meaning.

There are other two extremes in which we naturally and too often err, injurious to piety and peace. The one is undue reliance upon religious rites, or ascribing too much efficacy to the outward, regular ministration of the Christian ordinances, independent of the faith and piety of those who perform or receive them. The other is, too little reverence for the sacraments and other institutions of Christ and his apostles—placing undue reliance upon inward feelings, and what is (not very properly) called experience. These are the *Scylla* and *Charybdis* of religious life. Thousands and millions thus turn to the right hand or to the left. They are perils to which we, of the Episcopal Church, with all our best intentions to steer a middle course, are much exposed. The institutions of our Saviour, and the two sacraments especially, cannot be too highly revered and regarded; nor to the inward faith and affections of the heart can we attach too much importance. The danger is, that the one or the other will be too much neglected. God has joined them together, and it is at the peril of his soul that man ever parts them asunder. "Except ye be born of water and of the Spirit, ye cannot enter into the kingdom of God."

In executing the office committed to my care, it has certainly been my endeavour to pursue that middle course, in regard to these and other points, which our beloved church, seemingly by inspiration, has marked out for the guide of her children. But no one is more liable to err, none can more need, nor more sincerely desire, the advice and the prayers of all Christian people. Nor am I wholly insensible that our Saviour requires of one in my station more than of others to "be the servant of all"—to be more humble, more laborious, and in all things more devoted.

to the service of the church and the preservation of its purity, and the general interests of religion. If I err, as no doubt I often do, let me be reminded of it; as also of duties which I neglect: and chiefly, if there be any thing which I can do for the honour of our divine Master, and the good of his church in this diocese, which shall occur to this convention, I intreat that it may be communicated to me.

But it is required of all stewards that they be found faithful; and of immense concern is the stewardship committed to our trust. How we shall best discharge this trust, and be prepared for that account which we must all soon, and I soonest, render to him whose servants we are, is a subject well worthy of the profoundest deliberation. For such deliberation we are now convened; and that the spirit of wisdom and understanding—the spirit of counsel and holy zeal, with the spirit of knowledge and “true godliness,” may be now and ever with us, the Lord mercifully grant for Christ’s sake.

ALEXANDER V. GRISWOLD.

Remarks on the above Address.

We feel compelled to make a few remarks on two passages in the above address. The first is the following:—“We, of the Episcopal Church, are too much given to commend ourselves; and we may even fear that the cant of sectarianism is growing upon us.” Upon what data the bishop formed this sweeping charge we know not. We humbly conceive, on the contrary, that there is scarcely a denomination less prone to commend themselves, than our own. Certainly we are not conspicuous for urging claims to superior piety, and for that indirect mode of spiritual boasting which consists in saying hard things of the want of grace and the power of godliness in others. And yet we conscientiously believe that the proportion of sound, substantial, operative piety is not less in our’s than in any other communion. If by *commending ourselves*, be meant speaking well of our church, we think that it may be allowed us so to do, with a warmth and frequency naturally connected with a deep and sincere interest in the subject, without incurring censure. We plead not for an imprudent, ill-timed, or irrelevant introduction of this or any other topic; nor for giving it any greater portion of our attention than its importance fairly demands. Nor do we think that a disposition to these ends is by any means so prevalent among us as to justify the general expression “we of the Episcopal Church;” and thus to sanction unwarranted prejudices injurious to our communion. But out of the abundance of the heart let the mouth be allowed to speak. Let it be permitted to those who conscientiously believe that the Lord hath done great things for us in providing us with a church, so primitive and scriptural in its organization, so animating, excellent, and truly evangelical, in its worship, and provided with such effectual guards against encroachments on the faith and order of the Gospel, to delight to dwell on this his so great loving kindness, to speak of the ex-

cellencies of so precious a gift, to endeavour to gain for it more and more, the esteem and affection of those who are blessed with it, and commend it more and more to the approval and acceptance of Christians generally. It is not simply or mainly for its preferable form or order, as such, that we would wish to commend our church, and to encourage and aid, in every way, a diligent study, and a due appreciation, of all that is peculiar to it. But it is because we believe, that in its whole system, it is the very best and most efficient friend which the Gospel has in our land; because we believe that in its communion men come nearer to that blessed state of the church when the multitude of them which believed were of one heart and of one mind, and continued steadfastly in the apostles’ doctrine and fellowship; because of our conviction that connected with its appointments, the truth as it is in Jesus is the most safely deposited, and most effectually secured against deterioration, the admixture of error, and the substitution of heresy; and because we think that it affords the fullest preservation of the worship of the Gospel against the deformities, and the demoralizing influences, of confusion and fanaticism. Let not, then, those be severely judged who, for the love they bear to Christ and his religion, delight to dwell on the excellencies of so precious a gift. Let not, especially, a voice be directed from the high places of our church against those who, in this age of spiritual libertinism, would, by all means consistent with truth and charity, exhibit the peculiar and unrivalled connexion between our church and the Gospel; increase and confirm the attachment of its members; and invite in its behalf that inquiry, on the part of others, which is all that it asks in confirmation of its claims to their respect, affection, and adoption. A general favourable impression with regard to our church as one among orthodox and evangelical sects, is not all that the true churchman should wish. His heart’s desire and prayer to God, and his consequent sincere and zealous effort, should be, that it should be known and appreciated as sustaining among Christian societies, a pre-eminent rank, and distinguished by characteristics, favourable to the pure system of evangelical faith and piety, not only unsurpassed, but unrivalled. Let it, then, be allowed him, when he would contemplate for himself, or recommend to others, the Gospel scheme of grace and salvation, to give to the guards which his church has provided for the truth as it is in Jesus, and to the divinely appointed means and pledges of his mercy which she possesses in her ministry, sacraments, and services, an attention, and an importance, proportioned to their actual and to their relative claims.

If “the cant of sectarianism is growing upon us,” we would add our voice in an humble effort for its suppression. We like not “cant” of any description. It is inconsistent with the true spirit of Gospel decency and order; and is too easy a cover for merely superficial pretension. “Sectarianism” is a spirit peculiarly unbefitting the members of a communion which, if any can, may safely claim such characteristics of the church as remove it far from those of a sect.

If, however, by the phrase *cant of sectarianism* can at all be meant, not only a preference, but a discriminating and understanding prefe-

ence, of our church to the communions around it, and ability and promptness to give an account of that preference, and to urge others to its adoption, so far from believing it to be "growing upon us," we lament to be obliged to think that, as far at least as our observation extends, it is lamentably on the decline. The spirit of indifference is rather on the increase. That spirit which connects ideas of bigotry, intolerance, illiberality, and sectarianism, with a pious attachment to the distinctive principles of our church, and a zealous, persevering, and unwearyed effort to maintain, defend, and promulgate them, because of their connexion with the true character and best interests of the Gospel, is rather to be dreaded. And feeble as may be our voice, we would humbly raise it in affectionate intreaty, and solemn warning, lest, as has been found in other ages of the church, and as threatens our own, this spirit prevails, in its demands in behalf of what is called liberality, and its disposition to level distinctions, and prostrate the bulwarks which tried piety and long experience have erected in defence of the truth, until, impatient of the restraints which the well meaning might wish to lay upon it, and encouraged by the use which heresy and infidelity are making of it, it shakes off all other control, and triumphs in the establishment of their unlawful cause. We would not have churchmen judge harshly and uncharitably of others, but we would have them perceive and know, that in the ministry, doctrine, worship, and ordinances, of their church, are a guard and defence of the evangelical system, and means of its dissemination, which they should prefer to all others, which they ought not, directly or indirectly, to surrender to any other, on the discriminating preference for which they should ever consistently act, and which they should delight to honour by making them the medium of all their efforts for the advancement of that religion of Christ, on account of which they would thus esteem them. And if, in the fear of God, and for the love of Christ, unwearyed pains are taken, and efforts made, to recommend this view of Christian duty, and secure an increased interest in its behalf, let it not be blamed as an undue commending of ourselves, or as evidence of a spirit of sectarianism.

Another passage in the bishop's address which we regretted to see, is that in which he speaks of those, evidently in his own church, who "rejoice" not that 'Christ is preached,' though ever so 'sincerely,' if the preacher do not, in the minutest things, agree with their peculiar notions;" and observes, "Some, we may fear, who pass for pious, zealous Christians, had rather that mankind should remain in their sins, than that those whom they dislike should be the instruments of changing their hearts, and bringing them to Christ."

In another part of this address, the bishop urges his hearers, "in all things" to "follow after charity." He very properly applies this to the "view" which "different sects" should take of "each other." Towards brethren of the same communion, it must, of course, be understood that this virtue is equally recommended. Therefore, in the dreadful censure, and the severe judgment, passed in the above cited passages, the bishop could not have had reference to cases in which "charity, the bond of perfectness," could make any allowance; but

to those of persons "who" merely "pass for pious, zealous Christians," but are not so in truth; and being the confirmed hypocrites, and the wicked traitors to the cause they openly profess, which is supposed in the censure passed, cannot be secured, even in the judgment of charity, from the charge of the most awfully guilty inconsistency. Were we disposed to follow the example of others, we might ask the bishop to say where, in the ministry, or in the communion of his church, he has found those thus untrue to the real character of ministers and members of the Lord Jesus; who are the Judases who are thus betraying their Master; who the wicked and unprincipled men who are thus sacrificing even their love of souls, and their regard for God's glory, to the spirit of sectarianism. But we will only add our deep regret that a bishop of our church should have cause to think such iniquity so prevalent as to require its solemn official exposure, the public warning of his diocese against its influence, and the equally public charge against his church of being thus disgraced, and having within it so much of masked infidelity, and of enmity to the cause of God and of his Christ.

For the Christian Journal.

Convention of Mississippi.

WE have received the printed journal of the proceedings of the third annual convention of this infant diocese, and are much pleased with the order and regularity with which the concerns of the church in it seem to be managed. It was held on the 7th and 8th days of May, 1828, in Christ church, Jefferson county. Present three clergymen, and eight lay delegates, representing three parishes. Divine service was performed by the Rev. Albert A. Muller, rector of Trinity church, Natchez, and a sermon preached by the Rev. James A. Fox, rector of St. Paul's church, Woodville. The convention was organized by the election of the Rev. James A. Fox as president, and Mr. Martin W. Ewing as secretary and treasurer.

The following resolution was passed: "Resolved, That this convention cordially recommend to the members of the church in this state, and to Episcopalians generally, 'The Protestant Episcopal Society for the Advancement of Christianity in the Diocese of Mississippi;' and that, in this expression of their conviction of its utility to advance the welfare of the Gospel, they regard it as an institution powerfully calculated to promote the interests,

and perpetuate the blessings, of religious faith and primitive worship."

A resolution was offered, and directed to be laid over until the next convention, dissenting from the alterations in the liturgy as proposed by the last General Convention.

The parochial reports show, that though our Zion in this diocese is composed of but few and scattered members, yet there is a zeal and pious devotedness which commends itself to the church at large. In the congregation of Trinity church, Natchez, a Sunday school is established, auxiliary to the General Protestant Episcopal Sunday School Union. The prospects of St. Paul's church, Woodville, are more encouraging than heretofore. The church edifice has been completed, and an excellent organ obtained from New-York; and the rector observes, that "though the progress of the church has not been rapid, yet we look upon its establishment as permanent, and are cheered with the prospect of its continuing to increase and flourish, and of its being a blessing to posterity." And of Christ church, Jefferson county, he says, "too much praise cannot be given to the laudable exertions of this little flock; they have erected a very neat and commodious brick church, which will continue to future generations, and be as a monument on which is recorded their liberality, and their zeal for the cause of Zion."

There appears on the pages of the journal but one parish register, that of Trinity church, Natchez, which presents the following numbers:—Baptisms (infants 10, adults 4) 14—marriages 8—communicants 30—funerals 6.

The next annual convention is to be held in St. Paul's church, Woodville.

For the Christian Journal.
Convention of New-York.

THE 43d annual convention of the diocese of New York was held in Trinity church, in the city of New-York, on Thursday, the 16th, and Friday the 17th days of October, 1828. There were present the Right Rev. Bishop Hobart and 61 presbyters, seven dea-

cons, and 97 lay members, representing 50 congregations; and 21 clergymen, not members, attended the sittings. Morning prayer was read by the Rev. Alexis P. Proal, rector of St. George's church, Schenectady, and the sermon preached by the Rev. Henry Anthon, rector of Trinity church, Utica. The bishop administered the holy communion.

The Right Rev. the Lord Bishop of Nova-Scotia, Dr. Inglis, being then in the city, it was on motion *resolved*, That he be invited to attend the sittings of the convention; and he was accordingly introduced, and conducted to a seat provided for him on the right of the chair.

The R. v. Benjamin T. Onderdonk, D. D., was elected secretary, and the Rev. William R. Whittingham assistant secretary; and a committee was appointed to assist the secretaries in preparing the journal for the press, and to take the necessary steps to secure the publication and circulation of the journal immediately after the rising of the convention.

The annual address of the bishop was delivered as published in our last number.

The following new churches, whose certificates of incorporation had been examined and approved by a committee of the convention to whom they had been referred, were admitted into union with the convention:—

"Trinity church, in the town of Pennfield, in the county of Monroe; St. Luke's church, in the village of Medina, in the county of Orleans; Christ church, in the village of Sherburne, in the county of Chenango; Christ church, in the town of Pompey, in the county of Onondaga; Trinity church, in the town of Watertown, in the county of Jefferson; and St. Paul's church, in the town of Big Flats, in the county of Tioga."

That part of the bishop's address which relates to the subject of theological education having been referred to a committee, said committee reported the following resolution, which was accepted:—

"*Resolved*, That a committee be appointed, to be called the Theological Education Committee, consisting of four clergymen and four laymen, whose duty it

shall be, in conjunction with the bishop, to devise, and as far as practicable to carry into effect, measures for procuring means for educating young men for the ministry. The committee shall make report of their proceedings to the next convention, and also of a permanent plan for the promotion of this object."

In conformity with this resolution the following gentlemen were appointed the Theological Education Committee:—The Rev. Thomas Lyell, D. D., the Rev. James Milnor, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. Benjamin T. Onderdonk, D. D., William Johnson, Henry McFarlan, David S. Jones, Hubert Van Wagenen.

The bishop, as chairman of the Committee for Propagating the Gospel, reported—

"That the number of missionary stations during the past year has been enlarged to 47; of these, 37 were old stations; four were added at the commencement of the year, and the remaining six in the course of it. That the number of missionaries actually employed has fallen short of that of the stations, in some instances from deficiency of support, in others from the difficulty of obtaining them."

The report further states, that, aided by the missionaries—

"New congregations have been formed, new churches have arisen, and the doctrines and services of our church established in places where it was before unknown. Nor have the labours of the missionaries been without a blessing: pure and apostolic Christianity has grown up on the ruins of infidelity and error; and rational piety has come in place of the excesses of fanaticism. Our church has triumphed over the prejudices which once oppressed her; and without a boast it may be said, that she is fast rising in the good opinion of the serious and reflecting part of the community, as affording, by her public services and prescribed liturgy, the surest safeguard against ignorance, error, and wild enthusiasm.

"In conclusion, the committee would beg leave to turn the attention of the convention to the melancholy fact, that several stations have continued unfilled during the past year, from a paucity in the number of missionaries; and this they do in hopes that it may lead to the adoption of some measures for obtaining a more adequate supply. Of what nature these should be, they leave to the wisdom of the convention; they would only add, that it

relates to a matter of vital importance; that upon the number and ability of missionaries depends, under the providence of God, the extension of the church; that they constitute the right hand of its strength, by which the wilderness and the solitary place are to be subdued. The fields are already white for the harvest—but where are the labours by which they are to be reaped?"

The following resolutions were passed:—

"Resolved, That the missionaries employed in this diocese be requested to make their annual reports, in the first instance, to the bishop; or, in his absence, to the secretary of the Committee for Propagating the Gospel, on or before the first day of October in every year; such reports to accompany the annual reports of the said committee, and to be entered on the journals of the convention.

"Resolved, That the Committee for Propagating the Gospel be requested to prepare from the annual reports of the missionaries a summary statement of their contents, to be read to the convention at every annual meeting."

On motion, a committee of three clergymen and two laymen was appointed to devise

"A plan for the creation of a fund for the relief of clergymen of this diocese whose circumstances may require it, and who may be incapacitated, by age or sickness, from any farther discharge of their clerical functions, and that the committee report to the next convention."

The trustees of the episcopal fund made their annual report, by which it appears the amount of that fund now is \$40,368 20.

The proposition introduced and considered in the last convention, to amend the first article of the constitution by changing the time of meeting from the third to the first Thursday in October, was approved by this convention, and the amendment adopted.

"The following gentlemen were elected delegates to the General Convention:—The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. Henry Anthon, the Hon. James Emott, the Hon. William A. Duer, the Hon. Nathan Williams, Stephen Warren, esq.

"The following gentlemen were elected the Standing Committee:—The Rev. William Harris, D. D., the Rev. William Berrian, D. D., the Rev. William Creighton, the Rev. Benjamin T. Onderdonk, D. D.,

Nicholas Fish, esq., Henry Rogers, esq., Edward Lyde, Thomas L. Ogden, esq.

"The following gentlemen were elected the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the bishop is, *ex officio*, chairman:—The Rev. Thomas Lyell, D. D., the Rev. John M^r Vicar, D. D., the Rev. Jonathan M. Wainwright, D. D., John Onderdonk, M. D., Thomas L. Ogden, esq., Hubert Van Wageningen."

The missionary and parochial reports present the following aggregate:—Baptisms (adults 159, children 1453) 1612—marriages 583—communicants 5556—funerals 1184. Many of these reports are interesting, and in a future number we shall make extracts from some of them.

Collections and contributions were also reported as follows:—

Episcopal Fund	598 70
Missionary Fund	3609 95
Diocesan Fund	533 71

Total, \$4742 36

The list of clergy prefixed to this journal makes the number 123, and the number of congregations within the diocese is stated at 163.

For the Christian Journal.

Conventional Meetings.

So far as we have received the journals of the different diocesan conventions, we have already given abstracts. For those that remain we are indebted to the various periodicals for the brief accounts which we are now enabled to furnish. We shall notice them in geographical order, commencing with the convention of the

Eastern Diocese.

The Episcopal Register informs us, that this convention was held in Immanuel church, Bellows' Falls, Vermont, on the 24th of September, 1828, and that there were present the Right Rev. the Bishop of the diocese, and 14 clerical members, and nine lay delegates. The Rev. Theodore Edson, rector of St. Anne's church, Lowell, Massachusetts, was elected secretary. Morning prayer was read by the Rev. Joel Clap, rector of Christ church, Vol. XII.

Bethel, and St. James's church, Woodstock, Vermont, and the sermon preached by the Rev. George W. Doane, assistant minister of Trinity church, Boston. The rite of confirmation and the holy communion were administered by the bishop.

The alteration in the 9th article of the constitution proposed at the last convention—that "no state shall withdraw from this diocese without the approbation of the other states and of the bishop of the diocese," was considered and adopted.

The following gentlemen were elected the standing committee:—The Rev. James Morse, D. D., the Rev. Nathan B. Crocker, D. D., the Rev. Charles Burroughs, the Rev. Carlton Chase, the Rev. Petrus S. Ten Broeck, Stephen Northam, James C. Merrill, Joseph Head, jun., John Howard.

A committee, consisting of one delegate from each diocese represented in this convention, was "appointed to report, if any, what alterations should be made in the constitution of this diocese;" which committee reported a revised constitution, and the same, having been read and approved, was laid over for consideration at the next convention.

The bishop delivered his address, which is inserted at page 367 of our present number.

The Rev. B. C. C. Parker, missionary at Lenox, &c. Massachusetts, offered and read the following preamble and resolution:—

"Whereas, by the consecration service, churches are declared to be houses erected for the public worship of God, and separated from all unhallowed, worldly, and common uses; and whereas, within the knowledge of this convention, churches have been used for other than sacred purposes; therefore, resolved, That this convention earnestly recommend to all rectors, wardens, and vestries of churches, within this diocese, not to allow the churches in their several parishes to be used for any other object than the public worship of God, and other religious and ecclesiastical purposes."

The next convention is to meet at Lowell, Massachusetts.

Our readers are aware that the above diocese is composed of the dioceses of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island; each of which holds annually a state convention, and of each of which the bishop of the Eastern Diocese is diocesan.

Diocese of Maine.

The convention in this state meets on the first Wednesday in October. We have not seen any account either of its meeting or of its proceedings.

Diocese of New-Hampshire.

The first Wednesday in September is the appointed time for the assembling of the convention in this state, but in the present year we have not seen any account of its meeting.

Diocese of Massachusetts.

In this state the third Wednesday in June is the appointed day for the meeting of the convention. A brief abstract in the Episcopal Watchman of the 28th of that month is the only notice we have seen of its proceedings; from which we learn that the convention was held in St. Paul's church, Boston, and that there were present the Right Rev. the Bishop of the diocese, and a greater number of the clergy and of lay delegates than on any former occasion. Morning prayer was read by the Rev. Benjamin C. Cutler, rector of Christ church, Quincy, the secretary of the convention, and the sermon preached by the Rev. A. L. Barry, rector of St. Mary's church, Newton. A report having been made that a State Sunday School Society, auxiliary to the Protestant Episcopal Sunday School Union of the United States, had been organized, the convention, by resolution, recommended the same to the patronage of churchmen. The convention also recommended the preaching of a sermon, and the causing of a collection to be made, in aid of the funds of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, on the Sunday next preceding the annual convention. A canon was adopted, providing for the establishment of a fund to defray the contingent expenses

of the convention; and a committee was appointed to adopt measures for the better support of the episcopate. The parochial reports are said to have exhibited an encouraging degree of improvement; and it is added, that a most delightful spirit of harmony characterized the proceedings of the day.

Diocese of Rhode-Island.

The second Tuesday in June is the stated time for the meeting of the convention of the church in this state. No journal has been received, nor has any notice of its assembling met our eye.

Diocese of Delaware.

The convention of the church in this diocese assembled at Dover on Saturday, the 7th of June last. The only account of its proceedings which we have seen is that published in the Church Register of the 9th of August, from which we learn that the Rev. S. W. Prestman was elected president, and Augustus M. Schee secretary. There were present three clergymen and twelve lay delegates, representing eight parishes. A sermon was preached by the Right Rev. Dr. Onderdank, assistant bishop of Pennsylvania, who was then engaged in a visitation of the diocese, deputed for that object by the Right Rev. Bishop White, who had been invited by the standing committee to visit and perform episcopal offices within the diocese. The Rev. D. Higbee and the Rev. J. P. Robinson, and Messrs. John Cummins and Edward Dingle were chosen the standing committee. A canon was adopted enforcing on the clergy the duty of parochial visits and catechetical instruction. Thirty-nine communicants and twenty baptisms were reported from two churches. The following letter was sent by Bishop Onderdank to the convention:—

"To the Convention of the Protestant Episcopal Church in the State of Delaware.

"Reverend Brethren and Gentlemen,

"In pursuance of authority delegated to me by the Right Rev. Bishop White, by an instrument herewith transmitted, I am now engaged in a visitation of this diocese; which I hope to complete in a short time.

"The following is the sketch of the do-

ties thus far performed. I have preached in the following places:—

“Immanuel church, Newcastle, May 28, evening; St. Ann’s, Middletown, 29, morning; Smyrna, 29, evening; St. Peter’s, Lewis, Sunday, June 1, morning; St. George’s chapel, afternoon; Prince George’s church, Dagsborough, June 2, morning; St. Paul’s, Georgetown, June 3, morning and evening; Christ church, Laurel, June 4, morning; Laurel (town,) 4, afternoon; Christ church, Milford, June 5, morning; St. Matthew’s, Cedar Creek, 5, afternoon; Milton, 5, evening.

“Should I complete the visitation in which I am engaged, a statement of the services so rendered will be furnished for insertion in this communication.”

“I had intended to preach at St. John’s church, Little Hill, on the afternoon of the 4th, but the notice being very imperfectly given, by the advice of the members of that congregation attending service at Laurel church, my visit to St. John’s was omitted.

“The peculiar circumstances of the churches in the southern part of this state made it expedient to omit holding confirmations in them for the present. I purpose, however, visiting them again in the course of next winter.

“Allow me to suggest the propriety, I will say the necessity, of employing a missionary without delay, for the double purpose of supplying the vacant churches, and of affording more frequent services to other churches which now receive them

* “The following statement of the services of Bishop Onderdonk was communicated for insertion in the journal after the convention had adjourned:—

“Christ church, Dover, June 7, morning; and Sunday, June 8, morning and afternoon; St. Peter’s, Smyrna, 8, evening; and June 9, morning; Wilmington, June 14, evening; and Trinity church, Sunday, June 18, morning; Newcastle, Immanuel church, Sunday, afternoon and evening; Staunton, St. James’s, June 19, morning; Newcastle, Immanuel church, June 19, evening.

“My preaching at Dover, on the 7th, before the convention, was by the request of the president of that body for the last year, the preacher before appointed being absent.

“In the course of this visitation, the ordinance of confirmation was administered as follows:—

“At St. Peter’s, Smyrna, to 10 persons; Immanuel, Newcastle, nine; St. James’s, Staunton, 11—30.

“The new church at Smyrna was consecrated by me, to the service of Almighty God, Monday, June 9th; the Rev. Messrs. Higbee, Prestman, and Robinson, of this diocese, and the Rev. Mr. Mead, of Pennsylvania, being present. This edifice is substantial, very neatly finished, and completely fitted and arranged for the services of our church. It is a work that reflects the highest credit on the zealous and liberal individuals who engaged in the undertaking, and on their clergyman, the Rev. Mr. Robinson.”

but seldom. To those acquainted with the condition of parts of this diocese, I need not offer arguments in favour of this measure. For the hospitality I have every where experienced, and for the convenient arrangements made for my travelling, I beg leave to offer, in this manner, my grateful acknowledgments.

“Reverend Brethren and Gentlemen,

“I send this communication to your body as a letter, instead of reading it in person as an address, as it may be doubtful whether the authority you have conferred on Bishop White, according to the 20th canon, which, in other like cases, has included that of presiding in the convention of the diocese annexed, extends so fully to me—inasmuch as my functions here are exercised only under powers delegated to me by him, without any act of recognition on the part of this diocese.

“I have the honour to be, reverend brethren and gentlemen, very respectfully,

“Your friend and brother,

“H. U. ONDERDONK.”

Diocese of North-Carolina.

The Church Register of the 2d of August acknowledges the receipt of the printed journal of the convention of North-Carolina, which met at Fayetteville on the 22d of May. Seven clergymen, including the bishop, were present; and eighteen lay deputies represented ten parishes. The sermon was preached by the bishop. The Rev. Messrs. J. Avery, W. M. Green, and T. S. W. Mott, and Messrs. Garvin Hogg and George E. Badger, were chosen the standing committee. The committee on the state of the church reported, “that of the twenty-three regular congregations which compose the diocese, eighteen only have reported themselves to the convention; and that “an examination of the parochial reports, in connexion with the bishop’s journal” presents the following result:—Baptisms during the last year 185, communicants 432. It appears, however, that no parochial reports were received from two of the largest and several of the smaller congregations. The excellent charge of Bishop Ravenscroft delivered at this convention was inserted at page 330 in our last number; but his annual address has not yet met our eye. Should we hereafter receive it, we may give it in our next volume. The church in this diocese consists of the bishop, several presbyters; and four deacons.

Diocese of Georgia.

The Episcopal Watchman of the 14th of June states, that the convention of this diocese met on the 16th of April, and that the Rev. Edward Neufville was chosen president, and Mr. John F. Lloyd secretary. Parochial reports from two churches number 38 baptisms, 177 communicants, and 55 funerals.

Diocese of Ohio.

The first Wednesday in June is the appointed time for the meeting of the convention of this diocese. We have not seen or heard of the journal of the convention that met in June last; and we are inclined to think our brother editors have fared no better, or we should have had some notice from them of such meeting. To whom is this omission to be ascribed?

Institution

On Saturday, October 11th, 1828, the Rev. Antoine Verren was instituted into the rectorship of the French church, Du St. Esprit, in this city, by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York, acting as instituting minister. The morning prayer was read by the Rev. William Berrian, D. D., an assistant minister of the same church, and the lessons by the Rev. Henry Anthon, rector of Trinity church, Utica, Oneida county, New-York; and the sermon preached by the Rev. Jonathan M. Winwright, D. D., rector of Grace church, New-York.

We sincerely congratulate this ancient and respectable congregation on the supply, thus effected, of the vacancy in its pastoral charge, occasioned by the return to Europe, more than two years before, of its late rector, the Rev. Dr. Pénaveyre. And our congratulations are the warmer from the confidence which we cherish that the removal to this sphere of usefulness of the talents, piety, and fidelity, of its present pastor, will, through the divine blessing, tend, as to the interests of our church generally, so especially to the spiritual and eternal welfare of the people of his charge.

*Obituary Notices.**Mrs. GERTRUDE MEREDITH.*

DIED at Philadelphia, on Monday, October 6th, 1828, Mrs Gertrude Meredith, wife of William Meredith, esq., of that city—a lady of whom we may confidently say, that she had no superior in religious, conjugal, maternal, social, or literary me-

rit. Her understanding was of the first order, for strength, vivacity, and culture—her sense of duty, and her charity, embraced every relation of life, and produced unremitting efforts and sacrifices of the most rare and edifying description. We scarcely know how to word a tribute to the memory of one who excited our admiration in whatever employment or scene it was our good fortune to see her engaged, and on whatever topic we heard her discourse, throughout a long period of acquaintance. The information of her demise will afflict very many besides the extensive circle of her relatives and near connexions, to whom her extraordinary worth and talents were familiar, and who had reason to expect her valuable existence might be prolonged much beyond the present term. It is an event that must be felt by her estimable family in a degree not to be exceeded in any instance of a similar loss. We leave the melancholy task of commemorating her virtues and career, more particularly to those who are better entitled and qualified to accomplish it than ourselves, though few can appreciate them with deeper conviction of their excellence.—*Nat. Gaz.*

AUGUSTA TEMPLE ROGERS.

Died at Hartford, (Connecticut,) on Sunday, December 7th, 1828, after a few hours' illness, Augusta Temple Rogers, wife of Dr. John Smyth Rogers, and daughter of Thomas L. Winthrop, of Boston. In the death of this lady a numerous circle of relatives and friends are called to mourn no ordinary loss. As a wife, a mother, a daughter, a friend, in all the various relations of life she was faithful, consistent, and exemplary. With a heart animated by the most benevolent affections, a mind well cultivated and improved, a deportment pleasing and correct, she gained for herself many and intimate friends. She took a deep interest in the different charitable institutions of our city, particularly the Orphan Asylum, of which for many years she was an active and efficient member. In the midst of usefulness, and surrounded with every thing which could tend to render life desirable, she has, "as it were in a moment," been taken from us. The summons was sudden and unexpected, but she met it with the hopes and resignation of a pure and pious Christian—she has gone, we sincerely hope and believe, to

"A happier world than this,
A world of unobscured bliss.
Where joy has never rung its knell,
Her pure and spotless soul shall dwell."

Calendar for January, 1829.

1. Circumcision.
4. Second Sunday after Christmas.
6. Epiphany.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. { Third Sunday after Epiphany.
Conversion of St. Paul.

☞ The Episcopal Acts, and several other articles, are necessarily deferred until our next.











